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**JOURNAL AND MISCELLANY.**

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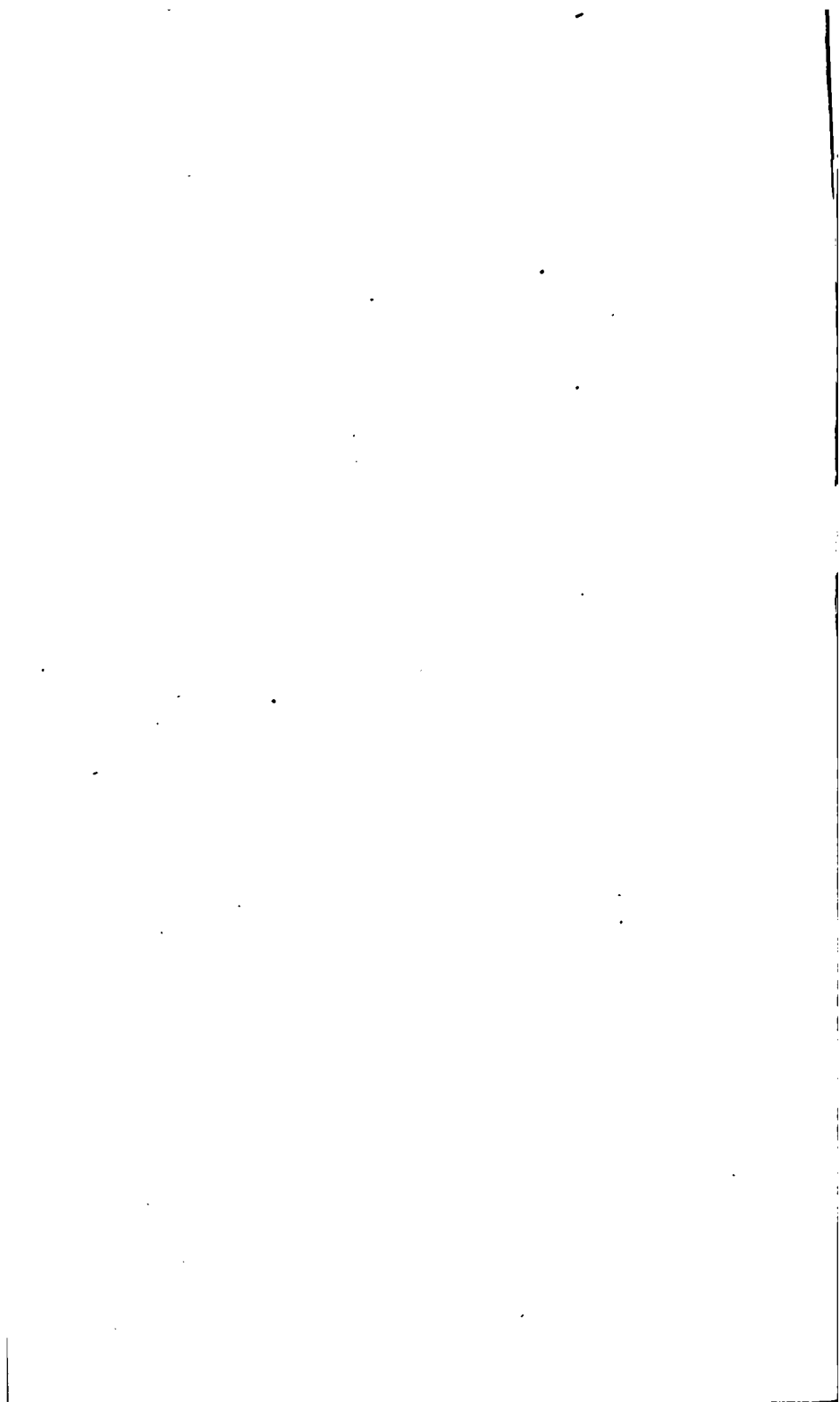
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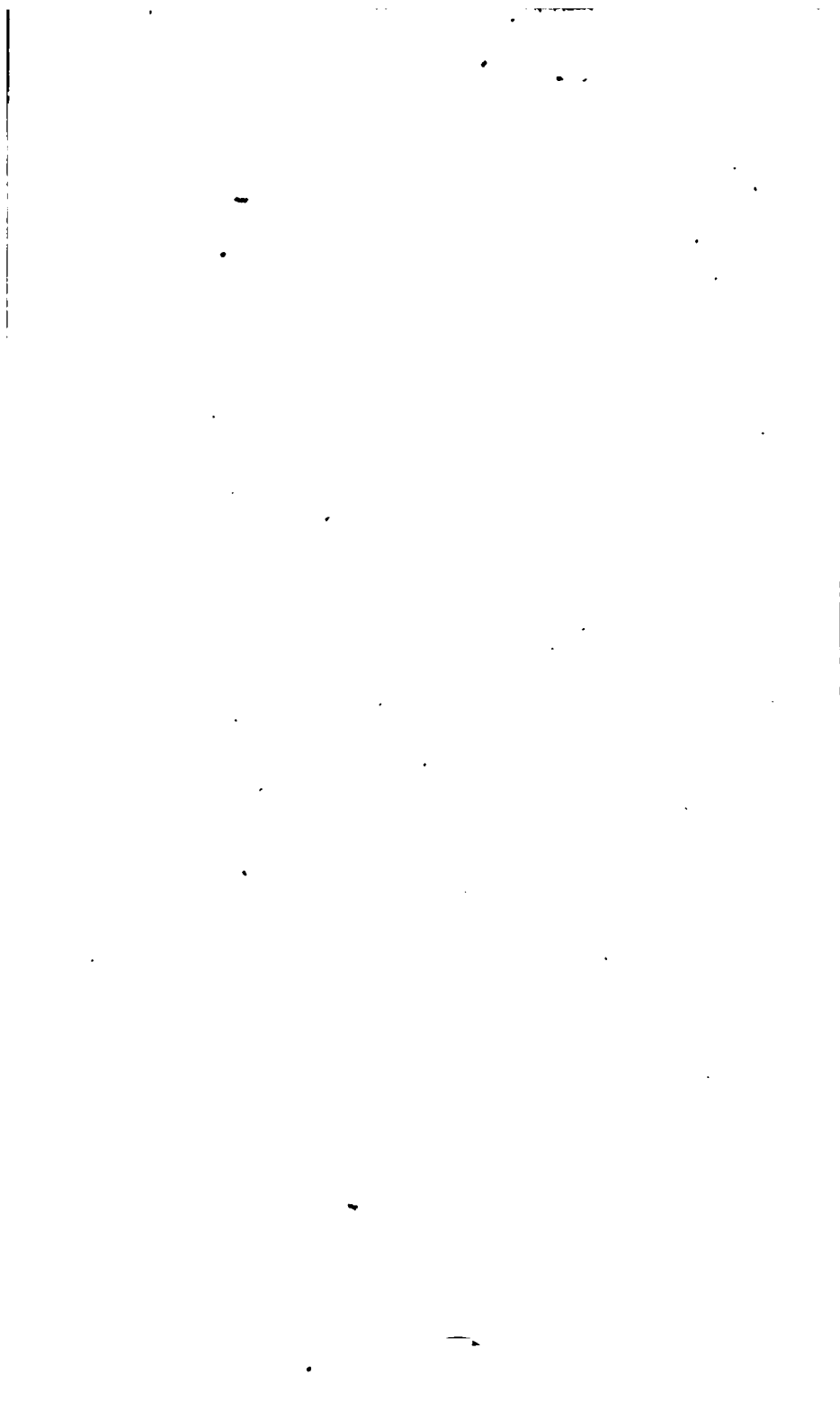
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Lecture XXIV.—**INSANITY** continued. Aid which Phrenology is calculated to afford in the medical, and more especially in the moral treatment. Phrenological analysis of cases of insanity which occur in Courts of Law. Several of these inexplicable, except on Phrenological principles. Examples.

Lecture XXV.—Influence of cerebral development on natural dispositions and talents of individuals. Development of Reverend Mr MARTIN, and of D. HAGART contrasted, and their dispositions compared. Casts of the heads of other individuals, with notices of their natural dispositions and talents.

Lecture XXVI.—On the differences in national character. Effects of external circumstances,—climate,—government,—and development of brain. The latter hitherto wholly overlooked. Its influence great. The character and heads of Europeans, Hindoos, Malays, New Hollanders, Negroes, and Aboriginal Americans compared.

Lecture XXVII.—How is natural character to be improved? **EDUCATION.** Development of brain hereditary. Examples. Advantages of education twofold: *First*, It communicates knowledge: *Second*, It cultivates powers. Most efficient mode of cultivating mental powers. Importance of cultivating feelings. Phrenology, by enabling us to trace motives, affords facilities in doing so. Illustrations. Aid afforded by Phrenology, in determining situations which different individuals are fitted to fill. Illustrations. Concluding observations.

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*The Brain will be dissected in the course of the Lectures, and the Correspondence betwixt its Structure and Functions pointed out.*

Miss Backus  
36 Gay St

THE  
PHRENOLOGICAL JOURNAL.

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No IX.

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ARTICLE I.

ON THE SENTIMENT OF VENERATION.\*

IN surveying the appearances of human society, two circumstances hold a prominent place, of which a very inadequate explanation is given by the prevalent philosophy,—the universality of religious worship, and the submission of the many to the few.

It has been well said by an ancient philosopher,† that “no nation is to be found so utterly destitute of law and morals, as not to believe in gods of some kind or other.” Wherever, indeed, we turn, or whatever period of history we observe, the belief of a Superior Being, a certain awe regarding his character and power,—a desire to conciliate his regard and to avert his anger,—are invariably manifesting themselves in private and in public worship; which is fervent, generally, in a degree entitling it to the character of a passion, and strong even in death, after having cheered the season of trial, and heightened the pleasures of prosperity, is found losing its hold on the human heart only in the hour of its dissolution. Men of all characters, too, are observed

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\* We are indebted to Mr James Bridges for the following interesting communication.—EDITOR.

† Seneca,

yielding to its impulses. The cruel and the kind-hearted, the careless and the wary, the ambitious and the contented, the sanguine and the despondent, the proud and the humble, the grave and the gay, the covetous and the liberal, the grandest minds and the feeblest,—all are found, throughout their lives, or at intervals, bowing more or less before the majesty of a God. And as no original difference of disposition thus is to be found which excludes this striking appearance, so neither is it shut out by any variety of the circumstances, in which human beings are placed. It holds equal sway over the king and the beggar, the philosopher and the savage, the poet and the man of business, the soldier and the citizen, the gamester, the thief, the idler, the active. No combination of circumstances, however unfavourable, can extinguish this master principle; which, like the latent heat of the chemists, is found lurking even in the iciest bosoms.

It further is observable, that while thus universal in its action, the intensity of the principle bears no fixed relation to any of the other circumstances in human society with which it is found in combination. Luxury, rudeness, knowledge, ignorance, peace, war, plenty, famine, may exist in any given degree; and the principle of devotion shall yet manifest itself in one degree or another. In particular it is to be observed, that the prevalent warmth of religious feeling bears no proportion to the degree in which philosophical speculations and the exercise of the reasoning powers are prosecuted: for though it will be found, that a reflecting mind forms the best receptacle for true piety, the warmth of the feeling neither is caused by that habit of thought, nor always accompanies it.

The disposition, likewise, it is to be observed, manifests itself in an almost endless variety of rational and irrational customs. While with us, it has settled upon one Being who is infinite, eternal, and glorious in his whole attributes, to whom a pure offering is made; with other nations and at

different periods, it has manifested itself in all the inexpressible absurdities of polytheism, and of even licentious and cruel sacrifices. To use the words of Gall, whose powerful mind does not fail to seize upon these grand distinctions of the human race,—“Men adore every thing; fire, water, thunder, lightning, meteors, grasshoppers, crickets. The Mexicans worshipped Vitzliputzli the god of war, and Tescaliputza the god of penitence. The negroes and savages of America profess the worship of the Fetish gods, which erects animals, and inanimate beings the most absurd, into deities. The streaked serpent is the natural divinity of the people of Juidah. Several American nations, like the Egyptians, make gods of the crocodile; or, like the Philistines, of the fish of the sea. In the peninsula of Yucatan, children are placed under the protection of some animal, chosen at random, which thenceforth becomes their tutelary god. The Samoiedes and Laplanders worship several kinds of animals and stones, which they anoint; as of old the Syrians adored the stones called Boëtiles, and as even now some Americans do their conical stones. The ancient Arabians took a square stone for their divinity; and the god Casius of the Romans, called Jupiter Petreus by Cicero, was a round stone cut in the middle.” “The ancient Germans made gods of bushy trees, fountains, and lakes; they worshipped, as still the Laplanders do, certain shapeless trunks, which they conceived to resemble divinity. The Franks paid adoration to the woods, waters, birds, and beasts. Those primitive modes of worship, which prevailed among the Egyptians and Germans, are found, at a later period, among the people of Greece; and it is impossible not to be struck with the conformity. Shapeless trunks were the first gods of the Greeks. The Venus of Paphos was a white pyramid; the Diana of the island of Eubœa an unwrought piece of wood; the Thespian Juno a trunk of a tree; the Pallas and Ceres of Athens a simple stake, not stript; the Matuta of the Phrygians was a black stone, with irregular angles, which they said fell from heaven at Pessinuntum, and which afterwards was carried to Rome with great respect. Men have had, besides these absurd national divinities, various private objects of worship, from which they expected individual and special protection. Such were the gods of Laban, and the household gods of the Romans. In the kingdom of Issini, one chose for his Fetish a piece of wood; another, the teeth of a dog, a tiger, or an elephant. The seas were peopled with Tritons, Nereids, and divinities of different kinds;—the plains with Nymphs and Fauns;—the forests with Dryads and Hamadryads. Every rivulet, fountain, village, and city, had its divinity. All agreed in thinking, that these divinities exacted honours,—that they were easily irritated, but appeased by

“bloody sacrifices. Their barbarism was every where carried the length of immolating even human victims to them. Add to all this the adoration of trees; the idols of the Chinese; the palladium of the Trojans; the sacred shield of the Romans; the universal confidence which men have had in talismans and amulets; in divinations, dreams, and oracles; in the casual encountering of different objects, such as a dead body or a cat; in the cry of night-birds; in the flight of birds; in penitences and mortifications of every kind.”

But not merely has the religious principle manifested itself in absurd and incongruous objects of worship; it has occasionally adopted gods for its idolatry which are purely hateful in their character. The gods of the nations have been murderers, adulterers, catamites, prostitutes, drunkards,—and beasts resembling this character in their habits. The devil himself even, who is to be imagined as a concentration of every thing detestable, has been held up to public worship.

Nor is it alone in the character or variety of the objects of worship, that the strength of the natural principle has been put to severe trial in different ages. The species of homage paid to divinity has itself been generally so extravagant, cruel, vicious, or absurd, as to be scarcely at all explicable on the principles of reason. Bloody sacrifices, to the offering up of human victims, have been universal in past ages, and are not unknown even in our own. Impure rites, too vile to be named, have been performed in the sure hope of divine favour, not alone among the barbarians of Otaheite, but among the civilized people of Greece and Rome. And it deserves particularly to be noticed, that the system of sacrifice (regarded abstractly, and not in its more degraded aspects) has with difficulty hitherto been explained on the principles of reason, though it has the authority of inspiration in its favour.

But we must not stop even here. Besides this historical evidence of the strength of the principle of worship, we every where possess before us standing evidence of its power. Thus, while the private dwellings and other worldly establishments of the ancients have very much disappeared in the lapse of

time, their temples have remained great even in their ruins, testifying the paramount influence of that feeling, which spared neither cost nor pains in the honour of their gods. The institution of an order of priesthood likewise, which has been a part of the polity of all nations, and exists in full strength at the present day, is a circumstance of the same character. In our own times, also, do we not frequently meet with instances, of a very different character indeed from these, but no less strikingly manifesting the same truth,—of men, reckless and impenitent throughout a whole life,—committed to profanity, if the expression may be allowed, by the most public and constraining declarations of impiety, yet from time to time falling under the influence of religious feeling, and braving reproach, and suffering in its defence? The monument of a profane writer, printed and published as an unbeliever, bending, after a time, before the Divinity, and avowing his conversion, is not a less striking evidence of the power of religion, than those ancient remains which have outlived the storms of three thousand years.

A kin to these appearances in regard to the Supreme Being are certain manifestations of feeling of a worldly kind, attendant, in all ages and countries, on exalted rank, a long line of ancestry, superior virtue, talent, or heroism, relics of antiquity, and places or buildings rendered historical by striking events which have occurred within their precincts. All of these, it is known, become objects of a peculiar regard, which is not referable to any strict principle of reason, but rising frequently to the strength of a passion, displays a marked influence over the minds of individuals, and the constitution, enjoyments, and well-being of society. It is difficult, indeed, through the cool deductions of reason, to account either for the original institution, or for the permanence of an order of nobility (which yet has every where prevailed), in the face of much individual unworthiness of character, unless by reference to some original principle of human nature; which, if

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time, their temples have remained great even in their ruins, testifying the paramount influence of that feeling, which spared neither cost nor pains in the honour of their gods. The institution of an order of priesthood likewise, which has been a part of the polity of all nations, and exists in full strength at the present day, is a circumstance of the same character. In our own times, also, do we not frequently meet with instances, of a very different character indeed from these, but no less strikingly manifesting the same truth,—of men, reckless and impenitent throughout a whole life,—committed to profanity, if the expression may be allowed, by the most public and constraining declarations of impiety, yet from time to time falling under the influence of religious feeling, and braving reproach, and suffering in its defence? The monument of a profane writer, printed and published as an unbeliever, bending, after a time, before the Divinity, and avowing his conversion, is not a less striking evidence of the power of religion, than those ancient remains which have outlived the storms of three thousand years.

A kin to these appearances in regard to the Supreme Being are certain manifestations of feeling of a worldly kind, attendant, in all ages and countries, on exalted rank, a long line of ancestry, superior virtue, talent, or heroism, relics of antiquity, and places or buildings rendered historical by striking events which have occurred within their precincts. All of these, it is known, become objects of a peculiar regard, which is not referable to any strict principle of reason, but rising frequently to the strength of a passion, displays a marked influence over the minds of individuals, and the constitution, enjoyments, and well-being of society. It is difficult, indeed, through the cool deductions of reason, to account either for the original institution, or for the permanence of an order of nobility (which yet has every where prevailed), in the face of much individual unworthiness of character, unless by reference to some original principle of human nature; which, if

not devoted to a Supreme Being, seeks its gratification in inferior objects. The king's name is a tower of strength. Why? Because of the personal merits of kings? Certainly not. But men bow before the majesty of the order with an instinctive submission, which manifests itself in spite often, rather than because, of their personal qualities. How is it, too, that in all ages the many have submitted to the few, and, with a mass of brute force greatly beyond their rulers, have for ever given way before those to whom they were accustomed to defer, even when their cooler judgment might dictate another course? Why should a lictor, with his bundle of rods, be able singly to quell whole legions of Roman citizens? What is there in a judge's mace, or the baton of a constable, which commands the respect of a mob of angry ruffians? And why should reasonable beings be gratified and awed, as they have constantly been, by the trappings, pride, pomp, and circumstance of royalty, which, intrinsically, merit so little of their respect? Whence, too, have proceeded that endless variety of glorious titles with which men have ever sought to decorate the objects of their homage, bespeaking too often a kind of insanity, rather than judgment and reflection? Here, for example, are a few of the titles bestowed on princes in different countries by their admiring people, which our common philosophy finds it so hard to explain:—

“ The Chiefs of the Natches are regarded as the children of the Sun ; and they bear the name of their father. The King of Aquiterna calls himself the Great Lion ; and for this reason lions are there so much respected, that it is not lawful to kill them, but at certain royal huntings. The King of Monomotapa is surrounded by musicians and poets, who call him Lord of the Sun and Moon, Great Magician, and Great Thief. The King of Araccan is called Emperor of Araccan, Possessor of the White Elephants and the Two Ear-rings, Legitimate Heir of Pegul and Brama, Lord of the Twelve Provinces of Bengal, and the Twelve Kings who place their heads under his feet. The King of Ava is called God. When he writes to a foreign sovereign he calls himself the King of Kings, whom all others should obey, as he is the cause of the preservation of all animals, the regulator of the seasons, the abso-

"late master of the ebb and flow of the sea, brother to the Sun,  
 "and King of the four-and-twenty Umbrellas. These umbrellas  
 "are always carried before him. The titles of the King of  
 "Achem are Sovereign of the Universe, whose body is luminous  
 "as the sun, whom God created to be as accomplished as the  
 "moon at her plenitude, whose eye glitters like the northern  
 "star, a King as spiritual as a ball is round, who, when he rises,  
 "shades all his people, from under whose feet a sweet odour is  
 "wafted, &c. The Kandyan Sovereign is called Dewo (God).  
 "In a deed of gift, he proclaims himself the protector of reli-  
 "gion, whose fame is infinite, and of surpassing excellence, ex-  
 "ceeding the moon, the unexpanded jessamin-buds, the stars,  
 "&c., whose feet are as fragrant to the noses of other Kings as  
 "flowers to bees; our most noble patron and god by cus-  
 "tom, &c.

Descending from public life, and these more magnificent  
 expressions of the principle, and pursuing it in its more con-  
 tracted spheres of action, how does it happen that 500 young  
 men in an academy are kept in awe by the voice of one indi-  
 vidual, their master? And, apart from the affection of kin-  
 dred, whence does filial deference arise, and afterwards con-  
 tinue to manifest itself even in the very last stages of life,  
 when fathers and sons,—both become old men,—might be  
 expected to lose that sentiment of unequal station, which  
 once might be appropriate because it was useful? How often,  
 too, do we see individuals governed and carried along by  
 others inferior to them greatly in every estimable quality,  
 for whom some peculiar endowment has excited a respect  
 made habitual by time; and, in the married life, how usual is  
 it to find a woman, qualified and entitled to be the leader of  
 her husband, yet sinking under a feeling of deference, which  
 makes him the object of her unresisting obedience.

But it is unnecessary to pursue further this train of in-  
 quiry. It must be admitted, that in all these instances the ac-  
 tual possession of power, excellence, beauty, or talent, contri-  
 butes largely to the influence which has been described; and, ac-  
 cordingly, it must be kept in view, that not even in religious  
 worship is the simple feeling to be found alone and uncom-  
 bined with other sentiments; for it is accompanied, if not  
 heightened, by a sense of the power, wisdom, and goodness

of the Creator. In all its other manifestations, likewise, there necessarily is much of a foreign sentiment. The actual power, for example, of an earthly sovereign, the sense of benefits, and the dread of injury received from him, the external ensigns of his rank, the shouts of loving subjects,—all have their appropriate feelings with which the other is united. But it is the business of philosophy to apply its chemistry to such things; and, analyzing their elements, to disclose the principles which guide their varied and perplexed phenomena in life.

Making every allowance, accordingly, for the peculiar influence of other qualities, it seems abundantly plain, that something exists in human nature as a cause for these things, which in itself is of the nature of an independent sentiment;—a nucleus, to which an almost endless variety of other matter may adhere;—a stock, on which may be engrafted almost all the other qualities of our human nature, but which, in itself, is of the quality of an elevated sentiment, giving them new energy;—in its legitimate use tending greatly towards the peace of societies and families, and in its abuse leading to tyranny and arbitrary power. The instances in history are numerous where this principle, whatever it may be, has manifested itself. The respect expressed by David in sacred history towards Saul, “the Lord’s anointed,” partook much of this sentiment. Coriolanus, in adventuring alone among a host of enemies, into their own city, owed his success not to bodily energy, but to the power of his name, which surrounded him with unknown terrors. The rebellion of the Roman slaves, quelled by the appearance of their masters brandishing the domestic whip, owed its termination to the awe thus inspired, and to no physical power. It is unnecessary, however, to multiply instances of a truth which must be familiar to all minds.

Such, then, being the phenomena, relative equally to God and to human society, exhibited even on a slight and rapid

view of our species, let us inquire what account of their origin is given in the prevailing philosophy of mind. It may surely be expected, that, holding so conspicuous a place in the history of man, they will not be overlooked by those who profess to explain his most secret mechanism. We surely shall find them traced up from their sources, into all their most practical applications in life.

If Phrenology, however, has been the means of exposing the deficiencies of the prevailing system in other departments of the mind, it will not forfeit this distinction, should it carry us through the phenomena of religious belief and political submission; for it will immediately appear that the common philosophy either does not at all attempt, or altogether comes short of the task. With regard to the latter manifestation of the principle, it does not appear that any attempt at all has been made to explain the facts on a special power in the mind, though much has been written upon government and legislation. We must, therefore, content ourselves with an inquiry into the views of philosophers regarding the former, and see whether they have been more successful in analyzing the principles of religious belief. On this subject, philosophy has received a high testimony from Lord Bacon, who has said, that "a little philosophy makes men atheists; a great deal reconciles them to religion;" and here, as elsewhere, that great writer shews his profound wisdom. It will not, indeed, be found, that the common philosophy has had this effect. In our days, on the contrary, the very terms philosopher and infidel have nearly become exchangeable terms. This is easily accounted for. We have seen the failure even of the most abominable superstitions to eradicate the principle of religion from the heart; and all the world knows its power and excellence when really felt and practised—both circumstances unequivocally proving its deep-seated hold in human nature. But, with all this evidence to its truth and value, what is the estimate of these taken by philosophy? where does it place the foundation of the principle?

Mr Hume considers true religion as never manifested except in the coolness of philosophical speculation ; and he regards himself as sufficiently accounting for that warmth of devotion which exhibits itself in sacrifices and mortifications, or in rapture and hope,—its almost universal concomitants, but which he terms superstition and enthusiasm,—when he says, that the one proceeds from “ weakness, fear, and melancholy,” and the other from “ hope, pride, presumption, and a warm imagination,” in either case combined with “ ignorance.” It is plain, supposing this view of the matter to be correct, that religion is folly, and reason is the principle which expels it ; that philosophy, so far from being the torch of religion, is the harbinger of its fall ; and that the converse of Lord Bacon’s doctrine is true, a little philosophy making men religious, a great deal, unbelievers.

But such, after all, is too generally the character, not merely of Mr Hume’s writings, but of the philosophy taught in the schools. It is not the object of this paper to attempt any detail of the views of religion given by all the different authors who have speculated upon its foundations in human nature. Happily, indeed, if Dr Thomas Brown be excluded, (and he, in this respect, is subsequent only in date, not superior in principle,) this is rendered needless by our access to a work which may fairly be regarded as containing the essence of all that has been written on the subject. Mr DUGALD STEWART, a living philosopher, who never has been accused of imperfect acquaintance with the writings of his predecessors, gives the substance of their views in his little work, (not the least valuable of his writings) the *OUTLINES OF MORAL PHILOSOPHY* ; from which it will be sufficient to extract a summary of his doctrines, to establish the truth of what has been asserted.

It is known, that Mr Stewart considers human nature, in this abstract of his philosophy, under the two divisions of the intellectual and of the active and moral powers, with a sort of appendix regarding the phenomena of man as a member of political society ; and, in laying out his subject, he makes no



express reference to his capacity for religion. After discussing, indeed, the active and moral powers of man, he details the various branches of duty which he regards as arising out of them; and among these, no doubt, he includes duty to God. But it is not, like the others, (our duties to our fellow-creatures,) deduced from any of the principles that had gone before. It has a principle for itself; and, such as it is, it shall be explained here.

Mr Stewart sets out with saying, that "our duties to God" (so far as they are discoverable by the light of nature,) **MUST BE INFERRED** from the relation in which we stand to him, as "the Author and the Governor of the universe." And hence, he says, that an examination of the principles of natural religion; "besides being the reasonable consequence of those impressions which his works produce on every attentive and well-disposed mind, may be itself regarded, both as one of the duties we owe to him, and as the expression of a moral temper sincerely devoted to truth, and alive to the sublimest emotions of gratitude and benevolence." The doctrines of natural religion, he then says, are discoverable by two modes of reasoning, the argument *a priori*, and the argument *a posteriori*. The first he dismisses very summarily, because "it is less level than the other to the comprehension of ordinary men;" and, "in inquiries of this sort, the presumption is strongly in favour of that mode of reasoning which is the most simple and obvious. *Quicquid nos vel meliores vel beatiores facturum est, aut in aperto, aut in proximo posuit natura.*"\* He adds, that "the existence of a Deity; however, does not seem to be an intuitive truth. It requires the exercise of our reasoning powers to present it in its full force to the mind. But the process of reasoning consists only of a single step, and the premises belong to that class of first principles which form an essential part of the human constitution. These premises are two in number. The one is, that every thing which begins to exist must have a cause; the other, that a combination of means, conspiring to a particular end, implies intelligence."

Applying this principle to the evidences of *active power* exhibited in the universe, the first conclusion drawn is, "that the phenomena of the universe indicate the constant agency of powers which cannot belong to matter, or, in other words, that

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\* Seneca.

"they indicate the constant agency of mind." Applying it next to the evidences of *design* exhibited in the universe, the author deduces the existence and character of God, as being "that power not belonging to matter, that mind," which created and regulates the whole.

A subordinate branch of the inquiry (the indications of *uniformity* of design appearing in nature,) is said to be "necessary for the demonstration of the unity" of God; and the appearances of *wisdom*, it is added, are "useful, by their tendency to elevate our conceptions of the Supreme Being." But in prosecuting this train of inquiry, Mr Stewart has to encounter a serious class of objections—from those who dispute its soundness as a mode of philosophizing; and he does seem to feel the awkwardness of ascribing a sentiment so ardent in itself, and so universal even among barbarous people, (which, on his own principles, should be *aut in aperto*, *aut in proximo*), to any process of reasoning. He, therefore, concludes one branch of the inquiry by saying, that, "before leaving this subject, it is proper to remark, that the metaphysical reasonings which have been occasionally employed in the illustration of it, ought not to be considered as forming any part of the argument for the existence of God, which (as was already observed) is an immediate and necessary consequence of the two principles formerly mentioned. "The scope of these reasonings is not to confirm the truth of the proposition, but to obviate the sceptical cavils which have been urged against it." Still, however, it will be observed, he holds that the existence of God, the foundation of all religious principle, is discovered by an argument, addressed to the intellect.

Supposing, then, that this fundamental part of religion is truly, as represented by this writer, the offspring of argument, what explanation does he give of the phenomena of religious *worship*, which are not less general than the other? This is it. He sets himself to explain "the evidences of benevolent design in the universe," and "the evidences of the moral government of the Deity," (to prove which last he finds it necessary to betake himself to a future state; but

which future state, though used as a proof, he also has to prove),—that is to say, to use his own words, “the evidences of the Divine goodness and justice.” And having established these attributes by a train of reasoning, he designates them as those “which constitute the moral perfection of the Deity, and which render him a proper object of religious worship.”

These ten concluding words are the whole account given by this author of one of the most singular and influential phenomena exhibited in human nature. It is true, that, in the conclusion of his whole inquiry, he says,\* that, “after the view which has been given of the principles of natural religion, little remains to be added concerning the duties which respect the Deity. To employ our faculties in studying those evidences of Power, of Wisdom, and of Goodness, which he has displayed in his works, as it is the foundation, in other instances, of our sense of religious obligation, so it is, in itself, a duty incumbent on us as reasonable and moral beings, capable of recognising the existence of an Almighty Cause, and of feeling corresponding sentiments of devotion. By those (he adds) who entertain just opinions on this most important of all subjects, the following practical consequences, which comprehend some of the chief effects of religion on the temper and conduct, will be readily admitted as self-evident propositions.”

These practical consequences are four—love and reverence towards a Deity who is of infinite moral excellence,—the inducement to virtuous conduct afforded by a sense of his goodness, and by the prospect of future reward,—and a complete resignation of self to the Divine will.

But do these principles either exhaust the subject of devotion, or even embrace its most leading phenomena? Are they sufficient to explain the absurdity, variety, or even warmth of that feeling which has been universal; or do they in any way touch the sacrificial system, which has been equally universal? Are they not at once felt, on the contrary, as being a mere evasion of the difficulty, as being a substitution, in short, of involved processes of reasoning for

what is felt as being an instinctive sentiment of the most powerful character?

Let it not be supposed that, in these remarks, we are undervaluing the arguments for the existence of God, drawn from final causes, or the reasonableness of inquiries into the foundation of religious worship in the principles of human nature. It is not even to be supposed, that we object to the particular mode in which Mr Stewart conducts this inquiry. We regard his speculations, on the contrary, as, in many respects, just and always important; but we value them not, like him, as of themselves, accounting for our religious feelings, but as coinciding with those primitive sentiments which form these, and are a simple and elementary part of our nature;—as confirming its excellence, as proving its reasonableness, as illustrating its scope and useful direction, and so as commanding the assent of the understanding to what previously was the dictate of the heart. It is very true, that causality will go far to establish both the existence and the unity of a wise God. But the intellect is stimulated to this inquiry by the sentiments, (and, in particular, as we shall by and by see, by the venerating principle,) which require and prepare the mind for the reception of Deity, and without which there could not be a right perception of His character; while the feeling of *Adoration*, which is an invariable concomitant of the other, can in no sense be regarded as a corollary from the existence of God, or even be excited at all by the mere intellect.

Let us see, then, whether Phrenology affords any better explanation of the subject than is to be drawn from the books of the old philosophy. The phrenologists, influenced by the facts in human nature which are shortly detailed above, have conceived them to be indicative of a PRIMITIVE FACULTY OR PRINCIPLE, which they call THE SENTIMENT OF VENERATION; and it will not be difficult to perceive, both that this is an elementary principle resolvable into none more simple, and also that it easily and completely accounts for the various

phenomena, to the explanation of which the prevailing philosophy is so inadequate.

Mr Combe, in his *Elements of Phrenology*, writes thus on the subject:—"This faculty produces the sentiment of Respect and Reverence, and, when directed to the SUPREME BEING, leads to adoration. It predisposes to religious feeling, without determining the manner in which it ought to be directed; so that, if the understanding be very unenlightened, it may be gratified with the worship even of images or idols. It is the source also of the tendency to look up to and admire superiors in rank and power; and in this way disposes to obedience. It gives rise to the profound emotion of respect experienced by many when looking on the ruins of a palace or temple, the graves of their forefathers, or the former habitations of men eminent for genius or virtue. It enters largely into the constitution of a devoted antiquary. It is also the chief element in filial piety. When the organ is large, and that of Self-esteem small, humility is the result."

It is not intended here to give any account of the discovery of the organ. This will be found detailed at some length, and with much vivacity, in Dr Gall's great work on the *Organology*. Supposing its existence to be established; it must be felt as satisfactorily explaining that variety of anomalous appearances in human life, adverted to in the beginning of this paper, which, on a hasty review, seem so little reducible to principle.

Every faculty of the mind has some object on which it is expended. Veneration, in its connexion with earthly objects, speedily gratifies itself, in all stages of society, by deference for superior worth or talent, for ancestry, for titles of honour, and even for inanimate objects which have become associated with these or other great qualities. But it has a craving for a higher gratification than can be afforded by earthly things. In all these, there is such an intermixture of feebleness, that the natural force of the sentiment shoots out beyond them, even where its exercise is not restrained by the sense of justice and other moral feelings, which so often interfere with its application to human things. It is a matter, accordingly, of universal experience, that the minds of men have gone forth, not merely in a belief of supernatural beings, (for that may perhaps be

partly accounted for on other principles of our nature,) but in Worship, which is the proper manifestation of this particular sentiment. The faculty, thus considered, has powers which either cannot be at all directed to created things, limited and imperfect as these are, or which are, in their capacity, infinitely beyond what can be called into action by these; and, as none of our sentiments has been given in order to remain inactive, it follows, from the very definition of the principle, that there is something in our common human nature, which, according to the principles of a true philosophy, carries us directly and instinctively to the worship of a Deity. Were we travelling in a quarter where we found a steam-engine, or other instrument of great power, we should immediately conclude, that some corresponding weight was to be raised, or other application of it to be made, equivalent to its power. Accordingly, when we find in the human mind a sentiment of veneration existing, which, though it rises even to the character of a passion when exerted on worldly objects, possesses capabilities for an infinitely higher flight, and, darting from earth to heaven, can embrace the idea even of an omnipotent God, and feel a power of offering to Him an acceptable service, we immediately infer, that such is one of the principles of his nature and reasonable ends of his being.

But if the existence of this principle thus explains the reasonableness of religious worship, it follows, from the very fact, that a Deity, who is the object of it, exists. Every faculty has an object towards which it is directed. The Love of Children, Animal Love, Adhesiveness, Benevolence, Combativeness, and Destructiveness, lead instinctively to the objects on which, by nature, their gratification is to depend. Veneration does not fail to carry this as a part of its functions. Its earthly objects need not be again explained. But if, besides these, its powers carry us forth, as by an irresistible impulse, to a higher object, to a Deity, we may be very sure that this higher object, this Deity, exists.

It cannot be too soon explained, that we do not intend to found religion wholly on the principle of Veneration. In this, as in almost every other case, a plurality of powers are called into action; or rather, it may be said, that true worship implies the activity of all the principles of our nature. Intellect perceives the excellence of the almighty object of worship. Love, Hope, Wonder, the sense of Justice, Fear, Imagination, have unlimited play in contemplating the Divine character. Destructiveness, Secretiveness, Wit itself, in a spiritual man, may bring their powers to the grand employment. And, with reverence be it spoken, who can assert, that even the animal part of our frame may not be elevated to the declaration of his glory?

It is proper, also, to explain, that to the discovery (supposing it not revealed), and, at any rate, to the right apprehension of the character of God, the intellect is requisite, as indeed all the powers of the mind are requisite, apart from Veneration. It is the intellect, for example, that traces the connexion between nature and nature's God. But Veneration we hold to be the corner-stone of the edifice. It is the power which leads us to look up to and long for a Deity; and, though of itself not sufficient to discover or discern him in all his glory, it is essential to that discovery. It is that without which his character and relation to us never could have been rightly apprehended—perhaps never would have been searched for.

It is in this view of the human mind, that Lord Bacon's principle becomes true, that philosophy reconciles us to religion. The principles of that other philosophy, to which we previously adverted, have not this for their legitimate effect. According to our view, the belief and worship of a Deity form part of the rational nature of man, resulting from one of his implanted principles, or rather one manifestation of that principle, just as much as a sentiment of justice, or of love, is a part of his nature. We admit farther, no doubt, or rather we necessarily hold, that all the more intricate inquiries into his nature, or into the principles of the universe,

will be found to coincide with this primitive principle. We accordingly agree with the philosophy of Mr Stewart, in holding, that the existence of Deity is capable of being established, though not discoverable, by a mere examination of the appearances of Design, of Power, of Benevolence, of Justice, in the universe; and that the uniformity of purpose which marks all these appearances, forms a powerful incentive to the belief of his Unity: But we differ from Mr Stewart in two material respects. In the first place, we hold these to be mere confirmations from reasoning of an elementary principle, which precedes all reasoning. And, in the second place, we deny that one universal and invariable attendant of the principle—the *worship* of that Deity, to the belief of whom it leads—is a philosophical consequence of any mere intellectual belief. When Mr Stewart says, that the great attributes of the Deity “render him a proper “object of Religious Worship,” he plainly intends to bring these forward as accounting for that worship. But it is evident that this is a *non sequitur*. The most learned disquisition on the daily waste of the animal substance, and the necessity of its continual repair to meet its dissolution, would be unavailing to excite the desire of food, if there were not an implanted appetite. No consideration of human excellence could excite Love; nor could the most profound views of the fitness of things lead to Conscientiousness, if there were not, in the mind, a sentiment of Benevolence and of Justice, which was independent of reasoning. In the same way, we hold, that no proof of the excellence of God would, of itself, be sufficient to induce Religious Worship. In one view, indeed, the more profound our knowledge became of the power and character of Deity—or, in other words, of his *independence* of us, the less would our belief be that he should care about our adoration. Were the case otherwise, indeed, and were Mr Stewart’s views correct, it would follow, that moral qualities in a human being should not merely justify, but should universally lead to the worship of the individual possessing them,—in a degree suited, of



course, to the measure in which he possessed them. But this is contradicted by all experience. No one thinks of worshipping Mrs Fry or Mr Howard. And if it be objected, that idolatry of all kinds is abolished in modern times, we reply, what is both a very singular fact; and is in itself a confirmation of our principles, that in ancient times, the heathen made gods of trees, the moon, of stocks and stones, cows, crocodiles, beetles, and the vilest reptiles; but they did not worship their heroes and statesmen, their wisest and best benefactors, during their lives. They deified them at death: but during life they refused to worship; though it was then that they were most constantly experiencing the value, and witnessing the beauty, of those high qualities, which Mr Stewart considers as the origin of worship.

Worship, however, easily and naturally flows from the phrenological principle. It is the appropriate exercise of an implanted instinct. No doubt, the beauty and excellence of its manifestations is heightened by an alliance with those finer feelings of our nature, which flow from the contemplation of Power, Goodness, Justice, and Truth; and it is the glory of the worship of a Deity, in whom all perfection dwells, that every faculty of our nature may and will unite with Veneration, in yielding their appropriate tribute to the mighty Disposer of the universe. But these, it must ever be kept in view, are associated feelings, aiding, but not giving birth to, the primitive principle; and this is the peculiarity of the phrenological doctrine. Butler, one of the most philosophical of Christian divines, has set himself to establish the truth of natural and revealed religion, by shewing its conformity to the *Analogy* of nature. But beyond this principle of reasoning, his philosophy did not carry him. The phrenological system, however, while it does not undervalue the argument from analogy, has the further and peculiar distinction of drawing its proofs directly from the principles of our nature, and thus of affording to religion the strongest foundation, apart from revealed truth, on which it can be placed.

The combinations, with the primitive sentiment here explained, which may be formed by the other principles of our nature, according to their various predominance in different individuals, serve to explain that rather discordant variety in the religious character, which, tried by the old philosophy, has hitherto, in general, been traced to mere hypocrisy. In all of these, it is quite possible, that the religious principle may truly exist, however modified or degraded by other affections with which it is connected. The cruel, the gentle, the liberal, the sordid, the sensual, may thus be found manifesting the principle of devotion; and even in the worst aspects of character it may exist, modifying the evil, as it no doubt will, by degrees, and elevating the good. The sincerity of Cromwell, in his religious profession, often as it has been questioned, may thus be admitted, while his ambition and art are equally indisputable; and, if the letters of this wonderful man, recently published by Mr Ellis, may be confided in, (and they seem clearly authentic), this presumption appears to be placed beyond a doubt.

The metaphysical peculiarities of the sentiment, which adapt it for all these high functions, may now be shortly adverted to. They appear to be these.

First, the necessary function of the sentiment, as flowing from its definition, is, that it carries the mind always and exclusively to something superior. The other sentiments and affections may be exerted on an equal. This is obviously true of Benevolence, Adhesiveness, &c., and is even true of Hope and Wonder; which, in their functions, approach more nearly than the others to Veneration, and yet may as often be applied in their manifestations to existences that are not above. But Veneration, in its essence, flows towards an object that is superior. Its very definition necessarily implies that quality. God, Deity, Spirit, Angel—all partake of this as their distinction; and it is of the nature of king, nobleman, lord, father, to be over those to whom they stand in the relation described.

This is the quality which peculiarly constitutes Veneration as the organ of the religious principle. All the other affections of the mind, no doubt, may, and in a true religion will, concur with this one, in the religious affections; but it is of the very essence of religion. The others may produce that Love and Fear, that Desire, that Astonishment, that Intelligence of the true nature of Deity, and that knowledge of his works, which are powerful aids and incentives to devotion; but it is the primitive principle on which these are ingrafted, and without which there may be attachment, but not devotion.

In the second place, while the sentiment thus carries the mind up to some object that is superior, that object will always be found to possess a living moral principle, and not to be any mere inanimate existence. This is abundantly clear in the religious phenomena of the principle; for, even in idol worship, how obscurely soever it may appear, there is an imagined communication to the thing worshipped, of some of the qualities, good or bad, which distinguish living and responsible beings. But in its less elevated applications, the same seems also to take place. Kings and nobles are of this character; and, even with regard to inanimate objects, ancient buildings, or historical ground, for example, it is plain, that it is by reference to the human beings who illustrated them, that the mind rises to this feeling in their contemplation. Wonder, and other principles, may give the sense of the sublime in connexion with mere dead matter; and these, (it may therefore be remarked in passing) cannot be the religious principle. But Veneration cannot consist with it.

Thus far, accordingly, the implanted instinct will carry the mind. It will lead to a superior living object; but it does no more. Veneration impels the mind to venerate; but it does not teach what to venerate. It tells us that there is something not human, which we must fear, love, honour, obey—worship; but beyond this it tells nothing. It leaves us to discover that object by some other means; and, in the search which man is thus impelled to make, are discernible

all the peculiarities of human character in a singular degree. The other faculties of the mind are differently circumstanced. With few, or perhaps with no exceptions, they carry the mind directly to their objects. Benevolence is exerted on our fellow creatures. Conscientiousness intermingles itself with all the business of ordinary life. The love of offspring finds its gratification at home; and the daily intercourse of life both enlightens and regulates the exercise of all the affections; but Veneration, abstracting from its use in society, knows not the object on which it is to be exerted.\* It craves for gratification of a higher order than is afforded by any sensible thing; and it carries the mind to a superior being, or class of beings, of some kind or other. But, even when aided by the profoundest intellect, it wanders much in the dark; and, as St Paul said of the Athenians, it is for ever, by its unenlightened dictates, leading to the erection of an altar "to the *unknown* God."

In the last place, it is observable of the sentiment of Veneration, that it is essentially of the nature of a passion. This is not, like the former, a peculiarity limited to Veneration. It also attends Destructiveness, Ideality, and Wonder, which carry with them the quality of excitement and exquisiteness. All the propensities and sentiments, indeed, *when excessively active*, lead to passion. But those which have now been mentioned cannot, by their definition, exist in a state of quietude. It is of their very nature to be warm. All the parallel expressions, accordingly, in language common to the principle of Veneration, imply excitement and animation. Awe, deference, reverence, dread, fear, adoration, are of this description; and in their essence, they are impassioned. All of them, no doubt, imply Cautiousness, and other powers, combined with Veneration; but this is

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\* We hold, that there is no difference, in this respect, between Veneration and any of the propensities or other sentiments. Philoprogenitiveness and Conscientiousness are as blind in their own nature as Veneration; and all of them, when not enlightened and directed by intellect, are prone to produce abuses.

of no importance. All language, like all feeling, is necessarily of a mixed character; but it is at once felt that, *in so far as they are expressive of Veneration*, they are of a glowing kind; and the language of Veneration has, in all ages, been of the same character.

Holding, therefore, that this is a natural peculiarity of the principle, it is plain that men under its influence require, in a peculiar degree, the control of some other power. Superstition, accordingly, as its not improbable excess, is carefully to be avoided: but, at the same time, as it results also from the very nature of the principle, that its legitimate manifestations are impassioned, it is unphilosophical and unfair to regard these as being, *on this account*, unreasonable; or, as Mr Hume does, to designate them as necessarily either superstitious or enthusiastic. On the contrary, where elevated conceptions are entertained of the glory and excellence of God, it is both natural and right, that an enthusiastic devotion should be offered to him; and it thus has become the distinction of Phrenology to prove, (what is so little thought of by the proud followers of the old doctrines), that the ardour of devotion is just as philosophical as the calmness of speculation. Let those thinkers, then, who judge of the religious world by the principles of that philosophy, be led to doubt the justice of the views, which condemn as irrational a feeling which is the result of a natural principle, and so is irrational only when it is kept down below the standard of nature.

From the quality which has now been described, we are led, by the way, more clearly to perceive, that Mr Stewart's deductions of reasoning and general views of the economy of Providence cannot be the originating principle of the sentiment; for it is too animated in its essence, to be consistent with any process of mere reasoning.

Considering, then, the peculiarities which have been explained,—in particular, the blindness and warmth of the sentiment,—and remembering the high place which it holds in the

economy of life, the benefits of instruction in this department of mind become peculiarly striking. And yet, how strange is it that, in every prevalent system of philosophical education, this is the branch of inquiry which is especially neglected ! With the views, indeed, of the foundations of religion, which are taken by the philosophers, it is not strange that this should have been the case ; for, by resting the principle wholly on a deduction of reasoning, they have, in fact, driven away all that is strengthening, consolatory, or elevating in the sentiment, from the system of the schools. The religion, accordingly, which is taught in the church and practised in the family or closet,—that supports in the season of distress, and strengthens in the hour of death, has become one thing ; and the religion of the schools,—if, indeed, it merit the name,—has become another. The philosophy of the schools may justify a patient inquiry into the existence of the Deity, and even a calm affection for him ; but it in no way justifies that warmth of devotion which is essential, and has been universal.

A twofold evil has arisen from this cause. An interesting branch of philosophy has been neglected in the schools ; and divines have lost for their pursuit, that support which it derives from the discoveries of a just philosophy. They have submitted to the imputation of drawing their lights exclusively from the revelations of their holy book, apart from any principles implanted in human nature by the Deity himself ;—which they, in consequence, have neglected to trace, as affording a sure foundation for their revealed doctrine. The result has too often been an unnatural dis severing of religion and philosophy ;—a habit, on the part of philosophers, to regard with contempt the victims of what they deem a heated imagination ; and a disposition among divines, to abjure the pursuits of philosophy, as detrimental to the integrity of their faith. When an individual, therefore, after a period of thoughtless or studied unbelief, comes, at any stage of life, to avow himself a convert to the doctrines of religion, he is viewed by philosophers and the world as weak or foolish—

the victim of disease or melancholy,—instead of being, in truth, only one instance added to thousands, where the principles of his human nature have gained the mastery over the deceptions of a vain philosophy,—he really being the wise man, and his masters the fools. No doubt, he must feel, how much is to be undone of his former education, before he fully can submit to the influence of a real devotion. He must feel, that his new views are, indeed, unconnected with what went before; and that not only do they receive no confirmation from his philosophical principles, but are too often in direct hostility to them. He may, perhaps, from the beginning, have supposed that it is philosophical to love God; and thus, gradually, he may have been led to those warmer feelings which accompany a better religion: but it is plain, that his latter feelings are, in no sense, the result of his former, but are caused by some other principle, which, independently of them, has been formed in his mind; and, accordingly, that if called at once, in the beginning of his progress, to those higher sentiments, he must have been repelled, instead of attracted by his early education.

The consequences of this state of things were strikingly manifested in the overthrow of religion at the period of the French revolution; when the people of that country, after centuries of submission to the church, were roused to a spirit of inquiry, and when the faith of their ancestors, tried by the principles of the common philosophy, and assailed by the ridicule of profane wits, sunk at once, without a struggle. It cannot be doubted, that, had the union, which is natural, between religion and philosophy then existed, France never could have disgraced herself by the spectacle of a goddess of Reason, paraded for public worship; nor would she now again have become the no less miserable patron of an abject superstition.

With those views, it is matter of equal surprise and regret that so little provision is made for the education of youth in the foundations of religion; so that, even in this present year,

when London is about to become the seat of a university, it has been deemed fitting, to exclude the subject of religion from its classes by a positive law. In such an arrangement, there must, on obvious principles, be something defective. If our powers of reasoning, of fancy, of moral judgment, of mechanical contrivance, are to receive culture, can there possibly be grounds for refusing similar advantages to our powers of devotion? If we are, indeed, to live beyond the grave,—if we are endowed by nature with a principle of devotion; can it be wise,—is it philosophical, to make provision for every worldly interest, and to make none for the realities of eternity? If it be answered, that the subject is avoided, because it is one on which men cannot agree, we reject the argument as implying a reproach on the Creator; who, on that supposition, would be calling us to duty and trials for which, in his providence, there was no provision. It is the dictate of common sense, that in a matter so important to our highest interests, the truth is discoverable, if men will but condescend to use the means placed within their reach. Should Phrenology become instrumental in removing this prevailing mistake, it will be one,—not the least,—of the many benefits which it is in the course of bestowing on the human race.\*

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## ARTICLE II.

### CONTINUATION OF THE SINGULAR AND IMPORTANT CASE OF R. W.

NARRATED AT PAGE 235 OF THE PHRENOLOGICAL TRANSACTIONS; BY  
MR ALEXANDER HOOD, SURGEON, KILMARNOCK.

FROM an idea that the sequel of this case must be interesting to those who have read the history of it, already be-

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\* The sentiment of Veneration embraces the subject of the religious affections, and also the principles of political, family, and personal submission; having regard thus not less to human society than to the Deity. The first of these alone is treated of in the present paper, and only in part. We shall, by and by, pursue the inquiry farther.



fore the public, the progress of the disease has been carefully noted, and the appearances on dissection, and the connexion which these appearances seem to have with the pathology of the brain, and the principles of phrenological science; are also described and illustrated.

On the 4th September, 1822, R. W. suddenly lost the recollection of almost every word in the English language, without his judgment being affected, or the power of any of the muscles impaired. In this condition he remained several weeks, after which he began to recover, and in the month of December of the same year his convalescence was so complete, that he could support conversation without much difficulty. The headaches, with which he had been so long affected, recurred occasionally; but in other respects he enjoyed, generally, tolerably good health.

January 10th, 1825, two years and four months from the time when his memory had been so remarkably affected, he suddenly became paralytic in the left side. The attack was not very severe; for, on having recourse to the usual treatment in such cases, he was able to walk out after a partial confinement for two or three weeks to bed. The arm and leg on the left side had their powers of motion considerably impaired, but his memory did not seem to be sensibly affected. His health was now as good as it had formerly been, and his mind remained much in the same state; and thus he continued till the middle of June, when the enfeebled limbs sustained a second, though slight attack of palsy. This indisposition continued till about the 8th of July, when he again recovered his ordinary state of health, with the exception only of dragging his left leg a little more than usual when he attempted to walk. It was now observed by his son, that his recollection of things said or done by himself or others had begun to fail, and he remarked to me, in a conversation I had with him in the course of my attendance upon this occasion, that he felt his mind becoming weak, though to me there appeared to be but little falling off in his intellectual faculties.

August 17th. On the morning of this day he had an attack of apoplexy, and though he did not drop down suddenly, he soon sunk into a state of apparent insensibility. His pulse was upwards of 100, full and strong, the eyes were half open, the breathing sonorous. He was incapable of deglutition, and though he moved the left arm and leg frequently, the limbs on the right side were quite motionless and paralytic. After venesection and repeated application of leeches to the temples, he recovered so far as to be able to swallow fluids, and when spoken to, he appeared to be sensible, and muttered in reply; but no articulate sound could be perceived. On the 20th, his pulse began to sink, and early on the morning of the 21st he expired.

#### DISSECTION.

On removing a segment of the skull, the vessels of the meninges were found to be numerous, and distended with blood. There was some effusion of lymph between the tunica arachnoidea and pia mater over the whole surface of the brain. The portion of brain "situated above and behind "the eye," corresponding to the organ of Language of the Phrenologists, was carefully examined, but nothing worthy of notice was observed in its *external* appearance. The optic nerve of the left eye\* was nearly one-half smaller than the corresponding nerve on the opposite side. This peculiarity was not obviously seen to extend farther back than the junction of these nerves, though, by inadvertency, a minute examination of parts was omitted. The substance of the brain was, in appearance, natural, but somewhat soft in consistence. The left hemisphere was then examined, and in the posterior cornu of the lateral

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\* He had been almost completely blind of the left eye for a period of 12 or 14 years.

ventricle several ounces of clotted blood were discovered. The quantity effused was so great, that part of it had passed in the fluid state by the side of the septum lucidum, till it reached the foramen monroianum, through which about a thimble full had passed into the right ventricle, and there coagulating, was found in connexion with the coagulum in the left side. The clots were removed from the posterior cornu of the ventricle, and the cavity carefully washed with water, in order to discover the point from which the blood had issued. In this examination a large breach of continuity was observed in the anterior middle portion of this hemisphere, containing clots of blood. By following out this lesion of substance, it was found to extend forward in a horizontal direction, to become narrower, and to terminate at half an inch from the surface of the brain, where it rests over the middle of the supra-orbital plate. Here no particular vessel could be detected from which the blood had issued, but a kind of cavity, which might have admitted the tip of the little-finger, exhibited innumerable small drops of blood. These seemed to issue from small vessels in a duplicature of the pia mater. About an inch from this point, and also at the distance of an inch and a half in the direct line of the opening into the ventricle, there appeared to be two small depressions or cysts in the substance of the brain; and the cavity, considered as a whole, expanded from the anterior part of the brain till it opened into the ventricle in the form of a trumpet. The right hemisphere, the cerebellum, and base of the brain, were also examined, but did not exhibit any appearance worthy of remark.

#### OBSERVATIONS.

In taking a view of the leading features in the history of this case, and in comparing the symptoms with the appearances on dissection, several topics of importance occur for consideration. It has been stated by some continental writers, particularly by M. Serres, that, in meningeal apoplexy, muscular motion

is not affected; but when the vessels in the substance of the brain are the seat of disease, constituting cerebral apoplexy, then there is some degree of palsy in the right or left side, or a retraction of one of the angles of the mouth. In the first class of cases, the vessels, ramifying on the membranes, are either simply distended, or there may be an effusion of blood without the substance of the brain suffering organic lesion. The condition of vessels which is mentioned in the case first supposed, when limited to a particular portion of the pia mater, may give rise to distressing headaches referable to a definite point in the encephalon. The circumstances in which the periodic return of certain diseases originate are very obscure, though they may be in general referred to the various changes which are going on in the animal economy, modified by the ingesta, and the operation of extrinsic causes. The occasional headaches with which R. W. was afflicted may reasonably be supposed to have originated in a diseased condition of the vessels of that portion of the pia mater which exhibited unusual vascularity\* on dissection. In some instances a temporary loss of verbal memory may be produced by simple distention of vessels compressing the or-

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\* In 1818 ———— was much afflicted with frightful dreams, which occasioned astonishing muscular efforts, such as leaping several feet from his bed upon the floor over chairs, &c. with all the bed-clothes about him. He was almost constantly troubled with vertigo on turning or raising his head quickly, and in the same year he had an attack of palsy. Blood-letting, leeching the temples, shaving and blistering the head, with purgatives, in a short time produced such beneficial effects that he was able to walk out and attend to business. He has enjoyed tolerable health since that period, but is under the necessity of keeping his head constantly shaven; notwithstanding he is occasionally troubled with vertigo, double vision, and the sound of the finest music ringing in his head. Last summer, for a considerable time, he had been free of all these complaints; when walking one day in the garden, he stooped down to pull some weeds. He had not been many minutes in this position, when he suddenly perceived in his head the sound of music the most delightful. The same tune or piece of music was occasionally repeated, but more frequently the melody of sound in the sweetest strains flowed on in endless variety, unlike and far surpassing any thing of the kind he had ever heard produced by art. This species of music, he observed, was extremely pleasant for a short time, but became annoying from being continued almost incessantly day and night for a fortnight or three weeks. Not being acquainted with the gamut, he was incapable of noting the music with which he was at times exquisitely delighted, and annoyed only by its unreasonable continuance. Query, Was this a preternatural excitement of the organ of Tune, or of the vessels in the membrane by which it is surrounded?

gan of Language,\* and, on the pressure being removed, the patient is in his usual condition in the course of a very short time. But, in the case under consideration, it seems highly probable that there had been some effusion of blood, thereby giving a permanency to the complaint, which was not likely to have continued so long from simple distention of vessels.

In pathology, too, this case is farther remarkable, as affording, in the two first attacks of palsy, an exception to a very general law in the animal economy, viz. that when an injury or effusion from apoplexy has happened to one hemisphere of the brain, the opposite side of the body is affected with palsy. So universal has this law been considered, that some authors of great name and research have altogether denied the possible existence of such cases. But such an assertion seems to be rash, in as much as there are a considerable number of well-authenticated cases on record, and the one before us tends only to confirm our belief in the reality of the exceptions to the general rule. It seems probable, that the two depressions or cysts, noticed in the dissection, corresponded to the two paralytic attacks which he sustained previous to the apo-

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\* ———, aged 66 years, has five or six years been troubled with uneasy feelings, weakness, and a sensation of weariness in the eyes, which has rendered her incapable of attending to business. Since the commencement of her complaint, there has been a constant apparent dropping, in measured time, of a luminous point, from the right eye. At times, when she is under excitement, it is more vivid, than when both body and mind are unruffled. The slightest exertion, either in reading or sewing, causes her to complain of an uneasy sensation in the forehead, but refrable, in particular, to the sockets of the eyes and eyebrows. Several weeks ago she had been reaching for something above her height, and, being elevated on a stool, she fell back without doing herself any material injury. The following day, as she was reading a book, she perceived, with surprise, that she was going over the page without comprehending what she was reading. She began again, and still observed the same incapability of understanding what she read. On further trial being made, she found that, in going over the sentence with her eye, without making any attempt at utterance, she comprehended the meaning of the sentence distinctly; but when she began to read aloud, words flowed promiscuously, though without order or connexion, such as she saw in the book. When she attempted farther to particularize, the same embarrassment prevented her from spelling or dividing the words into syllables. As she was somewhat alarmed with this unusual and singular condition of mind, and being a lady of much intelligence and good sense, she prudently closed the book and laid it aside. In a short time she could read as usual; but being apprehensive lest this singular affection might return perhaps with more alarming symptoms, she called upon me, and stated her case for advice.

plectic affection of which he died. In the two paralytic attacks the exception was verified; but, in the apoplectic affection where the lesion of substance was much more extensive, and the left ventricle filled with clotted blood, the muscles of the left or paralytic arm and leg did not seem to sustain farther diminution of power, as they were frequently in action, but the right arm and leg were quite motionless. The explanation of the phenomena observed in the general law, was first satisfactorily resolved by the discovery of Miste-chelli in the decussation or twisting of the cerebral fibres in the medulla oblongata, and afterwards confirmed by Winslow, Santorini, and Morgani. In reference to the assertion of M. Serres and some other continental writers, respecting the impossibility of palsy and cerebral injury occurring on the same side, the intelligent editor of the *Med. Chirurg. Review*, No II. new series, observes,—“ But accurate anatomical investigation has shewn, that we should not be too precipitate in coming either to conclusions or exclusions on this point, since, although there is a general twisting in the nervous filaments in the medulla oblongata, there is not a total change of sides. Some fibres are found not to decussate, but to continue from the brain to the spinal marrow—or, if it must be so, from the spinal marrow to the brain, on the same side. This fact, so amply proved and demonstrated by Gall, offers the only rational solution which we yet possess of the exceptions to the general rule in question.”

There are few philosophers or physiologists of the present day, who do not admit that an intimate connexion subsists between the body and mind. Though this much be generally admitted, any idea which may seem to imply that certain mental phenomena are dependent for their manifestation on the organic development of a particular part or portion of the brain, has been treated by many as altogether visionary and absurd. But a great variety of observations, made at different times and places, by various individuals, has rendered what was at first conjectural, or merely probable, almost indubitable with respect to a number of the organs of the brain. The organ of Language, as situated

“above and behind the socket of the eye,” has long been considered as established by phrenological writers; but, if a doubt had remained on the subject, the history of this patient’s disease, and the *post-mortem* examination of the brain, must produce conviction on every unbiassed mind. Morbid anatomy, indeed, does not point out the cause of disease; but change of structure and disorganization of parts mark with accuracy where that cause has been operative. The severe head-aches, so often distressing, were uniformly referable to that part of the head corresponding to the organ of Language; and, when it is recollected that this faculty, as far as words were concerned, was suddenly lost in the progress of the disease, and that dissection after death exhibited a preternatural condition of the vessels of the pia mater in this part of the brain, the inference comes upon us almost irresistibly, that the mental phenomena, so remarkable in this case, must have originated in compression of the fibres of the brain, in this point, from effusion or distention in the vessels of the diseased portion of the membrane. Such reasoning would be admitted as fair and conclusive, when employed in accounting for the phenomena or symptoms of disease affecting any other organ of the body, and we have yet to learn why it should not here also be sustained.

It may, perhaps, be allowed, that there are some points on which a caviller may find opportunity for the exercise of his talents, viz. 1st, That the morbid appearance described did not extend so far as the *external surface* of the organ of Language. 2d, That the right hemisphere of the brain was in a sound condition, and ought to have performed the function of the injured organ. 3dly, That the patient recovered the use of words, so as to be able to support conversation, notwithstanding that he sustained two distinct attacks of palsy, a considerable time before death, without his memory being materially affected.

In answer to the first objection, then, it may be observed, that, in as far as memory is concerned, the same phenomena

might have been expected, from a like condition or compression of the fibres of the organ in any definite point between the peripheral extremity and their termination in the corpora pyramidalia. But had the fibres suffered compression, or lesion, in any point much nearer to the commencement of the spinal cord, it is highly probable, that, by the interlacing of fibres, various other mental functions would have been impaired, and the symptoms, as far as pain or uneasiness was concerned, would have been referred to a different part of the head, and the case must have been less conclusive respecting the truth of Phrenology; but the morbid change having taken place in the vessels of the membrane affecting the fibres at half an inch from their peripheral extremity, seems quite as decisive evidence of the locality of the organ of Language, as if disease had been found at the extremity of the fibres, or in the external position of the organ itself.

2dly, From all the observations which have been made on animated nature, it may be inferred as an universal law, that whenever the Creator has bestowed two organs on an animated being, the healthy condition of both is indispensably necessary to the production of their full effect in the economy of that being. It will be quite unnecessary, therefore, to particularize the nature of the embarrassment, or injury, which a human being sustains, when, for example, the function of a member, or organ, which operates in pairs, such as a leg, an arm, an eye, an ear, a lung, or kidney, is suddenly lost. But among the cerebral organs much more intimate connexion subsists than among those which have been enumerated; and, besides their acting in pairs, their state of activity or action is simultaneous. When sudden distention of blood-vessels, therefore, either in the organ itself, or the membrane by which it is surrounded, or an effusion of blood takes place from the one or the other order of vessels, so as to induce compression, the function may be impaired without perception being lost; but should the injury be so severe as to destroy perception, the function peculiar to the part may



still remain unimpaired in the organ on the opposite side ; but, as the entire organ has sustained an abduction of half the power conducive to the general effect, which, conjointly, they are destined to produce, its function may be reduced, for a time, to that of simple perception,\* till the powers of the constitution have repaired the injury, or till the sound organ has acquired the power of performing, though imperfectly, the function which belongs to it.

3dly, Respecting the third and last objection, it may be premised, that the appearances on dissection do not admit the supposition of cerebral lesion at the time the memory was affected, but merely a preternatural distention of vessels ; or, rather, an effusion of blood from the vessels of the membrane affecting the organ of Language. In the progress of convalescence, there is much reason to believe, that the effused blood had been absorbed long prior to the first attack of palsy in January 1825. The depressions, or cysts, in the substance of the brain mentioned in the dissection, are evidence of disorganization in a different portion of the cerebral mass ; and the phenomena of disease in the two attacks of palsy clearly evince different functions. In the apoplectic attack of which he died, the lesion of parts was extensive, and the quantity of effused blood remarkable for the viscus in which it took place. In supposing the disease and disorganization to have begun in the anterior part of the brain, we are justified by the symptoms of disease, and the subsequent inspection of the body. For it seems quite preposterous to suppose, that the effusion of blood commenced in the vessels of the ventricle, and having filled this cavity, forced its way

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\* In the works on Phrenology, the doctrine is laid down, " that Perception is " the result of the lowest and Memory of the higher degree of activity of each " faculty and organ. In attempting, therefore, to account for the fact of his " comprehending the meaning of words used by others, without being able to use " them himself, it occurred to me, that the organs of verbal Memory may have " been paralytic, or in some analogous condition ; so that while the power of minis- " tering to Sensation or Perception was not destroyed, their energies were so much " impaired as to render them incapable of performing the higher part of their " ordinary function."—See *Phrenolog. Trans.* page 242.

forward through the substance of the brain, producing the appearances already described. From the whole, we think it may be fairly inferred, that the organ of Language did not suffer materially after the first severe attack in September 1822: That in the progress of the disease backwards, a different part of the brain became the seat of disease, and different fibres were affected, as was manifested by the paralysis of the left side, and ultimately in the total cessation of motion in the right, and death. In whatever manner the organ of Language might be affected, whether by distention of vessels or effusion of blood, the cerebral organization did not appear to be destroyed; but, whether it had regained its function during the period of his convalescence, or the corresponding part of the brain on the opposite side had acquired the power of performing its office alone, must probably ever remain dubious. These are only hints intended to obviate some difficulties which might be started to the conclusions inferred from this case; but the ingenious reader, in going over the particulars in detail, will most probably have a much happier solution of them in the suggestions of his own mind than any which have been here offered. It has been my anxious wish, in this case, to give an accurate detail of facts, and to exhibit a true picture of nature, as observed in dissection, that every one may have an opportunity of judging for himself, independent of the explanations which have been given.

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### ARTICLE III.

#### HOUSE OF REFUGE FOR YOUNG DELINQUENTS.

THE subject of criminal legislation is highly interesting to the Phrenologist, and has frequently been adverted to in this publication. We assert it as a fact, capable of physical demonstration, that the organs of the Moral Sentiments are

smaller in proportion to the organs of Animal Propensity in criminals in general, than in individuals virtuously disposed. The Phrenological Society exhibits upwards of fifty instances of this fact in the collection of skulls of persons who have perished on the scaffold for their crimes, collected from London, Paris, Dublin, Edinburgh, Glasgow, York, Liverpool, and the Cape of Good Hope; and we aver, that we have examined the heads of many living criminals, and found the same imperfection to prevail. It is impossible for a Phrenologist, therefore, not to perceive that individuals so constituted have a strong natural tendency to vice, with a great natural deficiency in the powers that produce the love of virtue, and which ought to control and guide the lower feelings. If, then, individuals so constituted are born and brought up amidst poverty and ignorance, and practical wickedness, crime on their part appears almost inevitable.

But what practical conclusion should we draw from these facts? Not that offenders should obtain a license to outrage the laws, because they are impelled by nature and circumstances to do so, but that the *causes* which prompt them should be removed. While the evil dispositions and the exciting circumstances, or *causes*, remain, the *effects must follow*. We cannot boast of power to alter the dispositions by any rapid operation on the mind; but we can accomplish an instantaneous change in the *circumstances* in which the mind is placed. It is possible to transfer the juvenile offender from the haunts of vice to an atmosphere of pure religion and morality; and to supply, by the superintendence of a virtuous governor, those suggestions of piety and morality which do not arise in sufficient strength in the offender's own mind to regulate his conduct; in short, it is possible to withdraw juvenile delinquents from the society of thieves and profligates, and to place them in a penitentiary.

It is with great pleasure that we advert to a practical example of this mode of treatment, commenced and supported by the voluntary exertions of Lady Carnegie and other

highly meritorious individuals in Edinburgh. We present the second report of their committee entire, believing that the enlightened and philanthropic views which it contains will speak more highly in honour of its authors and objects than any commendation which we could bestow.

*Second Annual Report of the Committee of the House of Refuge for Young Delinquents.*

“Edinburgh, October 3d, 1825.

“In presenting a statement of the transactions connected with this humble institution, the committee have two objects in view —To describe the design and plan of the House of Refuge generally—and to render to the supporters of it an impartial history of its concerns during the past year, together with an account of the funds intrusted to their disposal.

“The institution was established by the exertions of a few individuals, who solicited subscriptions from their friends, for the benevolent purpose of rescuing from their wretched career some of those numerous victims of early depravity and crime who pass through the Bridewell and other places of confinement in this city, without any progress towards reformation. Lamentable as it appeared to these individuals, that no remedy, of an extent adequate to that of the evil, was attempted, it did not deter them from doing what they could, on a limited scale, in this highly-productive walk of benevolence; convinced as they were, that in reclaiming a single boy from a course of crime and vice, a benefit would be conferred, not only upon the individual himself, but also upon the community—a benefit of an extent which, could it be traced through all the ramifications of his future history, and contrasted with the fearfully contaminating influence of bad example which it had displaced, would appear almost incalculable. The committee have the gratification of confirming these views of the importance of such an undertaking, from the highest and most appropriate authority.—In a late charge to the Grand Jury and Magistrates of the county of Warwick, Judge Dallas alludes to an asylum for a similar purpose in that county in the following terms:—‘Who can have beheld, but, at the moment, with a sinking heart, a miserable boy dismissed from the bar of a court of justice, to be released at the end of a short confinement, without protection, without parents, or what is worse, the authors of his being the authors also of his profligacy, without means of employment, or prospect of subsistence, and driven almost of necessity into the downhill path of guilt, till, by an impulse, which becomes at last irresistible, he is hurried to the precipice on the brink of which no stay is to be found! To provide for

“ the future reception and employment of these unhappy persons,  
 “ and to inspire them with the love and fear of God, and a due  
 “ respect for man, is the most prominent feature of your plan.—  
 “ It wants not to be recommended, it cannot be dignified by me.  
 “ It is a fabric which, should it rise, will require no inscription.”

“ The plan upon which the Edinburgh institution has been conducted is extremely simple ; being calculated merely to introduce the young delinquent to the healthful influence of a well-ordered family—where the comfortless and demoralizing scenes to which he has previously been accustomed are exchanged for a decent home, and where kind and conciliating measures to promote his welfare address themselves to any remains of right feeling that may have survived the deadening influence of his former abandonment to a course of crime. The establishment is intended for the reception of eight boys : it consists of a house, together with (what has been found a very material part of the plan) a large garden, in which the boys find employment in their leisure hours, and which, under their culture, supplies the family with vegetables. The trade to which the boys are trained is shoemaking. The superintendent is their master in this art ; and his wife, with one female servant, takes the whole domestic management of the house. A respectable teacher attends for two hours every evening to instruct the boys in reading and writing,—acquirements which scarcely any of them are found to have obtained to any extent on their entrance to the institution. Religious instruction, of which an equal deficiency is discovered, forms a prominent feature in their daily intercourse with their worthy superintendent and teacher.

“ In reporting the proceedings of the last year, the committee conceive they have solid grounds of encouragement to offer to the supporters of the institution. The commencement of the attempt was marked by many adverse occurrences, and called for all the unwearied attention which was bestowed upon it by two or three of its early friends. Through their exertion it was brought to a state that has required comparatively little interference from the present committee ; and afforded but few subjects for their report, beyond the substantial one of the quiet and beneficial operation of the plan.

“ By the last report, it appeared, that on the 6th of October, 1824, five boys remained in the house, behaving extremely well. Since that period, there have been admitted six, making a total of eleven.

“ Of these, eight are at present in the institution, giving every promise, by their contented and orderly conduct, that the wishes of their benefactors, on their behalf, will be realized.

“ 2 have been apprenticed out to masters in the town.

“ 1 has been removed by death.

“ The death of the last-mentioned boy was accompanied with many affecting proofs of his gratitude for the kindness which he had experienced in the institution, and which he seemed deeply to

“ feel, as contrasted with the wretched circumstances in which he might have concluded a life that had been apparently cut short by the criminal neglect of his parents. He seemed also, in the intervals of acute pain which marked his last days, to value the instructions of those who attempted to set before him a hope beyond the grave.

“ Of the two boys stated as apprenticed in the town, the committee are aware that their report will be considered as unfavourable, and yet were it possible, within the limits of this report, fully to explain the whole circumstances of these cases, the unfavourable impression would be considerably diminished. The committee have perhaps, in their anxiety to meet the pressing calls made upon them by this numerous class of objects, been too hasty in placing out boys, in order to make room for others, especially when the only apprenticeships which they could obtain for them were not out of the range of their former companions in crime. It is gratifying, however, to state, that neither of these boys have fallen victims to these snares, by returning to their former habits. One of them has enlisted into the army, and so far is he from undervaluing the good instruction which he received at the House of Refuge, that he frequently calls there in the evening, and is present at family worship; and on the Sabbath appears with the boys at church. The other, a boy of only 13 years of age, was removed from the situation in which he was behaving in a very satisfactory manner, by his father, a man of worthless character.

“ In the last report, it was mentioned, that up to the period of its date, three boys who had passed through the institution had been placed in situations, and the committee deem it incumbent to notice their subsequent history.

“ Of the one, for whom a situation was obtained on board an Indiaman, they have received intelligence that his conduct was so highly approved of by the captain, that he intends to take him out with him a second voyage. This boy, who is now grown a fine sailor-like lad, of particularly decent appearance, waited upon a member of the committee in London, on his return from his first voyage, and expressed his grateful sense of the obligations which he owed to the institution.

“ The boy mentioned as ‘ sent back to his apprenticeship,’ had only been received into the House of Refuge for a single week. His master was induced to take him again; but it appears that he has since returned to his profligate habits. The one ‘ apprenticed to a respectable shoemaker in Edinburgh,’ after giving most unqualified satisfaction to his employer for upwards of eight months, and following up his improvement in reading, by a voluntary attendance at an evening school, enlisted into the same regiment as the boy mentioned above, and appears indeed to have been made instrumental in inducing the former to this course. The committee have not lost hopes, that some salutary impressions may have been made upon his mind by his residence in the House of

" Refuge, as he also occasionally visits it, and joins his old companions on Sunday at their usual place of worship; nor are they disposed to regret, that either the one or the other have entered the army, when they consider how well its discipline may be adapted for such characters.

" It may be satisfactory for the public to know, that since the commencement of this institution in May, 1823, 39 boys have been admitted in all,—20 are doing well: the remaining 9 were but a very short time in the institution before they absconded, or were dismissed as incorrigible. These occurrences took place during the first year; for since January, 1824, no boy has either absconded, or been dismissed.

" Of the funds intrusted to their disposal the committee present the following statement:—

## (RECEIPTS.)

" Balance from last account.....	£38 12 4
" Donations.....	164 13 6
" Subscriptions.....	58 8 0
" Cash received for work done in the house.....	60 18 9
" House rent from Mr Hamilton.....	10 0 0
	<hr/>
	382 12 7

## (EXPENDITURE.)

" Superintendent's wages.....	£40 0 0
" House rent and servant's wages.....	64 6 5
" Maintenance and clothing of boys.....	81 12 1
" Miscellaneous and extraordinary.....	7 2 4
" Teacher's salary.....	8 0 0
" Leather, tools, &c.....	39 0 6
" Printing reports and collecting subscriptions.....	7 19 6
	<hr/>
	248 0 10
" Balances in treasurer's hands, 1st October.....	£78 6 3
" Cash in the superintendent's.....	6 5 6
	<hr/>
	84 11 9
	<hr/>
	332 12 7
" Shoes sold, not yet paid.....	8 14 1
" Estimated value of shoes in hand unsold.....	15 6 0
	<hr/>
	£24 0 1

" In the list of donations, it is gratifying to the committee to notice two, which call for a particular expression of their thanks: one an anonymous donation of £50; the other a sum of £10 presented by the Lord Provost and Magistrates of Edinburgh, being a moiety of a fund placed at their disposal for charitable purposes. The latter, it is hoped, may be considered as a pledge, that the object of the institution is not lost sight of by those authorities that alone have the power of applying a commensurate remedy. It is also a subject of gratification to observe, that the calculation of the annual expense of each boy falls considerably below that of the large institutions for similar purposes in London,—a presumption in favour of the economy of numerous small establishments compared with a single extensive institution which was scarcely expected to be found.

" In conclusion, the committee would direct the attention of the

“ supporters of this small experiment to its important bearing as an example. The whole subject of prison-discipline appears not to have excited that degree of attention in Scotland which it has done in some other countries; and in perusing that very interesting document, the report of the Society for the Improvement of Prison-Discipline, the most deserved regret will be felt on discovering how little mention is made of Scotland, and how dishonourable that little is to her usual character for philanthropic exertion. In several counties in England, institutions for the reformation of juvenile offenders have been established: that for the county of Warwick is described as ‘having the appearance of a respectable farm-house, with about eight acres of land attached, which is cultivated by such of the objects as prefer out-door labour. The house is fitted up for the reception of sixty persons. When visited lately, there were only eighteen lads in it of various ages, from ten to nineteen. Those who are employed in the house, work at shoemaking and tailoring, and the rest are employed at spade-husbandry. Shoes and clothes are made for the public as well as for the service of the establishment. The boys are allowed a part of the earnings in the proportion of one penny in the shilling.’

“ Among the proposed regulations for the Berkshire institution are the following:—

“ ‘ That a Society be formed for the assistance and reformation of such young offenders as may from time to time be discharged from the gaols and houses of correction in the county of Berks.

“ ‘ That a fund for this purpose be established by donations and annual subscriptions.

“ ‘ That the committee consist of twelve. That the Lord Lieutenant of the county be perpetual president. That the visiting magistrates of the different prisons in the county be vice-presidents.’

“ In viewing the institution, however, which forms the subject of the present report, as calculated to encourage the promotion of similar attempts, the committee would not deal honestly with the public, were they to conceal the important fact, that the superintendent and his wife who manage this establishment are persons of exemplary piety; and they are bound, in gratitude to the Giver of all Good, to acknowledge, that the measure of success which has attended the experiment has flowed through the medium of the almost parental affection which the destitute condition of these poor children has inspired in the breasts of those excellent individuals, and which has led to the most influential mode of inculcating religious instruction.

#### “ COMMITTEE.

LADY CARNEGIE,

Mrs FLETCHER,

MILES FLETCHER, Esq. Advocate,

CAPTAIN WAUCHOPE, R. N.

G. BUCHAN, Esq. of Kelloe,

Rev. J. BROWN,

ROBERT PAUL, Esq.

WILLIAM BONAR, Esq.

WM. MURRAY, Esq. 59, George Square, *Treasurer.*

JAMES EVANS, *Secretary.*



We have visited the House of Refuge, and found the same general development to prevail among its inmates which characterizes the other criminals whom we have examined. The individuals here trained to industry and virtue are so many victims snatched from the gallows, or the shores of New South Wales; and we trust they will profit by the instruction they are now receiving, so as to afford motives to the benevolent for the extension of the system. At the same time, we desire to apprise the managers of this institution, and those of every similar establishment, that the moral deficiency is extremely deep-seated in the delinquents whom they undertake to reform, and *that almost no extent of good conduct in the penitentiary will afford a guarantee of suitable behaviour amidst the temptations of the world.* Phrenology brings this truth home irresistibly to the understanding. Crime proceeds from excessive energy of the lower feelings. In a penitentiary, the *objects* which solicit and *excite* the propensities *are withdrawn*, and moral restraint *from without* supplies the deficiency of that quality in the mind itself. While *so situated*, therefore, an individual may conduct himself for an unlimited period with great propriety, and give the strongest indications of a thorough reformation, but who might utterly fall off if the circumstances were reversed, namely, if external moral restraint were weakened or withdrawn, and strong solicitations presented to his animal propensities. If, then, the directors of the House of Refuge, believing in a complete change in the dispositions of the boys, shall restore them to ordinary society, and be disappointed in their subsequent conduct, we shall lament, but not be surprised at the result. Their most earnest endeavours ought to be directed towards placing them in situations where temptation will be far removed, and unwearied watchfulness exerted over them. We are particularly anxious on this point, because, by expecting *too much*, or not attending to the *causes* of crime and removing them, disappoint-

ment may ensue, and the good work be given up in despair or disgust, because all is not accomplished that had been anticipated.

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#### ARTICLE IV.

##### LETTER TO THE EDITOR, ON DEFICIENCY IN THE POWER OF PERCEIVING COLOURS.

SIR,—There are no organs which afford greater sources for ridicule to anti-phrenologists than those of Colour, Form, and Size. What fools you are (they say) to suppose that we do not see *colours*, *figures*, and *distances*, through the medium of one sense, viz. *seeing*; and when we perceive every thing with one pair of eyes, why do you divide the brain into different divisions, when it is palpable to common sense that one division (if any) must be enough? A Phrenologist is somewhat puzzled under these circumstances what to say; if he quotes instances of different persons seeing different things with different facility, he is told that they are merely facts got up for phrenological purposes.\*—The following case, however, is one which, from being written above forty years since, and previous to the existence of Phrenology, cannot have been fabricated by Phrenologists. It is a curious and strong proof that these so much ridiculed divisions are founded in *nature* :—

*From the Westminster Magazine for 1779, page 515, and Philosophical Transactions, vol. 68, part 2.*

(Copy Letter from J. Scott to Rev. Mr Whisson.)

“ACCOUNT OF A REMARKABLE IMPERFECTION OF SIGHT.”

“REVEREND SIR,—I received your favour in due time. I should have given you my answer sooner, but have been greatly

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\* Any person who could make such an allegation must be altogether ignorant of the nature of the evidence adduced. No Phrenologist ought to allow the least consideration to be paid to such objections. They are emanations of self-sufficiency in the ob- philosophical spirit.—EDITOR.

"afflicted with the gout. I am very willing to inform you (and take your inquiry as a favour) of my inability concerning colours; as far as I am able from my own common observations.

"It is a family failing.—My father has exactly the same impediment: my mother and one of my sisters were perfect in all colours;—my other sister and myself alike imperfect. My last-mentioned sister has two sons, both imperfect; but she has a daughter who is very perfect. I have a son and daughter who both know all colours without any exception, and so did their mother. My mother's own brother had the like impediment with me; though my mother, as mentioned above, knew all colours very well.

"Now, I will inform you what colours I have least knowledge of:—I do not know any green in the world;—a pink colour and a pale blue are alike;—I don't know one from the other. A full red and full green the same. I have often thought them a good match; but yellows (light, dark, and middle), and all degrees of blue, except those very pale, commonly called sky, I know perfectly well, and can discern a deficiency in any of those colours to a particular nicety. A full purple and deep blue sometimes baffle me. I married my daughter to a genteel worthy man a few years ago. The day before the marriage he came to my house, dressed in a new suit of fine cloth clothes. I was much displeased that he should come (as I supposed) in black; and said 'he should go back to change his colour;' but my daughter said, 'No, no; the colour is very genteel, and that it was my eyes that deceived me.' He was a gentleman of the law, in a fine rich claret-coloured dress, which is as much a black to my eyes as any black that ever was dyed. She has been married several years, no child living, and my son is unmarried; so how this impediment may descend from me is unknown.

"I have a general good satisfaction in the midst of this my inability:—can see objects at a distance when I am on travel with an acquaintance, and can distinguish the *size*, *figure*, or *space*, equal to most, and, I believe, as quick, COLOUR *excepted*.

"My business was behind a counter many years, where I had to do with variety of colours. I often, when alone, met with a difficulty; but I commonly had a servant in the way to attend me, who made up any deficiency. I have been now seven years from trade. My eyes, thank God, are very good at discerning men and things.

"If your learned Society can search out the cause of this very extraordinary infirmity, and find a method for amendment, you will be so obliging to acquaint me. I am, &c.

"J. SORR.

I have examined the Philosophical Transactions, to see if the "learned Society" endeavoured to account for the infirmity, or offer any method for amendment; but, as I do

not see the case mentioned again, I presume they gave it up in despair. It is most likely, however, that they supposed it to arise from some imperfection in the iris or lens; or, perhaps, entered into an elaborate argument on optics. Phrenology, however, at once explains the mystery: and, from what we have observed in other cases, we are entitled legitimately to infer, that the individual in question had an imperfect organ of "Colour," whilst Size, Form, and Locality, were well developed. His language is almost phrenological:—"I can distinguish," says he, "the *size, figure, or space*, equal to most, and, I believe, as quick, COLOUR *excepted*." It will be objected to this case, that there has been *no examination of the organs*, and, therefore, the above conclusions are mere suppositions. If this was the only case known to Phrenologists, this objection would be good; but we have actually examined many similar cases, and found the organ deficient. The case of Mr James Milne, recorded in the Phrenological Transactions, resembles it also in this, that in both the defect was a *family failing*. In the present case, as in Mr Milne's, it is only some branches of the family that are affected; and mark, too, the imperfection is *always, and solely, confined to COLOUR*; none of the family, in either instance, have any affection of the *eye* simply, as short-sightedness; nor is it said that they cannot see figures, &c., perfectly. Therefore, all their imperfections evidently proceed from one cause. Now, when we see one branch or part of a family retaining the likeness (as figure or face) of their parents or ancestors, and at the same time retaining the same talents, whilst another part of the same family neither keeps the likeness nor the talent, it is natural to conclude, that the shape of the head, and consequent development of organs, may either resemble or differ in the same manner; and, as we do see this is the fact in every day's observation, it is reasonable to conclude that all the family affected with this imperfection of sight must have had an imperfect organ of Colour. This mode of inferring the state of the organ in the individual in

question, taken in connexion with the cases actually observed, is perfectly legitimate. The effects are similar; and it is reasonable to conclude, that the causes are the same. In the case of Mr Milne's relations, it is ascertained by observation that all the individuals who inherit the defect are deficient in the organ of colouring, while those who perceive colours have the organ fully developed.

How the organ of Colour was affected in the way mentioned is more difficult to account for. Many persons see different colours better than others; and two gentlemen, to whom I read Mr Scott's letter, have told me they perceive some colours well, and others indifferently. This imperfection may possibly arise partly from the formation of the eye, and partly from that of the organ of Colour. From whatever cause such a varied power of sight may arise, the case of Mr Scott is an ample and curious proof of a mental defect, which could not be accounted for till Phrenology was discovered. It shews that colour, form, size, and distances, are not perceived by one faculty alone.

I am, Sir, yours, &c.

WM. H. ATHERTON.

*Liverpool, 11th November, 1825.*

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## ARTICLE V.

### THE PRESS AND POLITICAL ECONOMY.

POLITICAL ECONOMY has lately attracted a considerable portion of public attention; but for some months past certain of its doctrines have fallen under the displeasure of the newspaper press, and attempts have been made to bring the science itself and its advocates into contempt. The points principally attacked have been Mr M'Culloch's doctrine of Irish absenteeism and the repeal of the combination laws. It is not our intention, on the present occasion, to discuss

these controversies, or to maintain that political economists are sound in all their views, but simply to notice a "fallacy," as Mr. Bentham would call it, by which the public mind is frequently misled, and which Phrenology enables us clearly to expose.

There are two orders of intellectual faculties;—the *knowing* and *reflecting*. The knowing faculties, whose organs are situated in the lower region of the forehead, take cognizance of things that exist and of occurrences, with their more obvious relations. A mind, in which these faculties predominate, is well adapted for becoming learned by reading and observation, and also for attaining expertness in practical business. Accordingly, lawyers, and physicians of extensive practice and no mean reputation, and merchants, frequently possess these organs in a predominating degree; and, what is more to our present purpose, editors of newspapers, magazines, and other periodical literary publications, are generally found to excel in the practical department of their duty in proportion to the degree in which the knowing organs are developed, in combination with a favourable endowment of the propensities and sentiments. The knowing faculties give them that capacity for varied information, that ready tact in arranging and disposing of details, and that Argus-like power of observation, which enables them to seize the passing occurrences of life, and present them, in all the freshness of actual existence, to their readers.

The second order of intellectual faculties is the reflecting,—comprehending Comparison, Causality, and Wit, which take cognizance of the more recondite and abstract relations of objects and events. The relations perceived by them are completely beyond the sphere of the senses and the knowing faculties; and one of the great distinctions between man and the lower animals is the want, in the latter, of the organs of these powers. Their abstract functions may be illustrated by a simple observation. On one of the hottest days of last summer, we saw a cow in a field, in which there was no na-

tural spring of water, but in which a well had been dug, and a pump erected to supply the defect. The cow had enjoyed many a delicious draught from a trough placed beside the pump; but, on the occasion alluded to, it was empty, while the thirst of the animal was fiercely excited by a burning sun; she first anxiously examined the trough, then put her nose to the spout of the pump, as if endeavouring to suck out the water, which she seemed distinctly to know issued from that aperture. This effort also was in vain; she then moved round to the handle of the pump, which was so low that she could have moved it with her teeth, or by her horns; she laid her head along it, as if recollecting the fact that water came when it was moved; but as nature had denied her organs of Causality, she was utterly blind to the relation between the motion of that piece of wood and the flow of water, and she continued standing and suffering without making the least attempt to perform the operation of pumping. In this instance there was the strongest desire for the water; there were eyes, and other organs of sense, capable of seeing and feeling as acutely as those of man, and there was an obvious manifestation of observing faculties; for she had noticed and recollected the phenomena which attended the supply of water; but there was a complete destitution of the feeling of relation between the motion of the handle and the effect which she so ardently desired. Every human being, who is not insane or idiotic, possesses all the organs to a greater or less extent; and, in the most deficient, there is still enough of reflecting power to give rise to the feeling of relation between such obvious instances of cause and effect as this the moment the phenomena are presented in conjunction to the mind; and hence there is an unmeasurable gulf between the lower animals and man, which the lower creatures can never pass without a fundamental change of their natural constitution.

But, although the power of perceiving the relation of cause and effect in simple occurrences is possessed by all, the talent of tracing it, in difficult and complicated pheno-

mena, is bestowed on comparatively few ; and the more numerous and intricate the causes are which combine towards producing an effect, the more highly gifted in this talent must the mind be which shall be capable of tracing all their relations. In short, the highest development of the upper portion of the forehead is then indispensably necessary to success.

It happens, however, that individuals, who, by the predominance of the knowing organs, are admirably fitted for observation, and for handling details, are, by the very same circumstance, little calculated to discover or appreciate the more profound and difficult relations of causation. Hence such "practical men," as they style themselves, have uniformly been the opponents of every new doctrine in science that required a profound and comprehensive intellect to trace its foundation, relations, and results. Abstract truths appear to such minds vague and impalpable ; and their conception of them is at the best feeble and incomplete. They imagine that this arises from the nature of the propositions themselves, and hence regard them as uncertain and unsafe. When at length abstract doctrines have been reduced to practice, they are capable of appreciating them in their results ; but, while they remain creatures of the mind alone, their intellects cannot reach them.

The clamour against Political Economy, and the repeal of the Combination Laws, has, we have perceived, emanated from these knowing heads alone. The speculations which they have given forth on those topics have been characterized by a destitution of every thing resembling Causality ; they have seized the surface-views of the questions, the first results, as it were ; and, incapable of tracing the distant consequences, they have dogmatized in all the arrogance of self-esteem, unenlightened by real penetration. Every judgment embraces two circumstances—the *facts* presented to the intellect, and the *character* of the *intellect itself*. The last element is almost uniformly overlooked by persons who have



not attained to the practical discrimination conferred by Phrenology; and yet it is nearly as important as the first. If every author were required to print a correct account of his cerebral development in his preface, a great saving of discussion might be effected. We would then acknowledge as authorities only such individuals as possess talents calculated to comprehend the subjects on which they write.

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## ARTICLE VI.

### ON THE SEAT AND NATURE OF HYPOCHONDRIASIS AS ILLUSTRATED BY PHRENOLOGY.\*

ON seeing the title prefixed to this article, some of our readers may be disposed to ask, how a disquisition upon Hypochondriasis, or any other disease, happens to find a place in the pages of a Phrenological Journal? A sufficient answer will, we hope, be found in the following considerations.

Hypochondriasis, under its various forms of Vapours, Low Spirits, Ennui, &c. is of so frequent occurrence in this country, that it has been long known on the continent by the appellation of the *Maladie Anglaise*, first affixed to it by Dr Cheyne. It is indeed so generally prevalent, especially in times of public vicissitude and general adversity, and is so often seen even in the midst of the greatest worldly prosperity, that we question whether we have a single reader who has not, either in his own person, or in that of some near relation, tasted of its pains. In severity also, as well as in frequency, it is often sufficiently formidable. For the misery which accompanies a serious attack, although generally regarded by the ignorant as causeless and imaginary, is, in reality, not inferior in poignancy to any to which mankind is liable; and the dreadful suspicions and gloomy forebodings

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\* We are indebted for this article to Dr A. Combe.

with which it desolates the mind, and obscures every feeling of happiness, are often so intolerable as to lead their unhappy victim to self-destruction for relief.

On adverting to these facts, the unprofessional reader would be apt to suppose, that, in consequence both of the numerous opportunities of investigation afforded by its acknowledged frequency, and of the magnitude of the interest at stake, no disease could exist, the causes, nature, and treatment of which would be more thoroughly understood than those of Hypochondriasis. But when we state it as a lamentable truth, that scarcely any one malady can be named, in regard to which so much positive discrepancy of opinion obtains, and in the cure of which medical aid is generally of so little avail, it will readily be believed, that some great error, in regard to the nature of the disease, or some great defect in the mode of treatment, must have existed to impede the progress of the profession towards a happier result; and it will then be readily admitted, that every rational attempt to expose the sources of that error, and to provide a safer and a surer guide, ought not only to be received with interest by the members of the medical profession, but to be welcomed in a still higher degree by the public, who are themselves the chief sufferers from the prevailing ignorance on the subject; and therefore, when we add, that Phrenology, viewed as the true physiology of the brain, affords many facilities, for the more successful elucidation of the real nature of this disease, we trust we shall have said enough to satisfy even the most scrupulous reader, that the subject is not so foreign to our pages as he may at first have supposed.

The first point which demands our attention, in investigating the nature of any obscure disease, is to ascertain its corporeal seat. Different external circumstances, and different remedies, act more directly upon one part of the body than upon another; some, for instance, act in preference upon the brain, others upon the stomach, and others again upon the kidneys, or heart; and, consequently, as no method of cure can be either judiciously, or even safely employed, un-

less it is exactly adapted to the nature and functions of the organ chiefly affected, it is with great justice held as an established maxim in medicine, that the knowledge of the seat of a disease is half its cure; and, perhaps, no better illustration of the truth and importance of this principle could be wished for than that afforded by Hypochondriasis itself. If, for example, as many have taught, it is a purely mental affection, having no corporeal seat, then it follows that corporeal causes can have no share in its production, and that corporeal remedies can be of no avail in its cure. If, again, as is generally supposed, and as the name itself indicates, it has its seat in the digestive viscera lying under the false ribs, then it as necessarily follows, that such causes only as tend to act upon these viscera ought especially to produce it, and that its cure ought to be effected by guarding, in an especial manner, against these, and by the administration of remedies calculated to improve the digestive functions;—and, lastly, if, as a few late authors maintain, and as we shall endeavour to prove, it has really its seat in the brain, then it ought to spring chiefly from physical or moral causes acting upon that organ, and through its medium upon the mind; and a mode of treatment providing against these, and adapted to the nature of the cerebral functions, ought to be the most rational and successful, while tonics and stomachics, which, on the second supposition, are the remedies chiefly indicated, ought, if this view is correct, to be attended, if not with harm, at least with no conspicuous benefit.

Important, then, as the consequences depending upon a right knowledge of the seats of diseases unquestionably are, we shall not consider our time misspent if, in the following pages, we can succeed in shewing that the symptoms, causes, and method of cure of Hypochondriasis, all concur in indicating it to be an affection of the mind, *depending, in every instance, on a cerebral cause*, and that the derangement of the digestive and other functions, so frequently attending it, are

consecutive or secondary only, and not at all essential to its existence.

Dissection after death, taken in connexion with the origin and progress of any disease, is the surest method of detecting its seat. In the present case, however, it is inapplicable, Hypochondriasis proving fatal so rarely as to afford very few opportunities of putting it in practice. Our endeavours, therefore, must be confined to the only method which is practicable during life—viz. to an analysis of the *essentia* or constituent symptoms; and this is fortunately sufficient for the purpose.

To arrive with certainty at a knowledge of the seat of any malady by analyzing its symptoms, we must constantly be guided by, and never for a moment lose sight of, a principle in itself simple and undeniable, and in its results of the highest importance, but which, nevertheless, is too often neglected, viz. that no function can be deranged without a previous or concomitant derangement of the *organ* which performs it. *Vision*, for instance, can never be affected unless the *eye* is disordered; nor hearing, unless the ear is diseased; nor digestion, while the stomach remains unaffected; and, consequently, when we perceive any function impaired or exalted, we are as certain as if we saw it with our eyes that the organ which performs that function is also in a morbid state. From this undeniable proposition it follows, that if, in any given disease, we can prove that a *particular function* is *the only one which is INVARIABLY affected*, we are entitled, by every rule of logic, to hold, that the disease must have its seat in the particular *organ* corresponding to that function. Such, accordingly, is the principle, and such the mode of reasoning, by which we endeavour, at the bedside of the patient, to detect the seat of his malady, and upon the soundness of which alone the choice of all our remedies in fact depends.

To the conclusiveness of this mode of proceeding may be objected, first, our imperfect knowledge of the physiology or

functions of some parts of the body, in consequence of which we may, even after ascertaining what function is disordered, still be unable to say by what *organ* it is performed, and, consequently, what is the seat of the morbid cause; and, secondly, the occasional occurrence of deranged functions, not from disease in their immediate organs, but from *sympathy* with remote parts. The first obstacle is, in fact, that which has so much retarded our medical knowledge of insanity, and for the effectual removal of which we are highly indebted to Phrenology; and nothing can demonstrate more clearly the importance of a sound physiology to the progress of medical science than the very fact, that the idea so long entertained, and still so generally received, of Hypochondriasis being an affection of the digestive viscera, arose *solely, logically, and consistently*, from the equally erroneous, but long prevalent physiological notion of the *passions* having their seats in the same parts. In admitting this idea, the error lay, not in the inefficiency of the principle, or in the unsoundness of the inference deduced from the premises, but in absurdly regarding the premises themselves as physiologically true, when, as is now known, they were altogether without foundation; and, consequently, had it been known to our predecessors as it is now to us that the brain is the corporeal seat of the passions as well as of the intellect, the same principle which led them, in ignorance, to place the seat of melancholy, Hypochondriasis, and other mental affections, in the viscera of the abdomen, would, in knowledge, have led them as infallibly to place it where it really exists, in the encephalon, or brain. Besides, the functions of the brain, in so far as it is the seat of mental emotions, being now pretty accurately ascertained, this objection no longer applies to the study of the particular disease under consideration, and to which we mean at present exclusively to confine ourselves.

The second obstacle, when narrowly examined, proves to be equally groundless as the first. It may be thus illustrated

—Blindness sometimes arises from worms irritating the intestinal canal, and therefore here is an instance, it may be said, in which the seat of the disease is not in the *eye* or organ which executes the disturbed function of vision, but in a part widely distant, and in which, consequently, the mere knowledge of the deranged function does not lead to the true seat of the malady, and hence the principle is of no practical value. But there is a double fallacy in such reasoning; for in this, as in every other instance, the organ which performs the disturbed function is actually the only one that is invariably affected; and blindness does not occur, except in consequence of a sympathetic, but not less real, morbid state of the eye or of the optic nerve, both of which are essential to vision. This morbid condition of these parts may no doubt result, in some cases, from worms in the intestinal canal; but that it does exist is perfectly undeniable. If it did not, why does not the same intestinal cause *always* produce the same effect upon vision? for experience shews that it does not give rise to blindness in one out of a hundred cases. The only reason is, that in some constitutions the eye is naturally so irritable, and so susceptible of diseased action, that it suffers from such slight causes as in sounder constitutions would have been altogether without effect; and hence we are still authorised to hold, that in every disease in which vision is impaired or altered, the eye, or organ which executes the function, must of necessity be also disordered. This disorder may arise from external causes acting immediately upon the eye itself, or it may result from sympathy with remote parts, but still it must exist, and therefore it forms no exception to the principle above stated.

The second point of the fallacy is this:—If the blindness arises from sympathy with the irritation produced by worms, the latter being the *cause*, must necessarily exist *first*, and manifest their presence by symptoms indicating derangement of the digestive functions, and thus lead, *by the very principle objected to*, to the intestinal seat of the original malady,

and to a treatment calculated to effect its cure, and, of course, also to remove the blindness, in so far as it has arisen from sympathy. Accordingly, such is actually the fact in nature. In the cases alluded to, worms first shew themselves by variable appetite, impaired digestion, irregular bowels, &c., and *then* the blindness supervenes. In short, it stands to reason to admit, that before we can ascribe blindness to the influence of intestinal worms, we must *previously* have had some symptoms or proof of *their* existence; so that, even in the supposed exception, the principle contended for leads us straight to the true cause or seat of each disease.

Arguments like that just refuted have often been employed, and with the most pernicious effects, to shew that all the varieties of mental derangement have their seats in the chylotropic or digestive viscera, and not in the brain or organ of mind. The attention has thereby been diverted from the investigation of the true causes, theory, and cure of insanity, and countless miseries have thus been heaped upon the heads of its unhappy victims. But the application of the same principle at once exposes their fallacy, and proves that insanity never arises from such causes, unless in individuals whose brains are, either from hereditary constitution or accidental circumstances, strongly predisposed to unhealthy action; and it shews, moreover, that diseased mind, like impaired vision and every other function, arises, in ninety-nine cases out of the hundred, from causes operating directly upon its material organ, the brain; and that, in a great majority of cases, the deranged digestion and other secondary ailments are the effect, instead of being the *cause*, of the disorder in the organs of the mind.

From the preceding observations it follows, that had our acquaintance with the functions or physiology of the brain been as complete as it is with many other less important organs, and had our inquiries and our practice been uniformly regulated by the principle which we have laid down as the sole foundation of a sure diagnosis and safe method of

cure, no such diversity of opinion as now exists in regard to the nature of Hypochondriasis, and no such self-contradiction among the ablest and most esteemed authors, could possibly have occurred. We could not then have found such men as Dr Whyt, whose work on Nervous Diseases is still a standard treatise, in one place declaring Hypochondriasis and Hysteria to be affections of the same kind, the one having its seat in the *alimentary canal* and the other in the *uterus*, and subsequently, in another place, obliged, by *opposing facts*, to add, that they have *not always* their seats in these parts, but often arise *from other unknown affections of the body*, as if the disease could change its seat, and still be precisely the same, and manifest precisely the same kind of symptoms! Neither could we have found an able physician and accurate observer like M. Louyer Villermay, who has lately written on this subject, involving himself, as he will presently be seen to do, in the most glaring contradictions, and cutting down his own opinions by the root with the sharp-pointed and unsparing edge of his own facts. Nor would Drs Gall, Spurzheim, Falret, Georget, and a few others, have been the only men, who, guided by a sound physiology and strict adherence to principle, have travelled over the same vast field of uncultivated inquiry, and alone advanced almost invariably consistent and useful opinions founded on the solid basis of consistent facts.

The importance of the leading principle being thus demonstrated, and the futility of the objections to which it is liable being exposed, we proceed to its practical application to the study of Hypochondriasis, and, first, to determine *what function is the only one, a derangement of which invariably attends, and, therefore, we may say, alone constitutes Hypochondriasis*. This point being ascertained, we naturally hold the organ by which that function is performed to be the *seat* of the disease.

Fortunately little difficulty attends the first branch of the inquiry; for, on perusing the delineations of the disease, a



given by the most experienced physicians, or on carefully examining the cases which come under our own observation, we find that all the symptoms, without exception, *which are essential to its existence*, point exclusively to the manifestation of the mind as the only function, a disturbance of which invariably attends its occurrence, and that even those writers who contend most strenuously for its abdominal seat never describe any series or combination of symptoms as indicative of Hypochondriasis, unless the mental uneasiness, the "*tristitia et metus ex causis non æquis*" are also present.

Thus Dr Cullen, whose authority in description few will venture to dispute, characterizes the disease as a "*state of mind*," distinguished by a concurrence of the following circumstances:—Languor, listlessness, or want of resolution and activity, with respect to all undertakings; a disposition to seriousness and timidity; as to all future events, an apprehension of the worst or most unhappy state of them, and therefore often, upon slight grounds, an apprehension of great evil. From any unusual feeling, perhaps of the slightest kind, they apprehend great danger, and even death itself; and, in respect to all these feelings and apprehensions, there is commonly the most obstinate belief and persuasion\*. In like manner, the celebrated Heberden, whose portraits of disease are such inimitably accurate copies from nature, sums up a similar description of Hypochondriasis, by likening it to the "dream of a waking man, in which, although perfectly "well, he seems to be sinking under the symptoms of every disease; "and, although innocent, to be filled with remorse, as if guilty of "every crime."†

Such is a short summary of the only kind of symptoms invariably attending and truly constituting Hypochondriasis; and if to these be added what Dr Willis calls "atrocious" headaches returning periodically, giddiness, obstinate watch-

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\* Cullen's Practice of Physic, § 1222.

† Heberden's Commentarii de Morb. Hist. et Cura. p. 71.

fulness, insufferable uncertainty of mind and unsteadiness of purpose, then we have the disease pure and complete. It is, no doubt, frequently accompanied with symptoms indicating considerable derangement of the functions of other parts of the body: but these are merely accidental complications, arising solely from the unequal distribution of nervous influence, necessarily consequent upon a morbid action going on in some part of the brain whence that influence is derived; and therefore, in attempting to determine the seat of the disease, we ought not to suffer ourselves to be misled either by the frequency of their appearance or their apparent urgency. Dyspeptic symptoms, for example, so generally accompany or follow an attack of Hypochondriasis, that many writers regard the mental despondency as the direct result of the dyspepsia. But an attentive examination demonstrates that Hypochondriasis may occur, not only without any concomitant dyspeptic symptoms, but without any other organ than the brain being at all affected; and, *vice versa*, that dyspepsia may occur without any hypochondriacal affection of the mind necessarily following its attack. This fact, indeed, constitutes the great diagnostic mark between the two diseases. Dyspepsia, being simply a disease of the stomach, is known by the presence of symptoms indicating disorder of the digestive functions, but without any inordinate affection of the mind. Hypochondriasis, on the other hand, being a disease of the brain, is known only by the presence of symptoms indicating a morbid state of the functions of that organ, while those indicative of deranged digestion are often very slight, and not unfrequently altogether wanting.

That the manifestation of the mind is the only function necessarily affected in Hypochondriasis is still further evident from the acknowledged difficulty of distinguishing between it and melancholia; and, if our view of the former is correct, then both diseases must be affections of the same organs and of the same functions, and, consequently, *as symptoms are nothing more than deranged functions*, both must of neces-

sity show many symptoms in common; and hence the very natural source of the perplexity, and hence why, as Dr Cullen states, it is often impossible to distinguish between them. He adds, that when it can be effected, "it is chiefly by dyspepsia being always present in hypochondriasis, and often absent in melancholia."\* But if, as we have already shown, dyspepsia is merely a common complication of Hypochondriasis, and not necessary to its existence, it follows, that it may be absent or present in the one disease as well as in the other; and hence its occasional presence in Hypochondriasis can afford no just ground, either for distinguishing that from any other disease, or for assigning to it a different seat. That this is really the case is evident from Dr Cullen himself, who states also, that Hypochondriasis often exists "with few or only slight symptoms of dyspepsia; and even though the latter be attending, they seem to be rather the effects of the general temperament, than of any primary or local affection of the stomach." Here Dr C. distinctly acquits Hypochondriasis of being a stomachic affection, and affords something like a reversal of his own diagnosis,—thus showing how strongly *facts* concur in proving Hypochondriasis to have the same corporeal seat as melancholia, and in proving that seat to be the brain. This conclusion is, in fact, so irresistible, that Dr Cullen's candour leads him, in another place, to "acknowledge, that he is at a loss to determine how, in all cases, Hypochondriasis and Melancholia may be distinguished from one another, whilst the same temperament is common to both."† Had their seats, however, been in different parts of the body, different functions must have suffered, and different symptoms must have appeared, which would have led at once to as easy and perspicuous a distinction as that already shown to exist between these and dyspepsia.

Another circumstance, which might have led a reflecting

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\* Cullen's Synopsis Nosol. G. LXIV. † Cullen's Practice, § 1586.

mind to the discovery of the cerebral seat of Hypochondriasis, if it had not been for the soporific influence of established error, is the ever-changing and innumerable host of secondary symptoms which accompanies it. The celebrated Sydenham aptly declares, that the shapes of Proteus, or the colours of theameleon, are not more numerous and inconstant than the forms of hypochondriacal disorder; and Dr Whyt represents it as simulating all other maladies; and Villermay again speaks of it annoying the patient, "*depuis la plante des pieds, jusqu' au bout des ongles, jusqu' à l'extrémité des cheveux.*" The obvious inference to be drawn from this is, that the disease must have its seat in some part of the body which is intimately connected with and exerts a strong influence over all other parts. Now, the brain alone can be such an organ. It alone is the fountain of nervous energy, and to it alone all sensations, from the soles of the feet to the tips of the fingers, are referable, and it alone has a constant sympathy with the state of all other parts; it alone, therefore, can be the seat of a disease whose influence extends over all other organs.

Amidst such a variety of secondary symptoms, we have already seen that those which indicate derangement of the digestive functions are the most frequently met with; and, on the view of the disease being an affection of some part of the brain, this fact admits of an easy explanation. It is well known, for instance, that wounds and injuries of the *brain* often produce an immediate disturbance in the functions of the liver and stomach, giving rise to nausea, sickness, and vomiting. It is also well known that violent emotions, intense grief, unexpected bad news, or even a fit of anger, produce a sudden cessation and diminution of the digestive powers, and give rise to actual loathing and squeamishness. This is perfectly in harmony with the idea of Hypochondriasis being a mental affection, and having a cerebral seat, since we know that a regular supply of nervous influence is essential to the performance of the digestive process, and that whatever

interrupts this, whether momentary passion, continued grief, or hypochondriacal despondency, thereby diminishes the active powers of the stomach. That this effect results from the disturbance of the nervous influence coming to these organs from the brain, and not from the passions themselves having an abdominal seat, as was long supposed, is abundantly proved by the interesting and conclusive experiments of Drs Wilson Philip, Magendie, Breschet, and others, but of which our limits will allow us to state only the results.

1st, On dividing the pneumogastric nerve, which is the chief medium of communication between the brain and the stomach, and leaving the ends in contact, the process of digestion is a little *retarded*, but still goes on.

2d, When the divided ends are separated, or a portion of the nerve is excised, digestion *ceases*, or becomes exceedingly slow.

3d, A section or destruction of part of the spinal medulla, or a removal of a portion of the brain, is said to have the same effect.

4. "*Every thing that diminishes the sum total of nervous influence going to the stomach enfeebles proportionally the process of digestion in that organ.*"

5th, Narcotics, administered so as to produce coma, equally diminish the power of digestion.

6th, When the process of digestion is stopt by the excision of the nerve, it is capable of being re-established by means of galvanism applied to the nerve.\*

After contemplating these results, does it seem at all wonderful that cerebral or mental disease, or even undue exercise of brain, should give rise to dyspepsia? Baglivi, indeed, with great justness, assigns this very reason for the generally deficient digestive powers of literary men. 'Villermay also tells us, that "*les personnes qui exercent beaucoup leur entendement ont ordinairement les organes abdominaux faibles et tres sensibles; il semble que l'activité mentale ait lieu au prejudice des fonctions*"

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\* Medico-Chirurg. Review, No 16, p. 968.

"digestives. Un mauvais estomac, dit Amatus, suit les gens de lettres comme l'ombre suit le corps, et il est également vrai du moins en general, que l'homme qui pense le plus est celui qui digere le plus mal."\*—*Dictionnaire des Sciences Med.* t. xxiii. p. 118.

The kind of secondary symptoms which occurs next in frequency, is that denoting disordered circulation, or a sympathetic affection of the heart. "You will not often find," says Dr Heberden, "any real disease of the heart itself, which gives rise to more violent palpitations than Hypochondriasis, although in the latter the heart remains sound and uninjured." This fact is equally consistent with the cerebral and equally at variance with the abdominal seat of the disease. We have not only daily instances of purely *mental* emotions influencing the circulating system through the medium of the nerves, and giving rise, in this way, to palpitations, fainting, and even death itself, but we know, that if the mental agitation continues to operate, the affection of the heart, which was at first sympathetic, and unaccompanied with organic change, will, after a time, terminate in irreparable lesion of structure.

Thus, we are told by Desault and Corvisart, that at the commencement of the French revolution, when the public mind was in a state of insupportable anxiety and suspense, between dreadful realities and brilliant hopes, *Hypochondriasis and other affections of the mind* became extremely common, and that, being kept up for a length of time by the continued operation of their original causes, they gave rise in many, not only to sympathetic functional disorder, but also to actual organic disease of the circulating system. Keeping these facts in view, can we be surprised that hypochondriacal despondency, seated in the brain, should also disturb sympathetically the regular healthy action of the same important organs?

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\* Since writing the above, we have been consulted by a literary gentleman from America, whose health was greatly impaired in consequence of excessive mental application. Upon being asked if he was in the habit of studying soon after meals, he answered, that "he dared not do so now;" and assigned as the reason, the remarkable fact, that his "digestion was as much under his command as his foot, for he could instantly stop it by intense thinking." Nor is this the only confirmation of the above view which we have lately met with.

Sometimes, on the other hand, the secondary symptoms assume the form of pulmonic disease; but who, that has witnessed or experienced the convulsive sobbing, heaving, and short irregular breathing, produced by grief, terror, anger, or other passions, proved by Phrenology to be connected with the brain, can have any difficulty in reconciling this with the cerebral seat of Hypochondriasis? The passions, even of a child, often produce an effect upon respiration, which seems to threaten instant suffocation.

All the other forms which Hypochondriasis is observed to assume admit of an equally easy solution, on the supposition of its having a cerebral seat. The very fact of the diversity of symptoms attending it proves its seat to be in some part whose influence extends over all; and where is such a part to be found, if not in the encephalon or brain? and who, that knows how indispensable a due supply of nervous energy is to the performance of every function, but perceives equally well how numerous may be the symptoms and evils arising from its unequal distribution? In short, there is not a single symptom which, on this view of the nature of Hypochondriasis, does not admit of a simple explanation, while there are notoriously many at utter variance with its having any other than a cerebral seat. That seat cannot be in the digestive organs, because, in *every* case of a disease, the particular organ in which it has its seat must of necessity be affected; whereas we have the concurring testimony of all authors,—of Cullen, Willis, Heberden, and Villermy himself, that in many well-marked cases of Hypochondriasis there is no disturbance of digestion whatever. Neither can it be in the heart, in the lungs, in the liver, in the spleen, or in the kidneys, because, although palpitations, hurried respiration, hepatic and other affections, *sometimes* occur in Hypochondriasis, yet they are *not always* present, and seldom appear until the disease has made considerable progress. The only affection invariably present, and which really constitutes the

disease, is that of the mind, and therefore the organ of the mind can alone be the seat of its proximate cause.

Having now discussed both the essential and secondary symptoms of Hypochondriasis, and found them all in accordance with the view of its cerebral seat, we proceed to an examination of the causes which most frequently give rise to it; and here, too, we shall find our theory confirmed and supported by undeniable facts: For, on comparing those of Hypochondriasis and dyspepsia, we invariably find those which act most directly upon the mind, or its material organ the brain, to be most productive of the former, and those to be most productive of dyspepsia which act most directly upon the stomach itself; thus obtaining another safe and certain proof of the difference of their seats.

The principal predisposing causes of Hypochondriasis mentioned by authors are the melancholic temperament and mature age. When we look, on the one hand, to the qualities which characterize the hypochondriacal state of mind, and, on the other, to those characteristic of the melancholic temperament, we perceive at once that the latter is distinguished by the marked predominance of those very mental qualities, the morbid activity of which constitutes the former; and hence the frequency of the disease in such persons naturally explains itself. That this proclivity of the melancholic to Hypochondriasis does not arise from any natural weakness of the digestive organs is evident from the fact, that dyspepsia occurs most frequently and severely in youth, and in persons of a sanguine temperament, who are least of all subject to the invasion of this disease or of melancholia,—the very reverse of which ought to happen if the disease were one of the stomach and not of the brain.

The paramount influence of *mental* character, as a predisposing cause, is so admirably stated by M. Villermay, one of the latest and ablest champions of the abdominal seat of Hypochondriasis, that it is difficult to conceive how he could see it so clearly, and yet be blind to its consequences.



"If we consider," says he, "the influence of character, as predisposing to this disease, we shall see the gay, active, and courageous, little subject to its attack; and, on the contrary, the morose, idle, and apprehensive, very frequently its victims. In like manner, and for the same reason, whole nations and generations are much more susceptible than others. Warlike nations suffer little from it, as do those of a frank, cheerful, and jovial character. But the Briton, naturally *sombre* and pensive, the Spaniard and the Italian, who are more prone to jealousy and sloth, show a much greater tendency to this disease than the Swiss, the French, and the inhabitants of the United States. Besides the national character," he continues, "the state of civilization, the form of government, have also an influence. Polished nations, which breathe only for liberty and glory, whose feelings are more acute, and whose passions are mobile and imperious, are exposed in a high degree to disappointments and sorrows, which often give rise to this disease."\*

Such is the literal account of the causes assigned by a writer, who contends for the *abdominal* seat of Hypochondriasis! M. Villermay's descriptions and observations of facts are remarkable for perspicuity and general fidelity; but such inferences as the above are perfectly inexplicable, except on the supposition of a deficient Causality, and a consequent natural blindness to the connexion between cause and effect. Under the present erroneous systems of philosophy, when an author displays great superiority, in observing, for instance, or in reasoning, he is immediately held to be equally great in all other departments, and his opinions and statements on every subject are received with a deference due only to ascertained excellence in one; and in this way the errors of *principle* committed by an observing, but not a reasoning mind, are published and received by the public with all the submission and respect which the individual has a right to only as an observer; and thus the most hurtful doctrines are often elaborated and diffused to the great detriment of the public. Whether M. Villermay is an author of this kind, and also whether the *influence of civilization and of different forms of government*, ought most naturally to show itself upon the abdomen and its contents, or upon the mind and its organ, the brain, we leave our readers to decide for themselves.

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\* Diction. des Sciences Med. tome xxiii. p. 112.

The same author, we may further observe, gives an explanation of the more frequent occurrence of Hypochondriasis in mature than in early life, which, on our view of its nature and seat, is equally conclusive and satisfactory. He refers it, not, as might be expected from his own opinions, to any difference in the condition of the digestive organs, but solely and justly to a different state of the *mind*. The adult age, he informs us, is the period at which the most tempestuous passions and the most powerful interests are at work, and at which all our resources are put in motion. It is the epoch of ambition, and of the storms and disappointment which follow in its train. It is consequently, he adds, at that period of life that this disease ought to be most frequent. If Hypochondriasis is a disease having its seat in the brain, or organ by the medium of which these tempestuous passions, ambition, &c. manifest themselves, then M. Villermay's inference is unquestionably sound; but it is positively absurd when applied to his own view of its abdominal seat. How can ambition, disputes, or political revolutions, possibly reach the stomach, except through the medium of the mind?

M. Villermay goes on, unconsciously adding strength to the opinion which he disavows, and states, in opposition to his own view, that Hypochondriasis chooses its victims chiefly among literary men, poets, artists, and those who are engaged in severe study, and who are remarkable for an ardent and lively imagination. The mode of life which such individuals habitually lead is itself a very potent cause of cerebral disease. How often do we observe them, intensely absorbed in the creations of their own fancy, engage in the severest and most protracted study, especially towards night, allotted by nature for repose, till the brain gets into a state of excitement and irregular action, which ceases not with the removal of its first cause, and effectually banishes that sleep and repose of which they stand so much in need. Is it wonderful, then, admitting the cerebral seat of Hypochondriasis, that such causes should often give rise to the disease in its most obstinate and intractable form?

Among the *exciting*, also, as well as among the *predisposing*, causes, those which act directly upon the mind and its material organ stand pre-eminent, as is once more distinctly proved by M. Villermay. He gives the history of about forty cases; and it is worthy of particular notice, that there is scarcely one of them which does not appear to have been, in part at least, produced by anxiety of mind. We are therefore not surprised to find him, with his usual accuracy of observation, enumerating mental distress, the torments of ambition, the loss of parents, of a darling child, of a friend or benefactor, reverses of fortune, unrequited love, the daily indulgence of anger, the torments of envy and of jealousy, political chagrin, the terrible effects of foreign invasion, civil broils, &c. &c., as the most fruitful sources of this and other nervous diseases; and we leave to the reader again to decide whether such exciting causes are best calculated to affect the brain or the abdominal viscera.

We have borrowed thus liberally from M. Villermay, chiefly that we might not be suspected of twisting facts to support our own theory; and we have left no room to add any thing from our own experience, farther than to say, that one of many cases which have come under our notice, and which arose from grief and mental fatigue, terminated in apoplexy, after occasional attacks of epistaxis, and the appearance of other symptoms indicating an affection of the brain, while the functions of digestion, &c. were scarcely at all impaired; thus shewing in the clearest manner the true seat of the disease.

Reading medical works is another very prolific cause of Hypochondriasis, the chief action of which is undoubtedly on the mind and brain. Few medical men escape a greater or less degree of it on commencing their professional studies; and as it is in them purely a disease of the mind, the subject of their alarm varies as they proceed from the study of one dangerous malady to that of another. Thus, Falret tells us, that when the celebrated Corvisart fixed strongly the attention

of his pupils upon the organic lesions of the heart, a true epidemic of Hypochondriasis was observed to prevail ; the subject of which was in all of them a fear of dying of disease of the heart ; and that, when Bayle, on the other hand, drew the earnest attention of his hearers to the consideration of pulmonary consumption, they also became hypochondriacal, and fancied themselves dying of phthisis.\* This fact also shews that the affection is truly one of the organ of mind, and not of the subordinate parts of the body, over whose functions the brain is known to preside.

It may, however, be alleged, that many causes which exert no immediate influence on either mind or brain, nevertheless sometimes occasion Hypochondriasis, and it may be thence inferred that its corporeal seat is not cerebral. To this we answer, that there are many *indirect* causes of this as of every other disease, which, taken alone, throw no light upon its seat. Among these may be reckoned the sudden retrocession of eruptions, the suppression of accustomed evacuations, sedentary life, abuse of spirituous or vinous liquors, &c. all of which are enumerated among the occasional causes of Hypochondriasis, but might with much greater propriety be ranked among those of disease in general, since they act not upon any part in particular, but upon that which is either constitutionally or accidentally the weakest and most susceptible of a morbid change ; and as the weak part differs in every individual, hence the variety of diseases to which the same *general* cause may give rise. The suppression of hemorrhoids, for instance, will in one individual give rise to apoplexy, in another to inflammation of the chest, and in a third to dropsy ; but it is perfectly evident that the mere knowledge of hemorrhoids being suppressed is not sufficient to inform us what part is to suffer the consequences. When such general causes, therefore, do produce Hypochondriasis, we can fairly infer, that there must be some weakness or predisposition to

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\* Falret de l' Hypochondrie, et du Suicide, p. 389.

disease, either natural or superinduced, in that organ in which it has its primary seat ; but we cannot infer from them alone what that organ is, or where it is situated.

So far as we have yet advanced, both the physician and physiologist must have gone along with us ; but we propose now to go a step further, and to show, by means of the very same principle, hitherto so fruitful in valuable results, that the organ of Cautiousness is the individual part of the brain, an affection of which is alone essential to Hypochondriasis ; and here, perhaps, we shall be followed by the Phrenologist alone, since, to those who are unacquainted with Phrenology, the first obstacle still applies in its full force. In point of fact, however, the reasons assignable for this allocation are equal in kind, number, and cogency, to those already assigned for considering it generally as an affection of the brain. Fear, or apprehension of some kind or other, is the only *never-failing* symptom ; and the feeling of fear is manifested by the organ of Cautiousness alone, and therefore ought to become diseased only in consequence of an affection of that organ. Most of the causes too are such as directly stimulate this faculty to its highest degree of intensity ; sometimes it is the bodily health which is the subject of apprehension, at other times it is the fear of disgrace, and at other times the suspicion of plots and nefarious designs. These phenomena are beautifully accounted for by the situation of the organ of Cautiousness. Thus, on one side of it, we have the organ of Conscientiousness, the morbid activity of which, combined with that of Cautiousness, gives rise to that form of the disease characterized by remorse and self-condemnation for the most atrocious crimes. On the lower side of it we have the organ of Secretiveness, which, when chiefly affected, gives rise to suspicion, and to the apprehension of plots laid against life or happiness. At its posterior part we find Love of Approbation, which, joined to Cautiousness, gives rise to a third form characterized by the fear of dishonour and disgrace. Not far distant we find also the organ of Acquisitiveness, disease of which,

joined to that of Cautiousness, gives rise to that fear of poverty and ruin which is so often observed to distinguish Hypochondriasis; thus affording a striking confirmation of its peculiar seat.

Supposing it to be principally an affection of the organ of Cautiousness, we also perceive at once how it happens that the intellectual faculties often retain their vigour unimpaired and their functions unaltered, and that the patient is as sensible and rational as ever on any subject unconnected with the ground of his apprehension; and we also see not only the inutility, but the positive mischief, of treating the individual as if his fears were purely imaginary, when his own consciousness tells him so strongly that they are real. But our limits being nearly exhausted, we are obliged to pass on to the last branch of inquiry, and to show that the *modus operandi* of those remedies which have been most successful in the cure of the disease, affords also the most direct and powerful support to the idea which we entertain of its seat. But here too we must be brief.

The first and most indispensable requisite for curing Hypochondriasis is the discovery and removal of the exciting causes. These we have already seen to be, in general, such as act upon the mind and its material organ, rather than upon the viscera of the abdomen; and it is of no small importance to be aware of this fact, otherwise the exciting cause may inadvertently be left in full activity, and consequently the best devised remedies prove of no avail. In more than one instance, which has come under our own observation, this mistake has actually happened. Tonics, bitters, and exercise, were prescribed, but with little good effect; and the general health suffered severely, until accidental change of circumstances relieved the mind, by removing the cause, and then a cure speedily followed. Which of the two theories of the disease is most likely to lead to the discovery of the true cause we leave the reader to determine from the data already before him.

There is almost no disease in which the aid of medicine has been of less use than in that now under consideration. Lieutaud fairly advises the hypochondriac, as his best remedy, to fly from the physician and from medicine, *Fuge medicos et medicamina*; and Tissot tells us, "*At vero morbus profecto rebellis et vix curationis capax.*" Considering, however, the number of cures accomplished by nature alone, and the proof which this affords, that there is no intractable quality inherent in the disease itself, we cannot but suspect that this want of success has arisen very much from an erroneous method of cure, founded on erroneous views of the seat and nature of the disease. If, for example, it is, as we contend, a cerebral affection, and a physician has been accustomed to treat it as stomachic, his want of success is easily accounted for; and, on referring to medical works in general, it will be seen that this has been the case to a considerable extent; and it will also be found that, while solely stomachic remedies were of no use, those which, either intentionally or accidentally, acted upon the mind and brain, were invariably productive of the best effects.

It might be supposed that we should here enter into a discussion of the medical treatment in detail. This, however, neither our limits nor our inclination will permit. We are anxious that every educated person should know enough of the constitution of the human frame, and of the diseases to which it is subject, to enable him more completely to second the intentions of nature in avoiding the causes of disease, and in co-operating in the work of his own restoration, and in the rational treatment of sick friends or dependants; but we are no advocates for dabbling in medicine. The medical remedies for the present disease must obviously be as various as the causes and kind of morbid action are different, and to adjust their administration to particular cases, therefore, requires that knowledge of the adaptation of remedies to particular states of the system which none but a professional man can attain. The organ affected being the same, and the

functions thereby disordered being also the same, whatever the cause, it is obvious that the prominent symptoms must be the same, and, trusting to these, the unprofessional reader might be apt to prescribe the same treatment for an affection of the organ depending upon an inflammatory as for one depending on a mere nervous excitement, and hence much mischief might be done. This subject we cannot now pursue, and therefore pass on to that part of the treatment which is applicable to every case, since its efficacy depends only on avoiding any injurious stimulus to the part diseased, which may in general be done if we are acquainted with its functions and its relations to external nature.

For example, if Cautiousness and Conscientiousness are the organs chiefly affected, any one who is acquainted with the functions of these and the other phrenological faculties, would not have much difficulty in avoiding every thing calculated to excite these to activity, and to increase the painful remorse and contrition already so hurtful to the patient, or in gently stimulating the other sentiments of Hope, Veneration, Benevolence, and also the intellectual faculties, so as to leave those diseased as much as possible at rest, and to sustain and cheer his mind by opposite emotions. If, again, Secretiveness was joined in diseased activity to Cautiousness, and the patient spent his days and nights in sleepless anxiety and apprehension of conspiracies, the Phrenologist would have no difficulty in avoiding the whole range of these faculties, and in subduing their activity, by leaving them without external objects, and by exciting others to a higher degree. And, in like manner, whatever the diseased feelings are, he would be able to see their scope and to avoid their excitement.

Another advantage which an acquaintance with the philosophy of mind affords, is the facility with which it enables us to avoid many other sources of irritation tending to increase the disease. Thus knowing the intimate connexion and mutual influence existing between the mind and brain, we per-



ceive at once, that whatever in any way increases or keeps up the action of the brain beyond a proper degree, whether it is grief, fear, anxiety, reading, thinking, or writing at unseasonable hours, or the irritation of bad digestion, or other secondary causes operating upon a naturally active brain, must be carefully guarded against in attempting its cure. In cases clearly arising from sympathy with deranged digestion, it often happens, from inattention to this constitution of mind, and from an idea that the real disease being in the stomach, no harm can be done by leaving the brain to itself, that the affection of the latter is altogether overlooked, and the disease aggravated by its injudicious exercise; and thus actual organic disease of the latter is often induced, where, with a little attention, it might have been prevented.

In conformity with the cerebral theory of Hypochondriasis, we have the concurring testimony of Dr Cullen, in considering the treatment of the mind as "the most important article of our practice in this disease." He adds, in talking of watering-places, that they do greatly more good by entertaining and relieving the mind, than by the mere virtues of the mineral with which the water is impregnated. This opinion is strongly supported by the well-known fact, that there is no cure to be found for those pretty numerous cases originating in sudden retirement from occupation and activity to idleness and indolence, as in a person retiring from business, or a soldier at the end of an active campaign, unless some new stimulus to the mind can be brought into play: When the rich merchant retires from the toils of business to seek the *otium cum dignitate* of a country life, it is not the stomach which first complains of the change; it is the weary mind alone which, left without an object to expend its energies, is beset with ennui and tedium vitæ, and the bodily ailments are the result of the universal sympathy of the brain with all other parts of the system;—and, in allusion to this fact, Baglivi, a celebrated Italian physician, exclaims,

"Siquidem fateri vix possem, quantum verba medici dominantur in vitam ægrotantis, ejusque phantasiam transmutent: Medicus namque in sermone potens, et artium suadendi peritissimus, tantam vim dicendi facultate medicamentis suis adstruit, et tantam doctrinæ suæ fidem in ægro excitat, ut interdum vel abjectissimis remediis difficiles morbos superaverit; quod medici doctiores, sed in dicendo languidi, molles, ac pene emortui nobilioribus pharmacis prestare non potuerunt."\*

Other observations occur to us; but we must conclude with adding, that travelling, riding on horseback, and other kinds of exercise, have been found useful auxiliaries in exact proportion to the degree in which they occupy and distract the mind, and that local remedies, applied to the head, have not unfrequently been most effectual even in relieving the dyspeptic and other secondary symptoms.

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## ARTICLE VII.

### ON ADHESIVENESS.

THIS propensity differs from Philoprogenitiveness, discussed in our last Number (Article 1st), in two material points. Though, like the other, it is of itself an instinctive feeling, impelling us to attach ourselves somewhere, to seek among our fellow-creatures an object of love, and possesses no discrimination in itself of the qualities of the object to be sought, it is never so compulsory or so circumscribed a feeling as the other, but is always capable of being directed by other powers to one object in preference to another. It even requires to be so directed, and can hardly subsist in much activity, or for any length of time, without the aid of some other feeling or sentiment. Thus, we may be attached to others by gratitude for benefits received,—in which case this

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\* Baglivus de Praxi Medica, p. 138.

power acts in subordination to Conscientiousness,—or to those from whom we expect benefits in future, in which case it is aided by Acquisitiveness, Self-love, and Hope,—or to those in whom we confide as a protection from evil, when it is directed by Cautiousness. These are probably the sentiments which first direct or inspire filial affection; but they are auxiliaries merely, the true seat of all affection being in Adhesiveness. Finally, it is united with the sexual propensity, and joins with the organ of that feeling in producing the passion of Love. When, however, this propensity has been once excited, and directed, by whatever means, towards a particular object, the attachment which it inspires may continue long after the first moving cause, the feelings which originally directed our choice, have ceased to operate.

It is not merely in the very near and intimate connexions that this propensity shews itself,—it leads us to attach ourselves to many who possess no such strong claims upon our regard,—and leads to the formation of friendships whenever there exists a proper adaptation of qualities and affections. The manner in which we are guided in our choice of friends may, in some measure, be conceived from the instances above given. But there are no rules invariably applicable, and every case must be determined by its own circumstances. In some instances we seek to attach ourselves to those whose mental qualities most nearly resemble our own. Those in whom Love of Approbation is strong will seek those whose sentiments are most in unison with theirs; for to such even a difference of opinion is painful, as implying a certain degree of disapprobation. They, in whom that sentiment is weak; on the other hand, and who possess a large Combativeness, will look upon such a commerce of sentiment as utterly insipid, and seek a companion who will present some scope for opposition of opinion, and afford exercise to their combative and argumentative powers. It has been observed, that those who are largely endowed with Self-esteem are not fond of the society of each other. The proud are best pleased with

the conversation of the humble, who will be acquiescing in their opinions and submissive to their humours. They in whom the sentiment of veneration is strong will endeavour to attach themselves to men of superior intellect, or of high rank, or those possessed of any quality of mind or outward estate to which they attach a feeling of dignity or greatness.

The other circumstance which distinguishes this propensity from the former is this,—that while our attachment to children, at least to our own children, is absolute and unconditional, and is independent, at least in its first and strongest degrees, of any return of affection from the child, who, at the time when he most requires the cares of a parent, is incapable of appreciating their value, or of making any kind of return ; Adhesiveness, on the other hand, is seldom, I may, perhaps, say never, complete, unless the love be in some measure mutual, or believed at least to be so. One great desire of our being is, doubtless, the *besoin d'aimer*, the need or desire of an object on whom we may bestow our affections ; but to render this the more strong, and to bind us to one another by a twofold cord, there is another desire which is the very converse of this, the *besoin d'être aimé*. I at one time thought that this proceeded from Love of Approbation ; but I am now inclined, by a variety of considerations, to think that it depends upon Adhesiveness, and that both the desire of loving and the desire of being beloved originate from the same root, and are functions dependent upon the same organ.

There are many of both sexes who have a very strong desire to be admired, but who do not care for being loved. In women, this leads to coquetry—and, if carried too far, is apt to have a very unfavourable effect on the happiness and respectability of their lives. It induces them to put on airs to attract the notice of those on whom they have no serious designs, and on whom they never mean to bestow any of their favours. They may thus invade the peace of many a happy youth, while they have no other object than the gratifica-

tion of their vanity, or the amusement of an idle hour. This is not confined to the female sex. Unfortunately there are male coquets as well as female,—and, if possible, they are still more contemptible.

I do not mean here to enter into any exposition of the mysteries of coquetry, my purpose being merely to prove, that the desire of admiration and the desire of being beloved are different desires, and are not necessarily found together; that they bear no constant proportion to each other, and therefore that the conclusion is, that they are distinct manifestations, and depend upon separate organs.

Again, I think, it will appear from observation to be equally clear, that the desire of loving and the desire of being beloved *do* always accompany each other, and that they bear to each other a constant and invariable proportion, which leads to the conclusion, that they depend on the same original power or organ. There is no instance whatever of any person whose affections are strong, and who is at the same time not desirous of a return of affection; neither is there any instance of one who is extremely anxious to attract the regard and the love of others, who is at the same time devoid of affection for them. They who are of a heartless disposition, whose affections are cold and languid, care not for the love of others; while, to those of a contrary nature, the possession of the affections of those whom they love forms the chief pleasure of their existence. I conceive, therefore, that there is the greatest reason for supposing Adhesiveness to be a double propensity, attaching us to others by a mutually attractive influence. I shall have occasion to illustrate this farther, in considering what is certainly the most perfect instance of this power—I mean that attachment which takes place between two individuals of opposite sex, and which leads, in favourable circumstances, to union by marriage.

Shakspeare seems almost to have anticipated the inquiries of Phrenology in the question which he proposes with

regard to the origin of youthful love—or, as he expresses it; *Fancy* :\*

“ Tell me, where is *Fancy* bred,  
 “ In the heart, or in the head ;  
 “ How begot, how nourished ?”

To us, the answer does not appear entirely satisfactory ; but it was perhaps as much so as could be given in the days of Shakspeare. He could go no farther than outward manifestation, and he *has* mentioned two circumstances which distinguish the passion ; its intimate connexion with the organs of sight, and its transitory existence, fading almost in the moment when it reaches to its desired consummation :—

“ It is engendered in the eyes—  
 “ By *gazing* fed ;—and *Fancy* dies  
 “ In the cradle—where it lies.”

We are now, perhaps, able to go a little deeper into the subject, though, so far as this description goes, we have nothing to object to its accuracy. We may only remark in passing, that we may perhaps now answer more confidently one of the questions proposed as to the origin of *Fancy*.

The same end is often brought about by various means ; and a union between the sexes comes recommended to us by such a variety of motives and feelings, that it is hard, or perhaps impossible, to say when or how love first enters the heart. But, if I was asked at what particular period the emotion first begins to take that decided hold of the mind as to entitle it to the name of passion,—when it is that simple liking begins to ripen into love,—I would be inclined to answer, that it is at the moment when, in addition to any other feelings which may attract us towards such an object, the affection of Adhesiveness is called into a state of activity ; and, for reasons which will be afterwards mentioned, this affection is seldom excited to a full, an unreserved, or a permanent state of action, unless when the sentiment is in some respect mutual. We may often be struck with admiration of one who, we find, is utterly cold and indifferent towards us ;—in such case our

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\* *Vide* Johnson's Dictionary.

affections are seldom irretrievably engaged ; nor, in the general case, do we allow them to become so until we first begin to suspect that an object, in other respects worthy of our desires, entertains for us a kindred affection. I would not say, certainly, that this is always the case ; there are exceptions, doubtless, which may deserve to be separately considered ; but, in the generality of cases, I believe this to be the circumstance which decides and rivets our choice—this, the spark which sets fire to the train, and induces us to yield ourselves entirely to love's delicious dream ; and how suddenly, how rapidly, and how irretrievably, love may fix itself in the mind, we have only to look at actual life, and the evidence of every day's experience, to be satisfied.

I wish to describe the nature and effects of this passion upon those in whom it exists in its most genuine purity ; in those whose powers and sentiments are already fully developed and prepared for their office, but are as yet unworn and unsullied,—free from the contaminating taint of vice,—free even from that experience which is consistent with virtue,—retaining all their original freshness and bloom, as when they came from the hands of the bountiful Creator. Let us consider what are the powers which are concerned in the passion, and we will cease to wonder at its occasional violence, or at the influence which it has, in all ages, possessed over mankind.

In the first place, we conceive that the first origin and root from which all affection of this kind takes its rise is the amative propensity. This seems to operate, not merely in its own direct way, in giving rise to the sexual feeling, but indirectly in stimulating to increased activity all the other powers and sentiments which can in any respect be brought into co-operation with it. The original and direct action of this propensity, when unconnected with the sentiments, is always the feeling of animal desire ; but, in its indirect effects, it acts as a powerful and subtle flame, pervading every faculty and feeling of our nature,—raising them to a more

sensitive and even a more delicate action, and melting and amalgamating the whole into one harmonious tide of pleasing emotion. Shakspeare, in language almost phrenological, has told us that

“ ——— Love, first learned in a lady's eyes,  
 “ Lives not *alone* immured in the brain,  
 “ But, with the motion of all elements,  
 “ *Courses as swift as thought through every power,*  
 “ *And gives to every power a double power,*  
 “ Above their functions and their offices.  
 “ It adds a precious seeing to the eye :  
 “ A lover's eyes will gaze an eagle blind ;  
 “ A lover's ear will hear the lowest sound  
 “ When the suspicious head of theft is stopped ;  
 “ Love's feeling is more soft and sensible,  
 “ Than are the tender horns of cockled snails ;  
 “ Love's tongue proves dainty Bacchus gross in taste ;  
 “ For valour, is not love an Hercules,  
 “ Still climbing trees in the Hesperides ?  
 “ Subtle as Sphinx, as sweet and musical  
 “ As bright Apollo's lute, strung with his hair ;  
 “ And, when love speaks, the voice of all the gods  
 “ Makes heaven drowsy with the harmony.”

But although this propensity be the original root from which the passion of love takes its rise, we consider its proper and only fixed and permanent seat to lie in the organ of Adhesiveness,—giving rise to that twofold desire of loving, and of being loved, which is so strongly interwoven with our nature. This, when excited to full activity by the sexual propensity, we consider the centre of true affection, all the other feelings which are concerned being auxiliaries merely. Of these one of the chief is the Love of Approbation, leading us to seek the good opinion or esteem of those we love or admire. Conscientiousness itself may assist in persuading us to be grateful, and in satisfying us that no return of love and tenderness that we can bestow is too great a recompence to be offered to him or her who is ready to sacrifice every thing for us. Next to this Hope is excited,—painting the future in her gayest and most attractive colours,—presenting to our minds all that we would most wish to believe,—affection that is never to be shaken by time or circumstance,—



and happiness without alloy, that is to end only with life. Benevolence is also active, making us happy in the belief that we are contributing to the happiness of another ;—Veneration is probably not wanting, leading us to clothe the objects of our affection with all imaginable excellence,—and setting them before us as the first of earthly creatures. Ideality throws an enchantment over the whole,—discovering to us charms and beauties which are invisible to other eyes,—and lending to every thing connected with our passion and its object an air of romantic interest which belongs not to any of the actual realities of life.—Concentrativeness directs the whole of these powers and sentiments with their full force towards a single object. Lastly, Firmness comes in to clench the whole, and to give permanence and stability to this state of the affections, which, if excited in the full and undivided manner we have supposed, will probably endure with life itself, and only be put an end to by that stroke which terminates our mortal existence.

If this statement be correct, it may enable us to account, in a manner more satisfactory than has yet been done, for that phenomenon which doubtless has sometimes occurred, and which, perhaps, occurs oftener than is commonly supposed, love at first sight. Suppose a pair, in whom all the requisite feelings are perfect, unengaged with any other object, and with sufficient exterior attractions, to meet for the first time ;—the amative propensity, in particular, (for that is an indispensable requisite), being arrived at its full maturity,—a single interview, and almost a single glance, may suffice to prove to them the mutual influence of these upon each other. All the propensities and sentiments possess a natural language which speaks in the looks, tones, gestures, and expression of the countenance, and which is instinctively felt by those who have corresponding feelings, without teaching, or the use of words. A youthful pair in this state of susceptibility are attracted to one another as strongly and naturally as iron is to the magnet ; and this mutual attraction having once taken

effect, and excited the adhesive propensity to action, it will probably, if not hindered or interrupted by some opposing sentiment, run the complete course of the other powers and sentiments we have mentioned, until the whole soul is irretrievably fixed as one exclusive object. The Juliet of Shakspeare, if Shakspeare be allowed, in portraying his character, to have followed nature, may be cited as an instance in point. She sees Romeo once, and but once, when she is instantly smitten,—he has but time to declare his flame, and to imprint upon her lips the first kiss of love,—but it is sufficient; she catches the soft infection, and her love blazes up at once with all the strength of a confirmed passion. Even her innocent and unsuspecting nature contributes to this rapid seizure of her affections, as no feeling of a contrary nature interferes to oppose or counteract them. Even the outward obstacles, which in a more mature and prudent mind might have produced a degree of hesitation and suspense, have with her no other effect, than that partial covering of a flame which makes it burn the fiercer:

“Quoque magis tegitur, tectus magis æstuat ignis.”

Instances of this sometimes appear in real life, when persons of either sex, even those of the most soft and yielding nature, have, in a very short intimacy at least, if not in a single interview, conceived so fixed an affection towards a particular object, that no argument or reasoning, no considerations of prudence, no authority of parents or friends, nor any earthly concern of whatever kind, can have the smallest effect in removing it. Love will not “be controlled by ad-vice,” nor will “Cupid our mothers obey.” This proves the folly of those persons who attempt to trade and traffick in affairs of the affections, and who would make the feelings of ardent and susceptible youth the subject of commodity and barter. The suddenness and violence of attachments like this induced the vulgar, in an age of ignorance, to attribute them to enchantment, to “*glamour*,” to potions, and philtres. It led the poets to ascribe them to the darts of

Cupid, the party affected being taken as much by surprise, in as unforeseen and unexpected a way, as if he had been wounded by the stroke of an arrow.

It will be observed, that, besides the affections, I have mentioned all the sentiments except one, namely, Self-esteem, as being concerned in producing the passion of love. This, however, has an important office to perform. It might be supposed that, with so many propensities and feelings leading all in one direction, there would be considerable danger of a too great proneness to this passion ; and instead of being surprised that unequal and ill-assorted unions should sometimes take place, our cause of wonder would be that they occur so seldom. We do not, however, hear very often of young ladies running away with handsome footmen, or of men of rank marrying pretty chambermaids. The sentiment which principally stands in the way of such connexions seems to be Self-esteem. It is this which corrects the irregularities to which the other feelings might occasionally tend, and leads us generally to look for a match within our own degree. This is the sentinel, as it were, of the affections, that stands at the very entrance, and not only prevents the intrusion, but gives the alarm at the very approach of the foe who comes not recommended by those qualities which reason and duty approve. This sentiment is admirably fitted for its office, and leads us as much to avoid those who are higher as those who are much beneath us in rank, birth, fortune, connexion, education, and qualities of mind, so as to render a match obviously unsuitable or improper. To all, but particularly to the female sex, a proper endowment of this sentiment is invaluable ; and, when regulated by proper principles, it forms the great guardian of female virtue :

“ For whatsoe’er the sages charge on pride,  
“ The angel’s fall, and twenty faults beside ;  
“ On earth I’m sure, ’mong us of mortal calling,  
“ Pride oft saves man, and woman too, from falling.”

Even when an object appears in all other respects unexceptionable, this sentiment will prevent men, but more particu-

larly women, from yielding a too ready access to feelings which might otherwise intrude, until they ascertain, or think they ascertain, the grand point that they themselves have made that impression which they would wish. This is in many cases the last barrier; and when this is broken down, or removed by a full and free confession, or by that sort of indication which is given by looks,—and which women are peculiarly skilled in managing,—we are then apt to deliver ourselves without resistance to the current of prevailing feelings. When Adhesiveness is once gratified with that which it so much longs for, the love of a worthy object, and the sentinel, Self-esteem, is satisfied or lulled asleep, all the other sentiments are probably brought into a state of activity, producing in the mind a state of ecstatic delight the most poignant and irresistible perhaps of which our nature is susceptible. The united effect of these, when the feelings are naturally strong, and strongly excited, is perfectly intoxicating. No state of mind probably approaches more nearly to perfect happiness than that of the first full conviction of our possessing the love of those whom we most love and admire. We feel as if in a new world. We tread the air, and think no enterprise too great for us to attempt. We look upon kings as our inferiors, and regard every object of worldly ambition with the utmost contempt. This state of feeling is well described by our national bard, who, above all others, is the poet of the affections:

“ If Heaven a draught of heavenly pleasure spare,

“ One cordial in this melancholy vale,

“ ’Tis where a youthful, loving, modest pair,

“ In other’s arms breathe out the tender tale

“ Beneath the milk-white thorn that scents the evening gale.”

It is evident that the above sentiment is the genuine dictate of nature, and not adopted for the purpose of giving effect to the poetry. Of the same kind is the following:

“ Gi’e me a canny hour at e’en,

“ My arms about my deary O,

“ And warldly cares, and warldly men,

“ May a’ gang tapsalteerie O !”

I have supposed Adhesiveness, furnishing the two strong desires of loving and of being loved, to be the centre of true affection; but it is an essential part of our theory that, in every attachment of this kind between persons of different sex, Amativeness mingles more or less not only as an auxiliary, but as the very first impelling principle which leads to their union. The man is joined to the woman by every feeling of his nature, corporeal as well as mental, so that, in the strong language of Genesis, she becomes bone of his bone, and flesh of his flesh. It does not follow from this, that in the corporeal part of the feelings there is any impurity. In this propensity, as in all the others, it may be received as an axiom, that whatever is evil, or vicious, or impure, proceeds from an abuse, and is not a part of the original intention of the Author of our nature. Instead of the mean and debasing idea, that love is merely a refinement of sensuality, I would consider it more correct to adopt the very reverse of the proposition, and to say that sensuality is a vicious abuse of feelings originally bestowed to heighten the raptures of pure and virtuous love. However that may be, certain it is, that the most delightful influence of such feelings is perfectly compatible with a state of the purest virtue. A lover is long satisfied with favours of a most innocent kind. An interchange of kind looks, or the gentle pressure of the soft hand of his mistress, will impart the truest delight, a delight that will even dwell with him, and render him happy during many days of absence; and he would regard any thought of aspiring to any farther familiarity as a sort of profanation. This state of the feelings is not exceeded in true pleasure by any thing else that love has to offer. "*Comme ils se passent vite,*" says Florian, "*ces jours si beaux qu'on appelle le tems des peines! O amour si je te regrette, c'est bien moins pour tes derniers plaisirs, que pour tes premiers fa- veurs.*"

I have mentioned the glance of the eye, and the touch of the hand, as communicating a pleasure which has its first

source in Amativeness. With regard to the former, it will probably occur to those who have attended to the physiology of the brain, that this corresponds with the fact, that the optic nerves, after passing backwards under the brain, terminate in the *nates*, which lie in the close vicinity of the *cerebellum*. The lover's gaze is fixed and eager, which has led the poet so often quoted to say, that love is "engendered in the eyes;" and that it is by "gazing fed" is equally correct, as every look, every turn, and motion of the beloved object displays some new charm, and adds fuel to the flame of passion; and when the eyes of lovers encounter, it would seem as if their very souls went out of them to meet and hold intercourse together. Let it not be thought that such glances are the mere signals of animal desire,—“the obscure prologue to “the history of lust and foul thoughts.” It is only so in those in whom the lower propensities, as in the lower animals, are predominant and paramount. But when there is a full endowment of the superior sentiments, the eyes express all these; and when the amative propensity is merely in its proper force and degree, it gives, instead of grossness, an additional tenderness to their expressions, perfectly consistent with the most refined delicacy.

The effect of the touch, again, arises doubtless from some influence of the cerebellum on the nervous system; and this influence is so strong, that it will, when fully excited, vibrate through the whole frame, and communicate a thrill of pleasure through every nerve. Neither will I admit this to be necessarily an impure feeling. It is only so in coarse and vulgar minds, in whom it is not kept in subjection by other and higher feelings and sentiments. I shall again cite the same impartial witness, whose evidence has before been adduced; and it will not be disputed that he was well acquainted with the feelings he could so eloquently describe:—

“O, Mary, dear departed shade,

“Where is thy place of blissful rest?

“See'st thou thy lover lowly laid?

“Hear'st thou the groans that rend his breast?

- " That sacred hour can I forget,  
 " Can I forget the hallowed grove,  
 " Where by the winding Ayr we met,  
 " To live *one day of parting-love* ?  
  
 " Eternity will not efface  
 " Those records dear of transports past ;  
 " Thy image at our last embrace,—  
 " Ah, little thought we 'twas our last."

In the two following verses, the poet's Ideality appears conspicuous :

- " Ayr, gurgling, kissed his pebbled shore,  
 " O'erhung with wild woods thickening green,—  
 " The fragrant birch and hawthorn hoar  
 " Twined amorous round the raptured scene.  
  
 " The flowers sprang wanton to be pressed,  
 " The birds sang love on every spray,  
 " Till soon, too soon, the glowing west  
 " Proclaimed the speed of winged day.  
  
 " Still o'er these scenes my memory wakes,  
 " And fondly broods with miser care ;  
 " Time but the impression stronger makes,  
 " As streams their channels deeper wear."

The same scene is again described by him in the beautiful song of Highland Mary, which I cannot resist quoting, though the verses are so well known, that it almost requires an apology for doing so :

- " Ye banks, and braes, and streams around  
 " The castle of Montgomery,  
 " Green be your woods and fair your flowers,  
 " Your waters never drumlie !  
 " There simmer first unfold her robes,  
 " And there the longest tarry ;  
 " For there I took my last fareweel  
 " Of my sweet Highland Mary.  
  
 " How sweetly bloom'd the gay green birk,  
 " How rich the hawthorn's blossom,  
 " As underneath their fragrant shade,  
 " I clasped her to my bosom !  
 " The golden hours, on angel wings,  
 " Flew o'er me and my dearie ;  
 " For dear to me as light and life  
 " Was my sweet Highland Mary.

"Wi' mony a vow and lock'd embrace,  
 "Our parting was fu' tender;  
 "And, pledging aft to meet again,  
 "We tore oursel's asunder.  
 "But, oh! fell death's untimely frost,  
 "That nipt my flower sae early!—  
 "Now green's the sod, and cauld's the clay,  
 "That wraps my Highland Mary!"

Is this the gloating of sensuality? Are these the records of impure unhallowed pleasures? Nothing of that kind ever made an impression enduring beyond the feverish hour of temporary excitement, or that was not dashed with the bitter stings of remorse and disappointment; but here are delights, the memory of which are cherished as hidden treasures to the last pulsation of this mortal machine, and than which we can conceive nothing more exquisite or pure in the loves of unembodied spirits.

The feelings I have endeavoured to describe, however delightful, and apparently innocent, when confined within duly moderate bounds, are, nevertheless, not without their dangers, and it may be taken as a maxim, that they ought never to be indulged in at all, unless marriage is to follow; and, if this is resolved on, the sooner matters come to this desired consummation it will be the safer and the happier for the parties. Delays are nowhere more dangerous than here; nor is there anywhere a greater number of fatal accidents which may occur to dash from our lips the cup of happiness which seems within our grasp. All is at first smooth and delightful; but, if we are tantalized too long, fears and jealousies are apt to creep in, and convert that exalted state of feeling, which is the source of our raptures, into the occasion of the most acute torment.

"I know thee, love; on foreign mountains bred,  
 "Wolves gave thee suck, and savage tigers fed;  
 "Thou wast from Ætna's burning entrails torn,  
 "Got with fierce whirlwinds, and in thunder born."

It would be easy to describe, phrenologically, the causes of those pains and torments of which lovers complain, and which are the subject of so many interesting narratives in



our novels and romances, and the prime movers in so many of our dramatic compositions. The first, if not the principal, source of these pains, is probably Cautiousness, whether excited by the occurrence or apprehension of obstacles without ; or, by what is worse, the vacillating conduct of the parties themselves. These fears and troubles are tormenting enough when they arise from outward circumstances, from the frowns of fortune, the opposition of friends, and other obstacles, to our happiness—as, “ Hope deferred maketh the heart sick.” But the lover’s wretchedness is never entirely complete until it takes the shape of jealousy ; when a misgiving comes over him that he has been deceived, and that the affections, which he had fondly believed to be exclusively his own, are given to another. This is the very acmé of distress to a lover, the source of his bitterest torments. And this appears to me to afford an additional proof, that in a lover’s mind the desires of loving, and of being loved, are equal and co-ordinate, and that this circumstance is the very hinge upon which the whole passion turns. Self-esteem, and love of approbation, are also grievously offended by any doubts like these. Cautiousness and Hope are also brought into a state of uncongenial activity, giving rise to feelings of solicitude and disappointment. From these offended feelings proceed all the complaints of disdain, and coldness, and fickleness, and falsehood, which are so common in all amatory productions, and which form the subject of so many beautiful ballads, the fertile theme of poetry in all ages.

But, even when love is happy, it is to be indulged, like all other pleasures, in moderation ; otherwise it produces the most unfavourable effects upon the mind. It tends to dissolve the soul in softness and effeminacy, to destroy all manly activity and vigour both of action and resolution. Unless, therefore, it speedily leads to that proper end for which it was given, a virtuous and honourable marriage, it is most prudent and desirable for the parties, if possible, to shake it off, and to engage in active scenes, which shall occupy

their attention, and prevent it from injuring their feelings and their prospects for ever.

When it does lead to marriage, it would indeed be a very juvenile mistake to suppose, that such a union, even in the happiest circumstances, is to be constantly a state of rapture, or that we are to experience in it a continuance of those ecstatic feelings which distinguished the first rise of the passion. Those feelings are no doubt strongest in the moment of their first gratification; and, in a well-assorted union, they gradually subside into a kind of unobtrusive satisfaction, contributing, no doubt, greatly to the happiness of the individuals concerned, but not appearing much in any marked outward indication. It is conformable to the reason and propriety which dictates every part of Nature's arrangements that this should be so. The gorgeous array of clouds, the variegated tints and streaks which announce the approach of the God of Day, when he comes forth "as a bridegroom from his chamber," do not accompany him in his after-course—they would but encumber his light, and detract from the warmth of his beams. So it is with the fervours of youthful love, which hardly survive in their full vigour the period when hope is turned into fruition, and when we are blessed with the full enjoyment of all that we most desire. This led the poet, before quoted, to say, that "Fancy dies in the cradle." It has performed its office—and, like every thing else, does not endure beyond the period when its use is required. Men and women, married as well as single, have far too important duties to perform to afford to spend their lives in a state of lazy pleasure or rapturous excitation: not that we mean to say that the married state is without its joys, or that these are all of a tame uninteresting description. There are many occasions when the joys of wedded love are as acute as any that fall to the lot of the expectant lover. The pleasure of meeting after absence could hardly be more vividly expressed by the fondest lover than it is thus by Coriolanus to Virgilia:

“ ————— O, a kiss  
 “ *Long as my exile, sweet as my revenge.*  
 “ Now, by the jealous Queen of Heaven, that kiss  
 “ I carried from thee, dear, and my true lip  
 “ Hath virgin'd it e'er since.”

Or, when Othello, on meeting Desdemona after their being in danger of shipwreck, exclaims—

“ O my soul's joy,  
 “ If, after every tempest comes such calms,  
 “ May the winds blow till they have wakened death—  
 “ If it were now to die,  
 “ 'Twere now to be most happy ; for I fear  
 “ My soul hath her content so absolute,  
 “ That not another comfort like to this  
 “ Succeeds in unknown fate.”

Nor could a lover's fondness express more ardent affection than the exclamation of Brutus :

“ You are my true and honourable wife,  
 “ As dear to me as are the ruddy drops  
 “ That visit my sad heart.”

The calm satisfied state of a wedded pair, united in the pure bonds of mutual affection, is thus well described by Thomson :

“ Perhaps thy loved Lucinda shares thy walk,  
 “ With soul to thine attuned. Then nature all  
 “ Wears to the lover's eye a look of love,  
 “ And all the tumult of a guilty world,  
 “ Toss'd by ungenerous passions, sinks away ;  
 “ The tender heart is animated peace,  
 “ And, as it pours its copious treasures forth  
 “ In varied converse, softening ev'ry theme,  
 “ You frequent pausing turn, and from her eyes,  
 “ Where meekness dwell, and amiable grace  
 “ And lovely sweetness dwell, enraptur'd drink  
 “ The nameless spirit of ethereal joy,  
 “ Unutterable happiness, which love  
 “ Alone bestows, and on a favour'd few.

Among those, however, who have been too sensual in their loves, who have expected in the married state a degree and a kind of happiness different from what it is calculated to yield ; there are some to whom this subsiding of their youthful raptures brings a kind of disappointment ; and, if Adhesiveness be not strong, and the higher principles not well regulated,

this is a dangerous period, and apt to lead to conjugal infidelity. Such persons are apt to lay the blame of that languor which has come over their over-excited feelings, to the charge of the unfortunate partner of their original choice, and foolishly to think, that by a change of object these feelings, which were so delightful to them in their first excitement, may be excited again. But this is a miserable delusion. The first feelings attending an honourable love, once passed, can never be recalled; and, least of all, can they be found in the turbulence of a guilty passion. The feelings here, instead of tending one way, so as to produce a general glow of unmingled delight, are in a state of irreconcilable warfare. How can "love of approbation" be at ease when we are engaged in that which excites the disapprobation of all good men? If benevolence be not extinguished, how must it be affected with the misery we are inflicting on a worthy object? What are the joys to which Hope has to look in the prospect which lies before us? And, if Conscientiousness be not utterly suppressed, will it not be ready to awaken within us the stings of remorse whenever we look back upon the past? If these feelings are possessed in any vigour, they will be sufficient, and more than sufficient, to poison all the miserable delights of illicit love, and to avenge upon us all the guilt we have contracted, and all the misery we have caused.

In some countries, where public morals are in a very relaxed state, and where conjugal infidelity is hardly regarded as a crime, intrigue is reduced almost to a system; married men, and women too, avowedly and publicly entertain a succession of lovers, and enter into a series of *petites affaires*, as they are conveniently and complacently termed, just as their light inclinations prompt them. But the end of all this is vanity and vexation of spirit. It bespeaks a total want, at least a lamentable deficiency, of the affections; and, even in such countries, there are instances of faithful married pairs, who prefer the solid satisfaction of mutual faith to the unsatisfactory delights of variety. Such a course of life may, to

the giddy, and the heartless, but to those alone, afford amusement during the period of youth and vigour,—but what is to become of their declining years? Where is then the affection that should smooth the bed of sorrow, and watch the languid eye of disease? Looking, then, to present happiness alone, particularly if we extend our view to the whole of life, there is surely nothing which should tempt us to forego the satisfaction accompanying a life of virtue; nor is there any thing in the feverish delight of the libertine to be compared with the following picture of true affection, unsubdued by the united pressure of age and sickness:

- " Old Derby, with Joan by his side,  
 " You've often regarded with wonder;  
 " He's dropsical, she is sore-eyed,  
 " Yet they're ever uneasy asunder;  
 " Together they totter about,  
 " Or sit in the sun at the door,  
 " And at night, when old Derby's pot's out,  
 " His *Joan* will not smoke a whiff more.  
  
 " No beauty or wit they possess,  
 " Their several failings to smother;  
 " Then what are the charms, can you guess,  
 " That make them so fond of each other?—  
 " 'Tis the pleasing remembrance of youth,  
 " The endearments that love did bestow,  
 " The thoughts of past pleasure and truth  
 " The best of all blessings below.  
  
 " These traces for ever will last,  
 " Which sickness nor time will remove;  
 " For, when youth and beauty are past,  
 " And age brings the winter of love,  
 " A friendship insensibly grows  
 " By reviews of such raptures as these,  
 " And the current of fondness still flows,  
 " Which decrepit old age cannot freeze."

It was observed to me, that in this passage the poet is wrong in attributing the friendship, in any degree, either to the existence or remembrance of bodily qualities, and that the friendship here described sprung from Adhesiveness, and the other moral faculties, over which these have no influence. I am inclined to be of a different opinion. I conceive that

both circumstances may have their effect, or rather that they may mutually contribute to increase the effect of each other. Adhesiveness may tend to keep alive "the pleasing remembrance of youth;" and this last may tend in no small degree to maintain the activity of Adhesiveness. Both may therefore assist in maintaining the equal and constant flow of that "current of fondness" which constitutes the happiness of the old couple; so that the poet's description of their feelings is correct and consistent with Phrenology. As a farther evidence of the same thing, I shall again resort to the lines of our national bard, making no apology for the triteness of the quotation:

"John Anderson my joe, John,  
 "When we were first acquaint,  
 "Your locks were like the raven,  
 "Your bonny brow was brent;  
 "But now ye're growing auld, John,  
 "Your locks are like the snaw,  
 "Yet blessings on your frosty pow,  
 "John Anderson, my Joe.

"John Anderson my joe, John,  
 "We've seen our bairns' bairns,  
 "And yet, my dear John Anderson,  
 "I'm happy in your arms;  
 "And sae are ye in mine, John,  
 "I'm sure ye'll ne'er say no,  
 "Though the days are gane that we hae seen,  
 "John Anderson, my joe.

"John Anderson my joe, John,  
 "We clamb the hill thegither,  
 "And mony a canty day, John,  
 "We've had wi' ane anither;  
 "Now we maun totter down, John,  
 "Yet hand in hand we'll go,  
 "And we'll sleep thegither at the fit,  
 "John Anderson, my joe."

I have but one observation more to make before I conclude the present subject, tending to shew the completeness of that adhesion, if we may so express it, of that thorough intercourse of souls which takes place in a well-assorted union between two individuals of opposite sexes. The male and female seem to be formed with qualities so related, as that each is in

a manner supplemental of the other. With a general resemblance, and even sameness of powers, these are in each combined in such different proportions, and are so modified by this difference of combination, that they form, as it were, the counterparts of each other. What is wanting in the one is made up by a corresponding fulness in the other. The soft and yielding nature of the female is compensated by the Combativeness and Firmness of the male. Her Philoprogenitiveness comes in aid of his Adhesiveness. Her Veneration is suited to engage his Self-esteem. His Benevolence and Hope, and perhaps also his Destructiveness, are moderated and kept in proper bounds by her Cautiousness. His Ideality is grateful to her Love of Approbation. It is not intended, and indeed the attempt would be absurd, to shew all the instances of corresponding and supplemental qualities. It is sufficient to shew, that there is such a general correspondence and adaptation of qualities between the sexes, as to render the institution of marriage, the union of one man with one woman, a natural and almost a necessary consequence of the constitution of his nature; and it requires no great sagacity to perceive, that the greater the number of correspondent and suitable qualities in a pair so united, the union will be the more perfect and the more happy.

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## ARTICLE VIII.

MUSICAL TALENT ;—CASE OF MR D— W—.

*Edinburgh, 9th December, 1825.*

TO THE EDITOR.

SIR,—I have explained to numerous individuals the circumstances attending the case mentioned in the following letter; but, as erroneous reports of it continue to be circulated, you

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will oblige me by publishing the letter and my answer to it in the Journal, as a record to which persons who take an interest in the matter may in future be referred. I am, &c.,  
 GEORGE COMBE.

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LETTER FROM MR A—— D—— TO MR COMBE.

*“ Edinburgh, 14th November, 1825.*

“ SIR,—I trust your zeal in the cause of Phrenology will induce you to pardon the liberty I now take in addressing you on a matter connected with the science, although I have not the pleasure of being personally acquainted with you.

“ As a believer in the doctrines of Phrenology, it is frequently necessary for me, as well as others, to stand on the defensive against the attacks of scoffers ; and, on such an occasion, a few days ago, the following story was brought forward, and although I declared my disbelief of its correctness, yet, as I had it not in my power to contradict it authoritatively, of course the laugh went not against me, but the science.

“ It was stated, that Mr D—— W——, who, you are perhaps aware, is celebrated in town for his musical talents, particularly in the vocal department, had been brought to you with his face covered, and your opinion asked of his development, his character being stated to you as remarkable. What account you gave of his development in other particulars is not said ; but it is stated, that on examining the organ of *Tune*, you declared him not only to be nowise above mediocrity, but to be *totally deficient* in the faculty indicated by that organ.

“ If you can find as much leisure, it will be conferring a favour on me if you will let me know the truth of this story, as, if it remains uncontradicted, it will, of course, be supposed correct. I am,” &c.

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ANSWER.

*Edinburgh, 7th December, 1825.*

SIR,—In reply to your letter of 14th November, I beg to state, that on 29th June, 1821, a gentleman called on me, and introduced, as his friend, Mr D. W., whom I did not



know. Mr W. mentioned that he had read the Essays on Phrenology, and had written down the degrees in which he was conscious of possessing the different faculties, and requested that I would examine his head, and state the size of the organs, with the view of comparing the two statements. This proposal was agreed to; Mr W. laid on the table his own estimate of himself; and, without looking at it, I stated the size of the different cerebral organs; a note of which, made at the time, in the hand-writing of himself or his friend, was preserved, and is now before me. Out of the thirty-three organs, thirty-two were found essentially to coincide with Mr W.'s note of his own powers; and one only was found to differ, namely, the organ of Tune. In his estimate, it was entered as large, while the development of it was stated by me as "*not large.*" These are the identical words in the MS. referred to. Of the other organs some are stated as small, some moderate, some full, some large, and some very large. In all the books on Phrenology it is mentioned, that every individual of the human race possesses all the organs, in a greater or less degree. The report to which you allude, therefore, that I declared the organ of Tune in Mr W. "*not only to be nowise above mediocrity, but to be totally deficient,*" is altogether incorrect. On the contrary, the words used obviously indicate the organ, although not developed in the highest degree, or large, to be nevertheless so considerable that it could not with propriety be denominated small or even moderate. Mr W., at my request, got a cast of his forehead made, which is sold by O'Neil and Son, and the organ of Tune will be found to be rather full or full; so that the alleged total deficiency is in diametrical opposition to the truth.

It was quite possible, however, that I might have erred in estimating the size of the organ of Tune in Mr W.; and, if it is to afford any satisfaction to the opponents, I freely acknowledge that I have occasionally erred in estimating the size of some of the organs; and, owing to such errors, there have

been discrepancies betwixt the manifestations of the faculties and my *dicta* ; but in every instance, when the *real* development was ascertained by more accurate observation, the fault was perceived to be wholly mine. Although, therefore, I had stated Mr W.'s Tune to be small, the proper course was for other individuals to have examined the organ, and ascertained whether it was really deficient. There is no philosophy in dwelling on the reports of any observer, regarding a fact in nature, when nature herself is within our reach, and we have the power of checking the statement. If the *actual* development of Tune in Mr W.'s head had been in opposition to his manifestations, this would have been a valuable truth, just because it was a fact ; but if the *organ itself* had been in perfect accordance with his talents, and my statement of it only had differed, this would have been a matter of no importance in Phrenology ; it would have shewed my liability to err, (which was never disputed,) but nothing more.

The case of Mr W., however, is of far higher importance than what would belong to it as a mere trial of skill in observing development. Mr W. is a musician of considerable eminence, and yet his organ of Tune is not developed in the highest degree. How is this fact to be accounted for ? At the time when his development was taken, the *combination* of organs which, along with Tune, enter into the constitution of musical talent, was not ascertained. We owe to Mr Scott this great contribution to phrenological science ; and I beg to refer you to the Phrenological Journal, No VIII. Article IX., in which you will find, that, besides Time and Tune, the following organs are necessary to excel in music ; namely, *Ideality*, *Secretiveness*, *Concentrativeness*, and *Imitation*. You state, that Mr W. is distinguished for his vocal powers. Mr Scott, in the article alluded to, says,—“ It is farther to be noticed, that in vocal music, as well as in acting and recitation, *Secretiveness* is indispensably necessary to giving a talent for expression. The manner in which it does so will be explained afterwards ; but the fact is certain, that all singers, who sing with feeling and expression, possess a large Secretiveness. Concentra-

"tiveness is also a necessary faculty to be possessed by a musician, "as it enables him to combine the activity of all the other faculties to the production of one end."

Now, on looking to the note of Mr W.'s development (which Mr Scott never saw), I find Concentrativeness stated as "*very large*;" Secretiveness "*full*;" Ideality "*large*;" and Imitation "*large*." This case, therefore, which has been proclaimed so ostentatiously as subversive of Phrenology, turns out to be one of the finest examples of its truth. The development of Mr W. was ascertained four years before the elements of musical genius were discovered; that discovery was completed and published by a gentleman who knew nothing of the combination of organs in Mr W.'s head; but, on referring to Mr W.'s development, the very combination of organs which Mr Scott states as necessary to the manifestations of Mr W.'s powers, is found present, and large in his head.

I am, &c.,

GEO. COMBE.

## ARTICLE IX.

### LETTER FROM DR MURRAY PATERSON TO A FRIEND IN EDINBURGH.

*Barrackpore, Head-quarters, Bengal  
Army, April 23, 1825.*

MY DEAR SIR,—Since my arrival in this country, in the beginning of December, 1824, I have missed no opportunity, inasmuch as my health and personal avocations would permit, to promulgate the truths and strengthen the cause of the new philosophy. I brought out with me about 90 casts from Deville, illustrative of phrenological facts, and the day after I landed them on the shores of India I had them arranged and labelled, and spread out on the tables in the Asiatic Society's Hall in Calcutta, for the inspection of the public. I also

commenced writing phrenological essays in the public prints, to make the subject known as much as possible ; for I found no person here at all acquainted with the science. Flocks of visitors went to behold the casts, and I was at last forced, by repeated solicitations, to give a course of public lectures in the city. The members of the Asiatic Society instantly came forward, and liberally offered me the use of their Hall to give my prelections in ; and, on the 25th January, 1825, I gave my first lecture, which was numerously and respectably attended. Since that date I have given three more lectures, four in all, which is the half of the course. I pause for the present, the weather being so intensely hot for two months to come, so that I shall begin the second part of the course in the middle of June, when the rainy season sets in, and the air becomes tolerable for such exertion. My lectures will likely be published. They are, in substance, chiefly from Gall's large work, with the results of my own experience regarding organology and combinations.

On the 3d March, 1825, I founded the Phrenological Society of Calcutta, the fourth meeting of which takes place on 1st Monday of May. Our members already amount to about 40. I took the function of *Secretary*, as no other was fit for it ; and we invited to the chair Dr Abel, physician to the Governor-General, Lord Amherst, who, although not an orthodox Phrenologist, is unwilling to shut the windows of his conviction to the many facts accumulated in support of the science, and he is our President. Besides, we have a Vice-President, J. Grant, Esq., Surgeon-General, Hospital ; a Treasurer, Assistant Secretary, Librarian ; Figure-caster, Mr Manby ; Artist, Mr Seignole ; Printer, Mr Smith. We have taken a very large room in Tank Square for our Hall. All this has only been effected by the most unremitted efforts of Combativeness on our part ; for the most violent, and most wanton, and most unlettered opposition has occurred. Indeed, it has been matter of astonishment to many how Phrenology has been able to survive the hostilities which

the enemies have made. "*Magna est veritas*" is my reply. Our collection of skulls from different provinces is increasing. Dr Abel sent me the skull of a Burmese soldier lately killed near Rangoon, and the dimensions were as follow :—

	Inches.
From Occipital Spine to Lower Individuality,.....	6½
From ditto to Mensus Auditorius,.....	3½
From Meatus to Lower Individuality,.....	4½
From Meatus to Firmness,.....	5½
From Destructiveness to Destructiveness,.....	6½
From Secretiveness to Secretiveness,.....	5½
From Cautiousness to Cautiousness,.....	5½
From Ideality to Ideality,.....	4½

Developments are as follow :—Amativeness, large.—Philoprogenitiveness, large.—Adhesiveness, full.—Cautiousness, very large.—Destructiveness, very large.—Combativeness, large.—Secretiveness, very large.—Self-esteem, enormously large.—Love of Approbation, very full.—Firmness, large.—Conscientiousness, left organ moderate ; right organ small.—Veneration, rather more than moderate.—Hope, full.—Benevolence, moderate.—Imitation, Ideality, Wonder, all moderate.—Causality and Comparison, neither full nor large. Taken as a whole, the reflecting region retreats ; but still the organs are observable in the midst of this retreat, and must exist to a limited extent. All the knowing organs very well developed.—Constructiveness, moderate.—Acquisitiveness, large.

The Burmese skull presents a wonderful difference if you compare it with the dimensions and developments of the Hindoo, and accords exactly with their alleged difference of propensities and manners. In the late contests and in the present campaigns, the Burmese would laugh at a Hindoo army, were not they led and ordered by British officers and mixed with British regiments. If you will for a moment compare the dimensions of the Hindoo with those of the Burmese, your experienced eye and Form will be almost intuitively sensible of the force of what I say. Far be it from me to say that this skull is an exact type of all other Burmese skulls.

only confer a practical benefit upon navigators, but will add new illustrations to the theory itself, and modify or enlarge it. In this respect, much, we conceive, has been done by Mr Combe for Phrenology. Without claiming the merit of establishing principles absolutely new, he has suggested many valuable hints for carrying into practical effect the principles that he found already established; he has been most successful in detecting the workings of the simple springs of human action, in the complicated aspect presented in what Dr Chalmers would call the scene of every-day life; and has thus brought Phrenology home to "the business and bosom of men." It is in this last respect that the chief value of this science consists,—the object that Dr Gall had in view rendered it necessary to multiply facts in regard to the functions of the faculties, and these generally as they operate singly and in extreme cases. Dr Spurzheim, on the other hand, is led to be sparing in his particular illustrations; and his chief object is accomplished when he establishes the *primitive function* of a faculty. It was necessary, perhaps, in the first place, that both of these methods should be followed, and each of them is attended with special, and, in their way, inestimable advantages. But then they left room for a third method, which has been judiciously occupied by Mr Combe, viz.,—to examine the *morale* of each faculty, to ascertain the sphere of its legitimate exercise, and to trace its workings not merely in uncombined and extreme operation, but also in the more ordinary circumstances of life. Even in this respect, he no doubt received very important aids from the works of Drs G. and S. But he has followed the method so systematically, and arrived at so many new conclusions, that we are disposed to look upon this as a new era in the science.

But it is now time that we should proceed to give some account of the contents of this volume, that our readers may be able to form an opinion of its merits for themselves. It is not divided into chapters or sections, (which is inconvenient

for reference;) but, though not numbered, the divisions are sufficiently distinct. The introductory part of the volume consists of a brief history of the science, and of a very excellent view of its principles and their application. The various faculties are then considered at great length in the order followed by Dr Spurzheim in his *Physiognomical System*. After the consideration of the faculties simply, there are many interesting sections upon their modes of activity. The objections to the system are ably combated, and some interesting views are given of the application that might be made of Phrenology in criminal legislation and insanity. From the chapter on criminal legislation we quote the following passage, which appears to us exceedingly curious:—

“When we examine a very small brain, and perceive general idiocy accompanying it, the effects of deficiency in size are easily recognised, and mental weakness is then so palpable, that no one can doubt of its existence: but there is another case which occurs in life, in which the brain is quite sound in *structure*, in which *certain of the organs* are developed in an *average degree*, but in which *others* of them, say the whole intellectual region, are so extremely deficient in size, that an average strength of intellect is wanting. A case of this kind proves an enigma to courts, philosophers, and the vulgar, for the individual does not rave, neither does he talk incoherently; on all matters connected with sentiment and propensity he commonly acts with propriety; and yet the general tenor of his actions betrays a deficiency of mind, which renders him incapable of managing his own affairs. These remarks will be best illustrated by a case which occurred some years ago in the Court of Session.

“J—— B——, student of divinity, having succeeded to some property on the death of a brother, the Court of Session, on 10th July 1816, appointed W—— G——, his sister's husband, *curator bonis*, to manage his effects, (on the certificate of two medical practitioners that he was imbecile in mind.) In a year and a half afterwards, a petition was presented to the court in name of Mr B—— himself, and of certain persons as his interdictors, alleging that he was capable of managing his own affairs, and craving that the curatory in favour of Mr G—— might be recalled. This brought on the question, whether he was imbecile or not; and the court remitted to the sheriff of Edinburgh, then Sir William Rae, to adduce evidence, and to report upon the subject. The following evidence was given, to shew that Mr B—— was sane.

“J—— W——, Solicitor of Supreme Courts, deposed, that he

more definite and enlarged. His style, it must be allowed, still admits of improvement in the articles of terseness and elegance,—his minuteness occasionally borders upon tediousness, and his love of accuracy and distinctness sometimes betrays him almost into the ludicrous: he is apt also to satisfy himself with giving the sentiments of others, when we would be better pleased to have his own, and he frequently stops short of the last analysis. These, indeed, are not trivial defects; but, upon the whole, the book contains such a variety of original views of human nature, so many ingenious discussions upon the most interesting questions in literature and morals, and there is over the whole such an impress of honesty and good feeling, that we have seldom read a work with greater pleasure, and even though the fundamental principles were erroneous, we conceive that it could scarcely be perused without pleasure and advantage. Indeed, we are inclined to think, that, by the general reader in our own country, this will be received as the most interesting work that has yet appeared upon the subject. Mr Combe has given a succinct view of all that is most interesting in the works of Drs Gall and Spurzheim; to this he has added many valuable illustrations of his own, and his application of the general principles of the system to the current questions, in letters and ethics, is such as could not have been expected from the pen of a foreign writer. He has also presented the work in a form at once commodious and cheap; for it is but justice to observe, that the present edition contains more than double the matter of the first, and the price is not raised to the public.

In making these remarks, it is not our wish to make any invidious comparison between Mr Combe and the two great individuals whose names we have so often mentioned. It is of the comparative interest of their works, and not of the merits of the authors of which we speak; and Mr Combe himself, we are sure, is the first that would take offence were we to say any thing that might seem to interfere with the



originality or other high qualities of Drs Gall and Spurzheim. In so far as Dr Gall is concerned, it is unnecessary, perhaps, to have made this explanation. In his own science he never can have a rival. He has secured for himself one of those niches in the Temple of Fame reserved for a very few of the favoured of mankind, whom nature and fortune conspire to elevate. A man who is to be named only with the Harveys, and Galileos, and Newtons, has nothing to dread from any competitor; and in his own department there never can be found any *similis aut secundus*. The *proximos illi honores* have certainly been occupied by Dr Spurzheim, and as Dr Johnson has remarked of Milton in regard to epic poetry, so it may be said of Dr S., that he is not the greatest of Phrenologists only because he is not the first. His contributions to the science betoken powers of the very first order; and his services to Phrenology no possible circumstance can ever make us forget or undervalue, nor will posterity ever forget or undervalue them. It must farther be allowed, that those two great individuals, besides opening up the path of discovery, and placing the torch of a pure philosophy in the hands of those who might be disposed farther to explore the hidden tracks, have made so many observations and accumulated such a heap of facts, and made so many applications of their system, that all that has been added by their numerous disciples bears but a small proportion to their exertions. But we must not exalt the merits of the founders of the science at the expense of the science itself; and we have too great a respect for Phrenology not to suppose that it still presents an abundant harvest to crown the efforts of other labourers. No truth, indeed, of substantial importance can be viewed by different minds without receiving valuable accessions. Every new sphere of observation within which a new principle is applied suggests numerous views which, though not altogether original, have yet all the interest of novelty. The man, for example, who applies the theory of the tides to the ocean that washes his own shores, does not

only confer a practical benefit upon navigators, but will add new illustrations to the theory itself, and modify or enlarge it. In this respect, much, we conceive, has been done by Mr Combe for Phrenology. Without claiming the merit of establishing principles absolutely new, he has suggested many valuable hints for carrying into practical effect the principles that he found already established; he has been most successful in detecting the workings of the simple springs of human action, in the complicated aspect presented in what Dr Chalmers would call the scene of every-day life; and has thus brought Phrenology home to "the business and bosom of men." It is in this last respect that the chief value of this science consists,—the object that Dr Gall had in view rendered it necessary to multiply facts in regard to the functions of the faculties, and these generally as they operate singly and in extreme cases. Dr Spurzheim, on the other hand, is led to be sparing in his particular illustrations; and his chief object is accomplished when he establishes the *primitive function* of a faculty. It was necessary, perhaps, in the first place, that both of these methods should be followed, and each of them is attended with special, and, in their way, inestimable advantages. But then they left room for a third method, which has been judiciously occupied by Mr Combe, viz.,—to examine the *morale* of each faculty, to ascertain the sphere of its legitimate exercise, and to trace its workings not merely in uncombined and extreme operation, but also in the more ordinary circumstances of life. Even in this respect, he no doubt received very important aids from the works of Drs G. and S. But he has followed the method so systematically, and arrived at so many new conclusions, that we are disposed to look upon this as a new era in the science.

But it is now time that we should proceed to give some account of the contents of this volume, that our readers may be able to form an opinion of its merits for themselves. It is not divided into chapters or sections, (which is inconvenient

for reference;) but, though not numbered, the divisions are sufficiently distinct. The introductory part of the volume consists of a brief history of the science, and of a very excellent view of its principles and their application. The various faculties are then considered at great length in the order followed by Dr Spurzheim in his *Physiognomical System*. After the consideration of the faculties simply, there are many interesting sections upon their modes of activity. The objections to the system are ably combated, and some interesting views are given of the application that might be made of Phrenology in criminal legislation and insanity. From the chapter on criminal legislation we quote the following passage, which appears to us exceedingly curious:—

“When we examine a very small brain, and perceive general idiocy accompanying it, the effects of deficiency in size are easily recognised, and mental weakness is then so palpable, that no one can doubt of its existence: but there is another case which occurs in life, in which the brain is quite sound in *structure*, in which *certain of the organs* are developed in an *average degree*, but in which *others* of them, say the whole intellectual region, are so extremely deficient in size, that an average strength of intellect is wanting. A case of this kind proves an enigma to courts, philosophers, and the vulgar, for the individual does not rave, neither does he talk incoherently; on all matters connected with sentiment and propensity he commonly acts with propriety; and yet the general tenor of his actions betrays a deficiency of mind, which renders him incapable of managing his own affairs. These remarks will be best illustrated by a case which occurred some years ago in the Court of Session.

“J—— B——, student of divinity, having succeeded to some property on the death of a brother, the Court of Session, on 10th July 1816, appointed W—— G——, his sister's husband, *curator bonis*, to manage his effects, (on the certificate of two medical practitioners that he was imbecile in mind.) In a year and a half afterwards, a petition was presented to the court in name of Mr B—— himself, and of certain persons as his interdictors, alleging that he was capable of managing his own affairs, and craving that the curatory in favour of Mr G—— might be recalled. This brought on the question, whether he was imbecile or not; and the court remitted to the sheriff of Edinburgh, then Sir William Rae, to adduce evidence, and to report upon the subject. The following evidence was given, to shew that Mr B—— was sane.

“J—— W——, Solicitor of Supreme Courts, deposed, that he

" became acquainted with B—— in 1781, when at the High School of Canongate; that B—— ' was an excellent scholar, and ' generally dux of his class.' B—— was employed by Mr Inglis, ' the master, ' to assist him.' ' He was uncommonly good-natured and obliging, and not deficient in point of understanding, ' but quite the contrary.' ' Down to within these two or three ' years there was no material change on his mind; but during ' this last period he was not so correct as he used to be.'

" The Rev. A—— J—— of S—— deposed, that, about ten or twelve years ago, B—— taught a school at Elphinston, and applied to the presbytery of Haddington to be licensed. He was remitted to two or three of the presbytery, to examine him privately; and the report was favourable. He was taken, therefore, up on public trials, and was remitted to his studies,—a mild mode of rejection.

" J—— B——, Esq., advocate, deposed, that B—— officiated as his private teacher in 1799 or 1800, and it did not appear to the deponent, at that time, that there was any defect in his mind. He saw him for half-an-hour in the house of J. A. Murray, Esq. advocate, in summer 1818, and, for any thing he could see on that occasion, there was no material alteration on the state of his mind. His impression was, that his mind was entire, but that his manners, habits, and dress, were calculated to lead to a supposition that his mind was imbecile.

" J—— D——, coach-maker in Edinburgh, deposed, that he was at the Canongate school with B——, and about thirteen years ago he attended the deponent's son as a private teacher, and has called upon him since. When at the Canongate school, B—— was the best scholar in his class; he was not defective in understanding, and was not made game of by the other boys. His mind continued equally free from defect when he attended the deponent's son, and he considers his understanding as perfectly entire at present.

" The Rev. J—— S——, Edinburgh, deposed, that, so far as the deponent could judge from conversing with him, he seemed to be possessed of all his faculties, as far as to be able to perform the ordinary duties of life, and this in February 1818.

" R—— R——, shoemaker, deposed, that B—— was very *siccar* (Anglicè *hard*) in his bargains, and spoke rationally on many subjects; and his gestures were the worst thing about him.

" Mr M——, cutler, P—— M——, baker, and other tradesmen, all deposed that B—— made bargains with them with sufficient attention to his own interest, and conducted himself rationally.

" On the other side,

" The Rev. J—— P——, Edinburgh, deposed, that B—— and he attended the classes in the College together; that the boys about the College treated him as a fool, and that his impression at

" this time was that B—— had been born a fool. He has observed  
 " no change on his faculties, and considers him still as an imbecile  
 " person.

" P—— B——, insurance-broker, considers him as a weak-  
 " minded man.

" R—— W——, merchant, had a fixed impression that B——  
 " was silly in his mind.

" Mrs P——, 17, Crosscauseway, considers him as altogether  
 " an imbecile and weak person, and incapable of managing his own  
 " affairs.

" R—— K——, writer, deposed, that his general impression was,  
 " that B—— was crazy.

" Dr A——, Dr W—— F——, and Dr G—— W——, all re-  
 " ported that B—— was highly imbecile and deficient in under-  
 " standing.

" The sheriff of Edinburgh gave in a report to the same pur-  
 " pose; and the Court held him to be imbecile, and refused his  
 " petition for recall of the curatory under which he had been  
 " placed.

" It is impossible to read these contradictory statements without  
 " surprise; and an unreflecting mind might suspect want of dis-  
 " cernment or candour on the part of the witnesses. But, in the  
 " first place, this case shews us how extremely vague the notions  
 " are which ordinary thinkers attach to the word *faculties*; and,  
 " in the second place, the fact revealed by Phrenology, that some  
 " faculties may be diseased or deficient, while others are entire, re-  
 " moves every difficulty.

" I have seen B——, and can testify that his head presents a due  
 " development of Language, Lower Individuality, Acquisitiveness,  
 " Secretiveness, Conscientiousness, and Cautiousness; while the or-  
 " gans of the Reflecting Faculties, although distinctly marked, are  
 " deficient in size. Hence the witnesses who had attended to the  
 " manifestations of his faculty of Language alone, deposed that he  
 " was an excellent scholar. The shoemakers and tradesmen who  
 " had sold him goods, having found that, under the influence of his  
 " powerful Acquisitiveness, he drove a hard bargain, swore that he  
 " was a shrewd and *siccar* man. The presbytery of Haddington,  
 " at his first examination, which was confined to the languages,  
 " were pleased with his appearance; but the moment the manifes-  
 " tations of the Reflecting Faculties were required in a sermon, his  
 " deficiencies of understanding appeared, and they accord-  
 " ingly rejected him. The medical gentlemen, and the sheriff who  
 " attempted to reason with him, pronounced the same opinion. The  
 " individual appears to me to possess the sentiments and perceptive  
 " faculties in a sound state, and in an average degree; while his  
 " reasoning powers are rather deficient in strength than deranged.

" The litigation in this case was prolonged to a ruinous extent,  
 " and the Court was occupied for several days with long pleadings,  
 " with the view of arriving at a distinct perception of the real state

" of B——'s mind. It is obvious that each advocate might present  
 " a case of demonstrative evidence of sanity or insanity, according  
 " as he founded on the manifestations of the faculties whose organs  
 " were fully developed, or of those whose organs were deficient in  
 " size; and the difficulty to the Court in judging where the truth  
 " lay, without a theory of mind at all capable of reconciling the ap-  
 " parent contradictions, must have been very great. To a Phreno-  
 " logist, the case would have been clear from the first, and the dif-  
 " ferent parts of the evidence would have appeared, not in opposi-  
 " tion, but completely harmonious."

In a work where such a variety of subjects come under discussion, it is impossible to give an abridged view of the whole, and it would require a volume to state all our sentiments respecting the reasonings and views contained in it. We shall, therefore, rather go on at present, and select a few passages for extract that may be most likely to interest our readers; and from time to time we may give a short paper upon some of the views that we conceive to be questionable. The following is the answer to Dr Spurzheim's objections to the existence of an organ of Concentrativeness. Our readers are already in possession of Mr Combe's ideas respecting this faculty.

" Dr Spurzheim, however, objects to these ideas, and states, that  
 " his experience is in contradiction to them. Facts alone must de-  
 " termine between us. At the same time, there appears to be no  
 " thing in the notions of Dr Spurzheim concerning Inhabitiveness,  
 " inconsistent with the more extensive views now taken of the func-  
 " tions of this faculty.

" It has been objected by him, that 'Concentrativeness cannot  
 " possibly be a primitive faculty, since it can neither act alone, nor  
 " appear diseased singly; and since its very existence only becomes  
 " apparent by the presence of other powers directed to one object.'  
 " In answer, I observe that Concentrativeness, in bearing reference  
 " to other powers, destined from their very nature, to act along with  
 " it, resembles a variety of other faculties, about which there is no  
 " doubt. Firmness produces perseverance, but we must always per-  
 " severance in some effort; and the special feeling or intellectual exer-  
 " tion, in which determination is shewn, is furnished by other fa-  
 " culties. Thus perseverance in Observation is derived from Firm-  
 " ness acting along with Individuality; perseverance in Justice,  
 " from that faculty aiding Conscientiousness. In like manner,  
 " Self-esteem never acts alone; a man must esteem himself for  
 " knowledge, for wealth, for virtue, or for some other quality, and  
 " these depend on other powers. It is the same with Cautiousness:

" we fear loss of friends from Cautiousness and Adhesiveness, or loss of property from Cautiousness and Acquisitiveness. In this respect, then, Concentrativeness is not singular.

" As to disease of Concentrativeness, this organ appears to suffer in those lunatics whose attention is immoveably fixed on some internal impression, and who remain absorbed in silent and profound meditation, insensible alike to the threats and caresses of those around them, and to the effects of external objects. They differ from ordinary monomaniacs in this, that the latter, with certain unsound feelings or intellectual perceptions, or with unsound associations on the presentment of certain external objects, can still direct their attention to other feelings or ideas, and concerning them can hold rational conversation. The state now attributed to diseased Concentrativeness must be distinguished also from one for which it has been sometimes mistaken, viz. *dementia* approaching to idiocy, in which a fixed look and silent calmness appear, not from internal meditation, but from utter insensibility to stimuli. In disease of Concentrativeness, the patient possesses intense consciousness, and, when cured, is able to give an account of all that passed in his mind during the malady; in *dementia*, the period of the disease forms a blank in existence, the individual recollecting nothing. Dr A. Combe, to whom I owe these observations, states, that he has heard Esquirol, in his lectures at the Salpêtrière, speak of cases such as those now described; and he has seen examples which proved the accuracy of his account of them, although, owing to the function not having been discovered at the time, he did not observe the condition of this particular organ. I am acquainted with a gentleman in whom the organ is large, and who, while labouring under a nervous affection, in which Cautiousness and Conscientiousness were diseased, experienced a feeling as if the power of concentrating his mind were about to leave him, and who used vigorous efforts to preserve it. He directed his attention to an object, frequently a spire at the end of a long street, and resolutely maintained it immoveably fixed there for a considerable length of time, excluding all other ideas from his mind. The consequence was, that in his then weak state, a diseased fixity of mind ensued, in which feelings and ideas stood as it were bound up and immoveable, and thereafter a state in which every impression and emotion was floating and fickle like images in water. He was then unacquainted with Phrenology; but knows it now, and expresses his conviction that the circumstances detailed were probably referable to a diseased affection of the organ in question.

" Dr Spurzheim objects farther, that 'no one, in concentrating his mind, and directing his powers to one object, exhibits gestures and motions indicating activity in the back part of the head; the whole of the natural language shews, that concentration takes place in the forehead.' With the greatest deference to Dr Spurzheim's superior skill and accuracy, I take the liberty of

“ stating, that, so far as my own observation goes, those persons  
 “ who really possess the power of concentration, while preparing to  
 “ make a powerful and combined exertion of all their powers, natu-  
 “ rally draw the head and body backwards in the line of this organ.  
 “ Preachers and advocates in whom it is large, while speaking with  
 “ animation, move the head in the line of Concentrativeness and In-  
 “ dividuality, or straight backwards and forwards, as if Concentra-  
 “ tiveness supplied the impetus, and the organs in the forehead  
 “ served as the instruments to give it form and utterance.

“ ‘ This organ,’ continues Dr Spurzheim, ‘ is also commonly lar-  
 “ ger in women than in men, and I leave every one to decide upon  
 “ the sex which supports the more close and vigorous attention.’  
 “ In Scotland, and I may almost say in England, although my ob-  
 “ servations there have been less extensive, this is not the case ;  
 “ the development being larger in men in general than in women.  
 “ ‘ It is, moreover,’ says he, ‘ larger in Negroes and in the Celtic  
 “ tribes than in the Teutonic races ; in the French, for instance,  
 “ it is larger than in the Germans. The national character of  
 “ these nations not only does not confirm the opinion of Mr Combe,  
 “ but is in direct contradiction to it.’ From this and some other  
 “ objections of Dr Spurzheim, which I pass over without comment,  
 “ I am convinced that he has not correctly apprehended the quality  
 “ of mind which I designate by Concentrativeness. This must, no  
 “ doubt, be my fault ; but it affords a good reason for not prolong-  
 “ ing disputation. So far as my knowledge of French literature  
 “ extends, it is not marked by deficiency of Concentrativeness. The  
 “ intellectual range of the French is limited, but no nation at-  
 “ tains to greater perfection within the sphere which their faculties  
 “ are calculated to reach : they write the best elementary works on  
 “ science of any people of Europe ; and to this Concentrativeness is  
 “ essential. They bring their powers to bear in a regulated manner  
 “ on the point under consideration, and present it clearly and defi-  
 “ nitely to the understanding. The Germans have more powerful  
 “ reflecting faculties than the French, and also greater perseverance ;  
 “ but, if I may judge from the limited knowledge of their litera-  
 “ ture, which I have been able to obtain, they appear inferior to  
 “ them in Concentrativeness. They introduce more frequently ex-  
 “ traneous ideas and feelings, and do not arrive at so neat and com-  
 “ plete a whole in their compositions.

“ The leading object of these discussions is to enable the reader to  
 “ form an idea of the mental quality, if it be such, intended to be  
 “ designated by Concentrativeness, so that he may be able to decide  
 “ on the function of the organ by his own observations. It acts along  
 “ with the feelings as well as with the intellect. Abstract reason-  
 “ ing is not admitted in Phrenology as proof in favour of any organ  
 “ or faculty ; and I have observed that, by leading the mind in-  
 “ sensibly to adopt a conclusion for or against particular ideas, it  
 “ produces a tendency to seek support for opinions rather than truth,  
 “ and thereby retards the progress of accurate investigation.—The



"function is stated as only probable, and stands open for further elucidation."

It appears to us, that nothing can be at once more modest, and, in so far as the reasoning is concerned, more conclusive. We confess we long to see Dr Spurzheim's answer. He surely will retract the opinion, that "Inhabitiveness and Concentrativeness can never be identified." This sentence we thought, even before reading Mr Combe's remarks, to be a little dogmatical; and now that Mr Combe's answer has come forth, we have no hesitation in saying, that, whatever may be the special function of No III., Concentrativeness is, in some manner or other, essentially connected with that organ.

In the other points where Mr Combe differs from Dr Spurzheim, he treats his antagonist with a degree of respect, and his subject with a degree of candour, that certainly prejudice us in his favour. But we are not disposed to enter upon these matters at present. It is comfortable to think that none of them, in the remotest degree, affects the great principles of the science.

The following morsel of criticism delighted us much.

"In composition, this faculty imparts splendour and elevation to the style, and it may manifest itself in prose as well as in poetry. The style of Lord Bacon is remarkably imbued with the splendours of Ideality, sometimes to excess, while that of Locke is as decidedly plain; and the portraits of both shew that their heads correspond. Hazlitt's head, which I have seen, indicates a large development of Ideality, and the faculty glows in all his compositions. In Mr Jeffrey's head, as it appears in the bust, it does not predominate. The report was current at the time, that the review of Lord Byron's Tragedies, which appeared in No lxxii. of the Edinburgh Review (February 1822), was the joint production of these two celebrated authors; and, keeping in view the fact, that Mr Hazlitt's Ideality is larger than Mr Jeffrey's, it would not be difficult, by a careful analysis of the article, to assign to each the sentences which he wrote. Mr Jeffrey's predominating intellectual organs are Individuality, which treasures up simple facts and observations; Comparison, which glances at their analogies and relations, with Causality, which gives bearing and consistency to the whole. Hazlitt, on the other hand, possesses a large Comparison, respectable Causality, with a decidedly large Ideality, elevating and adorning all his intellectual conceptions.

" Proceeding on these views, I would attribute the following ne-  
 " tence to Jeffrey's pen, as characteristic of his manner. Speak-  
 " ing of the qualities of Shakspeare's writings, the reviewer says,  
 " ' Though time may have hallowed many things that were at first  
 " ' but common, and accidental associations imparted a charm to  
 " ' much that was in itself indifferent, we cannot but believe that  
 " ' there was an original sanctity which time only matured and ex-  
 " ' tended ; and an inherent charm, from which the association de-  
 " ' rived all its power. And when we look candidly and calmly to  
 " ' the works of our early dramatists, it is impossible, we think, to  
 " ' dispute, that, after criticism has done its worst on them ; after  
 " ' all deductions for impossible plots and fantastical characters,  
 " ' unaccountable forms of speech, and occasional extravagance,  
 " ' indelicacy, and horrors ; there is a facility and richness about  
 " ' them, both of thought and of diction ; a force of invention and a  
 " ' depth of sagacity ; an originality of conception, and a play of  
 " ' fancy ; a nakedness and energy of passion ; and, above all, a co-  
 " ' piousness of imagery, and a sweetness and flexibility of verse,  
 " ' which is altogether unrivalled in earlier or in later times, and  
 " ' places them, in our estimation, in the very highest and foremost  
 " ' place among ancient or modern poets.\*' In this passage, we  
 " have the minuteness of enumeration of Individuality, the discri-  
 " mination of Comparison and Causality, and the good taste of a  
 " fair, but none of the elevation and ornament of a large, Ideality.  
 " In another part of the same review, we find the following sen-  
 " tences : In Byron,† ' there are some sweet lines, and many of great  
 " ' weight and energy ; but the general *march of the verse* is cum-  
 " ' brous and unmusical. His *lines do not vibrate like polished lan-*  
 " ' *ces, at once strong and light,* in the hands of his persons, but are  
 " ' *wielded like clumsy batons in a bloodless affray.*'—' He has too  
 " ' little sympathy with the ordinary feelings and frailties of hu-  
 " ' manity, to succeed well in their representation. His soul is like  
 " ' a star, and dwells apart.'—' It does not hold the mirror up to  
 " ' nature, nor *catch the hues of surrounding objects* ; but, *like a*  
 " ' *kindled furnace, throws out its intense glare and gloomy gran-*  
 " ' *deur on the narrow scene which it irradiates.*' Here we per-  
 " ceive the glow of Ideality ; the simplicity of the former style is  
 " gone, and the diction has become elevated, figurative, and orna-  
 " mental. I am not informed regarding the particular sentences  
 " which each of the above gentlemen wrote in this review ; but  
 " these extracts will serve as brief examples of the differences pro-  
 " duced on the style, when Ideality sheds few or many beams on  
 " the pen of the author ; and I regard the probabilities as very  
 " strong, that the passages are assigned to their appropriate  
 " sources."

When we read the article referred to in the Edinburgh

\* P. 416-17.

† P. 420.

Review, we were struck, we recollect, with the idea, that it must have been the production of two authors. We never happened, however, to hear of this appropriation of parts. Nothing is more difficult than to detect an author by his style, and we will not, therefore, go so far as to say that the report alluded to must be erroneous. We will venture, however, to state, that, judging merely from internal evidence, we would have come to a somewhat different conclusion. The first of the comparisons we would have ascribed to the editor of the Review,—the last two to Hazlitt. In the first simile, Comparison, Causality, Wit, and Ideality, are all manifested in great activity, and, in what we conceive to be about equal proportions; certainly Ideality does not preponderate. There are two points to be illustrated,—the march of the verse is *cumbrous and unmusical*; for this purpose we have, first, Difference,—they are not like polished lances, *strong and light*; then we have Comparativeness,—they are like *clumsy batons* in a *bloodless* affray. In this last member there is surely as much Wit as Ideality.

In the second comparison we have Ideality and Comparison without Causality or Wit. The point that ought to have been illustrated was, that Lord Byron's little sympathy with humanity unfitted him for succeeding in the representation of its frailties; but, instead of illustrating this point, the reviewer illustrates one of the relative ideas merely, viz.,—that Lord Byron had little sympathy with humanity. The last simile might be from either author; perhaps, there is a little of each, as is the case, we suspect, with the whole paragraph of which it forms a part. Mr Combe speaks of the style being elevated, figurative, and ornamental; but merely the diction may be *figurative* without predominating Ideality, and ornamental too. And the beginning of the paragraph which Mr Combe himself ascribes to Mr J. shows this. *Time* is spoken of as *hallowing*, &c. After all, we do not speak with perfect confidence; and yet, if we are mistaken, it will lessen our confidence in this species of criticism.

After the exceptions we have made, Mr Combe's remark seems to be just, and well deserving of attention. We were struck also with the following application of Phrenology to criticism, in a section where we very little expected to find it:—

"Phrenologists are accustomed to infer the particular powers which are most vigorous in an author's mind, from the manifestations of them in his works; and none affords better scope for observation than the faculty of Colouring. Unless the impressions made on the mind of an author by Colours were very strong, he has no inducement to introduce them, for he can easily treat of a great variety of subjects, without adverting to their hues. When, therefore, we find him minutely describing shades and tints, and dwelling on colours and their effects with evident delight, we may safely infer that the organ is large. Mr Tennant, the author of *Anster Fair*, frequently does so, and in his head the organ is large. Moore has innumerable allusions to Colour in his lyrical poetry, many of them exquisitely beautiful and appropriate; and hence I infer, that in him also the organ will be found large, although I am not informed, as matter of fact, that it is so." It was gratifying to observe, upon Mr Moore's late visit to our metropolis, that Mr Combe's supposition as to his possessing the organ of Colour large is correct.

We could go on long enough making such quotations, and in indulging the listless humour into which we have somehow fallen in making desultory remarks; but the book is of too serious a nature to allow of our parting with Mr Combe in a light humour. We shall, therefore, conclude our extracts with the following very admirable analysis of Hope:—

"The faculty produces the sentiment of Hope in general, or the tendency to believe in the possibility of what the other faculties desire, but without giving the conviction of it, which depends on Reflection. Thus, a person with much Hope, and much Acquisitiveness, will hope to become rich; another, with much Hope, and great Love of Approbation, will hope to rise to eminence; and a third, with much Hope and great Veneration, will hope to be saved, and to enjoy eternal felicity in heaven. It inspires with gay, fascinating, and delightful emotions; painting futurity fair and smiling as the regions of primitive bliss. It gilds and adorns every prospect with shades of enchanting excellence, while Cautiousness hangs clouds and mists over distant objects seen by the mind's eye. Hence, he who has Hope more powerful than Cautiousness, lives in the enjoyment of brilliant anticipations, which are never realized; while he who has Cautiousness more powerful than Hope, lives under the painful apprehension of evils

“ which rarely exist but in his own internal feelings. The former  
 “ also enjoys the present, without being disturbed by fears about the  
 “ future, for Hope supplies his futurity with every object which his  
 “ mind desires, however distant the prospect of attainment may be ;  
 “ the latter, on the other hand, cannot enjoy the pleasures which are  
 “ within his reach, through fear that, in futurity, they may be lost.  
 “ The life of such an individual is spent in painful apprehension of  
 “ evils, to which he is in fact very little exposed ; for the dread of  
 “ their happening excites him to ward them off by so many pre-  
 “ cautions, that it is scarcely possible they can overtake him.

“ When too energetic and predominant, the faculty disposes to  
 “ credulity, and, in mercantile men, produces rash and inconsider-  
 “ ate speculations. Persons so endowed never see their own situation  
 “ in its true light, but are led by their extravagant Hope to magni-  
 “ fy tenfold every advantage, while they are blind to every obstacle  
 “ and abatement. They promise largely, but rarely perform. In-  
 “ tentional guile, however, is frequently not their object ; they are  
 “ deceived themselves, by their constitutional tendency to believe  
 “ every thing possible that is future, and promise in the spirit of this  
 “ credulity. Those who perceive the disposition in them ought to  
 “ exercise their own judgment on the possibility of performance,  
 “ and make the necessary abatement in their expectations. Expe-  
 “ rience accomplishes little in correcting those who possess too large  
 “ an organ of Hope ; the tendency to expect immoderately being  
 “ constitutional, they have it not in their power to see both sides of  
 “ the prospect, and, beholding only that which is fair, they are ne-  
 “ cessarily led to conclude that all is well. When the organ is very  
 “ deficient, and that of Cautiousness large, a gloomy despondency  
 “ is apt to invade the mind.

“ The faculty, if not combined with much Acquisitiveness, or  
 “ Love of Approbation, disposes to indolence, from the very pro-  
 “ mise which it holds out of the future providing for itself. If, on  
 “ the other hand, it be combined with those organs in a full degree,  
 “ it acts as a spur to the mind, by uniformly representing the ob-  
 “ ject desired as attainable. An individual with much Acquisitive-  
 “ ness, great Cautiousness, and *little Hope*, will *save* to become  
 “ rich ; another with the same Acquisitiveness, little Cautiousness,  
 “ and *much Hope*, will *speculate* to procure wealth. I have found  
 “ Hope and Acquisitiveness large in persons addicted to gaming.

“ Hope has a great effect in assuaging the fear of death. I have  
 “ seen persons in whom it was very large die by inches, and linger  
 “ for months on the brink of the grave, without suspicion of the  
 “ fate impending over them. They *hoped* to be well till death ex-  
 “ tinguished the last ember of the feeling. On the other hand,  
 “ when Hope, and Combativeness, which gives courage, are small,  
 “ and Cautiousness and Conscientiousness large, the strongest as-  
 “ surances of the Gospel are not always sufficient to enable the indi-  
 “ vidual to look with composure or confidence on the prospect of a  
 “ judgment to come. Several persons in whom this combination

“ occurs, have told me that they live in a state of habitual uneasiness in looking forward to the hour of death ; while others, with a large Hope and small Cautiousness, have said that such a ground of alarm never once entered their imaginations. Our hopes or fears on a point of such importance as our condition in a future state, ought to be founded on grounds more stable than mere constitutional feeling ; but I mention these cases to draw attention to the fact, that this cause sometimes tinges the whole conclusions of the judgment ; and the existence of such a source of delusion being known, its effects may more easily be resisted.

“ In religion, this faculty favours the exercise of faith ; and by producing the natural tendency to look forward to futurity with expectation, disposes to belief in a life to come.

“ The metaphysicians admit this faculty, so that Phrenology only reveals its organ, and the effects of its endowment, in different degrees. I have already stated an argument in favour of the Being of a God, founded on the existence of a faculty of Veneration conferring the tendency to worship, of which God is the proper and ultimate object. May not the probability of a future state be supported by a similar deduction from the possession of a faculty of Hope ? It appears to me that this is the faculty from which originates the notion of futurity, and which carries the mind forward in endless progression into periods of never-ending time. May it not be inferred, that this instinctive tendency to leave the present scene, and all its enjoyments, to spring forward into the regions of a far-distant futurity, and to expatiate, even in imagination, in the fields of an eternity to come, denotes that man is formed for a more glorious destiny than to perish for ever in the grave ? Addison beautifully enforces this argument in the Spectator and in the soliloquy of Cato ; and Phrenology gives weight to his reasoning, by shewing that this ardent Hope, ‘ this longing after immortality,’ is not a factitious sentiment, or a mere exuberance of an idle and wandering imagination, but that it is the result of a primitive faculty of the mind, which owes at once its existence and its functions to the Creator.”

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## ARTICLE XI.

*To the Editor of the Phrenological Journal.*

### ON THE TALENT FOR RECOLLECTING NAMES.

SIR,—It has been often remarked, as a fact not easily accounted for, on the ordinary view of the functions of the organ of Language, that persons who, from a great endow-

to joint action, the one often acts without the other, and hence things recur without names. Mr C.'s Comparison and Causality are active, however, and they, it seems, solicit and easily obtain from Language, names to express their conceptions; but as their conceptions are relations, and not, like those of Individuality, mere existences, so the signs or names which they seek and obtain are not what Individuality would call names, but they are words abstractly considered equally entitled to be so called. In this way, where Language is large, it is ever ready at the call of the predominant faculties; and, if Individuality be predominant, then ideas of individual existence are equally so; and as these are expressed by signs, which, from their application, are called *names*, so Language will lend its aid to Individuality, and recollect as many names as it chooses. But if Comparison and Causality are large, and Individuality small, why then, without changing its nature, Language will give signs to them to express their modifications of thought.

Nay, it will even do more than this; when very active, it will give signs or words without being asked for by any other faculty, and then we have words without ideas, or clothing without the body which nature intended it to cover, just like a goodly coat at a tailor's door, which would be very useful if a naked man could once get into it. It is therefore no proof against the perfect identity of Language in names and in common speech, to say that Causality does not understand or care for the signs used by Individuality; Causality and Individuality are very different in their conceptions and functions; and because each employs different words to convey its meaning, we have no more right to infer that Language is unnecessary in the one case and not in the other, than we would have to infer that a coat is not a coat, because although it fits the man for whom it was made, it does not fit equally well every one who chooses to put it on.

All this being perfectly plain, it is easy to see how Individuality is necessary for a good memory for names, although

signified ; the first of which is done by Language, and the second by Individuality ; and, inasmuch as the thing signified exceeds in importance the simple sign, so is the latter more necessary than the former. But Language is still so completely the source and support of *names*, that the latter, when duly analyzed, *are found to be as much a part of speech, or common language, as any other words whatever.* Without Language we can neither have a *name*, nor, if we had it, could we perceive any relation between it and the object signified, however often they may previously have been connected. A name is not like natural language. It is purely conventional, and therefore, without the corresponding faculty as interpreter, it would never suggest to the mind of another the thing signified.

In giving names to persons, objects, and things, Language stands in the same relation to Individuality that it does to Causality, when it clothes in words ideas of relation, or to Ideality in expressing feelings of beauty. Names are nothing more than signs furnished by Language to clothe the conceptions of a particular faculty—Individuality ; and the only reason why Individuality is necessary to the recollection of names is, that it is the function of Individuality to know the *things* named. Hence, if you injure Language, as in Mr Hood's case, the name or sign may vanish, while Individuality retains the thing signified, which could not happen if the name became a separate existence, and was afterwards recognized wholly by Individuality. For the same reason, it sometimes happens, that the name is recalled distinctly, but, from diseased Individuality, the object is not. Mr. C. has great difficulty in recollecting names, but then he has equally great difficulty in recollecting the *things* named ; and his large Language does not take the direction of naming, simply because Individuality is so poorly furnished that it has nothing to name ; and in this way his Individuality and Language rarely act together, which they must habitually do before readiness can be attained. From not being accustomed



to joint action, the one often acts without the other, and hence things recur without names. Mr C.'s Comparison and Causality are active, however, and they, it seems, solicit and easily obtain from Language, names to express their conceptions; but as their conceptions are relations, and not, like those of Individuality, mere existences, so the signs or names which they seek and obtain are not what Individuality would call names, but they are words abstractly considered equally entitled to be so called. In this way, where Language is large, it is ever ready at the call of the predominant faculties; and, if Individuality be predominant, then ideas of individual existence are equally so; and as these are expressed by signs, which, from their application, are called *names*, so Language will lend its aid to Individuality, and recollect as many names as it chooses. But if Comparison and Causality are large, and Individuality small, why then, without changing its nature, Language will give signs to them to express their modifications of thought.

Nay, it will even do more than this; when very active, it will give signs or words without being asked for by any other faculty, and then we have words without ideas, or clothing without the body which nature intended it to cover, just like a goodly coat at a tailor's door, which would be very useful if a naked man could once get into it. It is therefore no proof against the perfect identity of Language in names and in common speech, to say that Causality does not understand or care for the signs used by Individuality; Causality and Individuality are very different in their conceptions and functions; and because each employs different words to convey its meaning, we have no more right to infer that Language is unnecessary in the one case and not in the other, than we would have to infer that a coat is not a coat, because although it fits the man for whom it was made, it does not fit equally well every one who chooses to put it on.

All this being perfectly plain, it is easy to see how Individuality is necessary for a good memory for names, although

Language is in fact the base of all nomenclature. Language interprets for all the faculties, and takes its character from those which are most predominant, because these furnish the ideas which it is most often used to convey. Hence furious Combativeness and Destructiveness become eloquent in curses, by forcing Language to supply signs for their ideas. Active Comparison and Causality, in like manner, force it to give them signs for reasoning. Our friend Mr S. has a small upper Individuality, and forgets signs for existence or names, because existences seldom trouble him ; but he has a large Ideality, Comparison, Causality, Wonder, and Adhesiveness, and these accordingly recollect names or words expressive of *their* conceptions so easily, that he has whole passages in his memory. In short, *the idea must be in the mind first, and then the sign is sought*. Hence it is much more likely that a man with large Individuality and moderate Language, whose mind is filled with individualities, should succeed in getting Language to add signs to the substance, than that a man with large Language, and moderate Individuality, should succeed in getting substance to the signs. Take away Individuality, Language still retains the sign as a *word*, but then it has nothing to tack it to, and it remains only a word.

Large Language recollects the equivalents of any word in other languages, because here all of them are conventional signs, which is not the case when things and signs are both considered. Language gives signs, and the other faculty the meaning. Either alone is useless ; and hence Individuality and Language, both large, give the best recollection of names.

The principle here laid down seems to me to be of considerable importance, and to be susceptible of a great variety of applications to questions still in dispute in regard to the nature of Language. But it is unnecessary to enter into the consideration of these at present, as the subject may be resumed in a subsequent Number.

I am, &c.

ANDREW COMBE.

## ARTICLE XII.

## ANTI-PHRENOLOGICAL FACTS.

A REPORT lately reached us, that Mr Graham Hutchison, merchant in Glasgow, had refuted Phrenology in a literary society in that city, by adducing one hundred facts against it. As we have desired nothing more ardently than to see an inductive opponent take the field against us, we received this communication with no small joy, expecting that our eyes were at last to be blessed by the appearance of a real philosopher among our foes. We accordingly wrote to Mr Hutchison as follows :—

*“ Edinburgh, 7th December, 1825.*

“ THE Editor of the Phrenological Journal presents compliments to Mr Hutchison. The Editor has been informed, that, in a late discussion on Phrenology in a philosophical society in Glasgow; Mr Hutchison stated, that he had made many observations in nature with a view of ascertaining the truth of that science, and had met with an hundred instances in opposition to its principles. As Mr H. is the only opponent that the Editor has heard of, who has proceeded on the truly philosophical principles of observation and induction in his examination of this subject, and, as cases in opposition must be highly interesting to a numerous body of individuals who are much in want of some tangible ground on which they may rest their disbelief, and as such cases, besides, must be extremely instructive to Phrenologists in enabling them to rectify their errors, the Editor begs leave to solicit, as the greatest favour that could be bestowed on him, a distinct and detailed report of Mr Hutchison's experience. As so important a communication cannot be too soon laid before the public, the Editor respectfully requests an early answer from Mr H., and pledges himself to give it a place in the next Number of the Journal.”

The answer was in the following terms :—

“ SIR,—I have to return you my thanks for the opportunity of  
“ fered me of communicating my sentiments to the public, regard-  
“ ing the doctrines of Phrenology, through the medium of the Jour-  
“ nal. I am extremely sorry, that want of leisure at present pre-  
“ cludes me from taking advantage of your offer. I beg leave,  
“ however, to mention, that, after having made many observations,  
“ and taken many measurements, and compared them carefully

"with each other, and conducted my researches, as far as I can judge, in the most likely way to ascertain the truth, I am convinced that the science of Phrenology, in its present state, is not only extremely defective, but is in a great measure unfounded in nature.

"As you seem to think that the reasons of my disbelief may be of more importance to the public, and particularly to Phrenologists, than I have been in the habit of considering them, should I find leisure in the course of next summer, even though very little accustomed to composition, I may possibly attempt to commit my ideas on the subject to paper, and if so, will send you a copy. I am,

"Sir,

"Your most obedient servant,

"GRAHAM HUTCHISON.

"Glasgow, 9th Dec. 1825."

On this answer we have a few observations to make. 1st, If Mr Hutchison did not consider a hundred facts in opposition to Phrenology as a matter of some "importance to the public, and particularly to Phrenologists," he must have entertained a very humble opinion either of the *value of his facts*, or of the pretensions of the science against which he took the trouble to collect them. 2d, We fear that Mr Hutchison's facts will never be laid before the public. 3dly, We venture to predict, that if they shall appear, they will be found to prove nothing but his unacquaintance with and neglect of the principles of Phrenology. We could give some amusing specimens of these facts; but do not wish to anticipate his promised publication: suffice it to say, that Mr Hutchison holds it to be quite unnecessary to estimate the size of an organ by ascertaining its length from the medulla oblongata to the surface, and its breadth by its peripheral expansion, although the plainest directions to this effect are given in the phrenological works. On the contrary, he measures Combativeness by the distance from 5 to 5, Wit by the distance from 32 to 32, and many other organs in the same way. He might as well measure the width of the Salt Market, and adduce the result to shew that Argyle Street is not so broad as stated in the plans of Glasgow. We could

add many more instances of total departure from the principles of the science, but shall reserve them till his own exposition appears. Our pages are open to him, and every opponent who has either facts or reason to adduce against us.

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### ARTICLE XIII.

#### THE CEREBRAL DEVELOPMENT OF R. B. SHERIDAN, COMPARED WITH HIS MENTAL MANIFESTATIONS.

*Life of R. B. SHERIDAN, by Thomas Moore, Esq., London,  
1825.*

THE name of Richard Brinsley Sheridan is one which has long filled a large space in the public eye, and is indissolubly connected with the literature and the politics of England during the greater part of the reign of George the Third. At a period fertile beyond most in our history in men of splendid talents, unaided by the advantages of birth, hereditary wealth or family connexions, without the assistance of learning, and even without an ordinary academical education, this extraordinary person contrived, by means as mysterious as they were successful, to rear for himself a structure of fame and fortune, as brilliant, at least, if not so solid, as that of any, even the greatest, of his cotemporaries. Not contented with the reputation of being the first dramatic poet of his time, he aimed at and acquired the still higher fame of one of our most eminent orators and statesmen, associated with nobles and princes, and might, as he himself expressed it, have "hid his head in a coronet," had he been contented to barter his independence for such honours as princes can bestow. Long, however, before his death his reputation, public as well as private, had been on the wane. Embarrassments and disgraces gradually thickened around him, and he

who had begun his career like a comet, advancing with great and accelerating rapidity into the full blaze of popular and royal favour, after he had passed his perihelion, run out with diminished force and lustre into the cold and ungenial regions of penury and distress, and ended in an obscurity almost as great as that from which he had at first so gloriously emerged.

We have here a life of this distinguished, but unfortunate man, from the pen of a writer of kindred genius, a countryman of his own, and one every way qualified to do justice to his subject. As far as we are able to judge, Mr Moore seems to have made a judicious use of the materials laid before him, and to have executed his task with spirit, discrimination, and fidelity. The work is sufficiently minute without being tedious, and seems to preserve a medium between that sort of Dutch painting which we find so delightful in the pages of Boswell, and the loose, unsatisfactory, sketchy style of ordinary biographies. It would have swelled the work too much, without adding to its value, to have given us many details of the private life and conversation of the individual;—besides, that, unlike most literary men, so much of his life was spent in public, and it is connected so much with the great events which have, within the last thirty years, shaken Europe to its centre, that these, in a manner, run away with the imagination of the reader, and leave any ordinary private details in a great measure destitute of interest.

What renders this work of peculiar value in our eyes, is the information which it gives us of the true character and genius of Sheridan, and of the means by which, from beginnings rather unpromising than otherwise, he was able to surprise the world with so many dazzling miracles. What renders this information more peculiarly valuable, in a phrenological point of view, is, that we are so fortunate as to possess of Sheridan, what is so rarely to be obtained of a man of such celebrity,—a complete cast of his head taken from nature. The cast was taken after death, for the purpose of making a

stature, and by the liberality and good sense of those to whom it was intrusted,—a liberality which we hope will become more common, when the uses which it may subserve are more distinctly seen and appreciated,—it has been allowed to be published and sold as an ordinary bust. A copy of it is in the collection of the Phrenological Society, and from that copy the following measurements and note of development have been taken :—

*Cerebral Development of R. B. Sheridan.*

MEASUREMENT.

	inches.
From Spine to Lower Individuality,.....	8½
From Concentrativeness to Comparison,.....	7½
From Spine to Ear,.....	4½
From Ear to Lower Individuality,.....	5½
From Ear to Benevolence,.....	6½
From Ear to Firmness,.....	6½
From Destructiveness to Destructiveness,.....	6½
From Secretiveness to Sensitiveness,.....	6½
From Cautiousness to Cautiousness,.....	5½
From Ideality to Ideality.....	5
From Constructiveness to Constructiveness,.....	4½

DEVELOPMENT.

1. Amativeness, full.	19. Lower Individuality, very large.
2. Philoprogenitiveness, large.	19. Upper ditto, large.
3. Concentrativeness, large.	20. Form, moderate.
4. Adhesiveness, large.	21. Size, large.
5. Combativeness, very large.	22. Weight, full.
6. Destructiveness, large.	23. Colouring, full.
7. Constructiveness, moderate.	24. Locality, rather large.
8. Acquisitiveness, rather full.	25. Order, moderate.
9. Secretiveness, large.	26. Time, moderate.
10. Self-esteem, very large.	27. Number, small.
11. Love of Approbation, very large.	28. Tune, full.
12. Cautiousness, rather large.	29. Language, large.
13. Benevolence, rather large.	30. Comparison, full.
14. Veneration, large.	31. Causality, rather full.
15. Hope, large.	32. Wit, rather full.
16. Ideality, full.	33. Imitation, rather large.
17. Conscientiousness, rather full.	34. Wonder, full.
18. Firmness, rather large.	

It will be remarked from the measurements, and must be still more apparent to those who take the trouble to examine the cast, that the head is considerably elongated before the

literary pursuits, must have contributed in no small degree to supply new motives to exertion. It happened, that when the family of Sheridan resided at Bath, they became intimate with that of Mr Linley, a professor of music, whose daughter, then in the spring of opening beauty, had, by her talents and her loveliness, obtained the title of the English Syren. This elegant and interesting creature having attracted great admiration at the Bath concerts, and having also appeared occasionally at Oxford, was soon surrounded by a numerous train of suitors and admirers, among whom Sheridan's eldest brother, Charles, and his literary coadjutor, Halhed, were two of the most devoted. Charles Sheridan had the prudence to remove himself from the danger by flight; but Halhed seems to have allowed a serious and deep-seated passion to take root in his mind, without ever suspecting, what was indeed long a secret to all the world besides as well as to him, that his friend Richard Sheridan was, after all, his favoured rival. We find in the development before us, much that explains what took place in this affair. The exquisite power of observation, conferred by a full endowment of the knowing organs, joined to a full *Ideality*, and a harmonious, rather than a predominating development of the reflecting powers and sentiments, leads, we have observed, to that species of taste which delights in the presence of what is beautiful. When the reflecting powers are greater than the observing, the past, the distant, and the future, are made to predominate over the present, and the individual, though equally susceptible of the feeling of beauty, is more indifferent about its mere bodily presence, and more intent upon realizing the feeling in the conceptions and combinations of his own mind. Sheridan's, therefore, was, we conceive, just such a mind as would feel the admiration of a lovely face and figure most intensely; an admiration which his *large Adhesiveness* would soon mingle with a tenderer sentiment; his Self-esteem would urge him, if possible, to obtain the exclusive possession of what he admired; his *Love of Approba-*



tion would delight in the reputation of obtaining what was admired by so many ; his moderate Reflection would lead him to disregard the obstacles to their union, and the difficulty of supporting a wife and family ; his large *Hope* would give him on this, as on all other occasions, a disposition to see in their future life nothing but a scene of gaiety and delight ; while, until his success was certain, his great *Secretiveness* would lead him to conceal the progress of his amour, even from his most intimate friends. With these qualities, and, what must never be forgotten, the power of mind conferred by size of head, and the influence which this universally imparts over the feelings and the minds of others, and when to all this is added an exterior of the most prepossessing kind, it is not surprising to us, that Sheridan should have succeeded in engaging the affections of the Syren of Bath, and carrying off the prize from so many rivals.

We are inclined to dwell somewhat longer upon the circumstances of Sheridan's marriage, and the transactions which attended it, because in them all his predominant powers and feelings were more unequivocally and more seriously engaged than in many of the subsequent events which seem to be of more importance. Miss Linley having resolved to retire to France, to avoid the persecutions of a Mr Matthews, a man of large fortune, who addressed her with dishonourable views, Sheridan prevailed with her to accept of his protection in her flight. Having provided a female companion to prevent the tongue of scandal from touching her reputation, they set off secretly for France, and they were privately married at a small village near Calais, from whence they went afterwards to Lisle, where Mrs Sheridan procured an asylum in a convent. It was their intention she should remain there until Sheridan could be enabled to acknowledge and support her as his wife ; but her father having discovered her retreat, and being anxious she should return to complete some professional engagements in England, she came over, and, after some explanations satisfactory to all concern-

barrassment, and that this, in its turn, should suggest many unworthy shifts and disguises, (Secretiveness large,) in order to put off the evil day, and to postpone a reckoning which only becomes the heavier the longer it is delayed. Let any one read this hasty sketch, drawn by the plainest and most obvious deduction from the development before us, and say if it does not present, at every point, the very form and pressure of the character of Sheridan. It is not a casual hit here and there, but it is *point device* the very man. It is a full-length portrait, representing him as much to the life as the outward form is represented in a mirror.

We shall now proceed to state in detail, some of the more prominent parts of Sheridan's character, as manifested in the principal events of his life. We profess not to follow an accurate chronological order, but shall rather take them up in the way that appears best calculated to illustrate our subject.

Sheridan, it appears, was not one of those geniuses whose talents display themselves at a very early age. When at home, and under the tuition of his father, who does not seem ever to have understood his character, or the proper method of dealing with it, he was pronounced to be an incorrigible dunce. Being sent to Harrow, where his large Love of Approbation would naturally urge him to exertion, in order to avoid the contempt, at least, if not to procure the applause of his companions, he seems never to have attained that rank as a scholar which his subsequent celebrity would have led us to expect. We suspect that *Conscientiousness* is a considerable element in the character of a diligent and studious youth; and, that prior to any pleasure derived from learning, the daily task is only got with alacrity from a strong sense of duty. The want of this feeling, probably, leads to idleness; and we see that *Conscientiousness* is by no means a predominant quality in Sheridan. Accordingly we find, from the account of Dr Parr, "that although he did not incur any corporeal punishment for idleness, his industry was just sufficient to protect him from disgrace." This is just the degree

of diligence we should expect from a sharp boy, in whom *Love of Approbation*, not as yet directed to the desire of literary fame, is stronger than *Conscientiousness*. Dr Parr goes on to say,—“All this while, Sumner and I saw in him the vestiges of a superior intellect; his eye, his countenance, his general manner, were striking.” The manner and expression of the countenance are indicative more of the propensities and sentiments than of the intellect. The *Combativeness*, *Self-esteem*, and *Love of Approbation* of Sheridan would render his manner marked and striking. “His answers to any common question were prompt and acute.” The large *Individuality* accounts for this, joined to the combination of feelings before noticed—“We knew the esteem, and even admiration, which, *somehow or other*, all his school-fellows felt for him.” Here we see the influence conferred by a large head, which Phrenologists know is always, when healthily organized, accompanied with power of character. This influence was not known by Dr Parr, who did not see in any of the apparent qualities or talents of the youth what it was that had procured him this esteem and admiration, and therefore he introduces the phrase “*somehow or other*,” shewing that he was ignorant of the source from whence they arose. But, independently of size, Sheridan’s development was just such as to make him acceptable in the society of a school. His *Combativeness*, *Hope*, *Self-esteem*, and *Love of Approbation*, all of which were large, would make him the foremost in those daring exploits wherein school-boys generally take the greatest pleasure and pride. Indeed these faculties, with a moderate *Conscientiousness*, would all receive much higher gratification from this sort of fame than that which arose from successful scholarship. All these qualities are indicated in what follows :—“He was mischievous enough ; but his pranks were accompanied by a sort of vivacity and cheerfulness which delighted Sumner and myself. I had much talk with him about his apple-loft, for the supply of which all the gardens in the neighbourhood were taxed, and some of the lower boys were employed to furnish it. I threatened, but without asperity, to trace the depredators, through his

"associates, up to their leader. He, with perfect good humour, "set me at defiance, and I never could bring home the charge to "him." We beg our readers to take notice of this last statement, as indicating the exercise of two faculties which are both strongly marked in the development before us, *Firmness* and *Secretiveness*. These qualities, we shall afterwards see, are most conspicuous in the character of Sheridan in most of the events of his life; and, in almost all of them, as well as in these his youthful exploits, we shall find occasion to say, that he would have possessed almost every valuable quality, had he only been endowed with a little more of that invaluable one, a conscientious feeling of duty.

When he was taken from Harrow, as his father's circumstances did not admit of sending him to the University, he was kept for some time at home. As his father's profession of an actor led him to an unsettled life, residing, alternately, at one or other of the capitals of England or Ireland, and occasionally at Bath, so acute an observer as Sheridan must have easily picked up, among other knowledge, an accurate acquaintance with what is called the World, and with the varieties of character to be met with in great cities. About the age of eighteen he entered into a kind of literary partnership with a Mr Halhed, a young man of great talents, afterwards well known for his proficiency in oriental literature. They projected various works, of which none ever saw the light except a translation of *Aristænetus*. Whatever might have been his literary acquirements at this period, Sheridan never seems to have entertained the least doubt of ultimate success. He felt conscious of mental power; but his intellect was not of that kind that sees things by intuition, or blazes forth at once with a lustre purely and originally its own, but rather such as requires the borrowed light of experience and intercourse with life before it appears in all its splendour. His development is decidedly more of the knowing than of the reflecting kind, the higher faculties not being more developed than is required for giving plain shrewd sense, and the power of enjoying, more perhaps than that of

spontaneously producing, the happy combinations of genius. But having so much of those higher powers, together with a capacity of recollection of the most perfect kind, (the lower Individuality being very large, and the upper large,) this combination enabled Sheridan to treasure up for his use every gem of thought, either in wit or sentiment, which might happen to come in his way or to occur to his fancy ;—and this is the true secret of those brilliant works which he afterwards produced, and of that reputation of wit and eloquence which he attained to so high a degree. In what remains of his juvenile productions, there appears little promise of that excellence which he finally reached. There are not even the usual faults of youth, a too great passion for ornament and metaphor ; and so far from there being any exuberance of wit, there is, on the contrary, a poverty and vagueness of thought, a pointlessness and a diffuseness, from which nothing could be augured but confirmed mediocrity. One poor idea is hunted through two or three pages, or turned into various shapes, as if to try how it will look best, and yet we never find a single redeeming felicity of expression, or turn of thought, as the reward of so much labour. His mind seems at this period not to have arrived at maturity ; but though it was never subjected to any regular process of cultivation, the seed must then have been sown, though partially and imperfectly, which afterwards sprung up in so luxuriant a harvest of fame.

In the letters of Halhed, at this time, there are perpetual complaints of Sheridan's indolence, and of their projected works being delayed by his not furnishing his quota of contribution in proper time. There appears in this certainly somewhat of the same deficient *Conscientiousness* which prevented him from applying fairly and regularly to his studies at school ; but it seems also to have arisen partly from a *want of fertility and readiness* in composition. Soon after this period, however, a new feeling obtained access to his mind, which, though for the time it probably interrupted his

"encumbered by too much intricacy or weakened by too much extension."—"The wit of the dialogue," he observes, "is of that accessible kind which lies near the surface, which is produced without effort, and may be enjoyed without wonder. He had not yet searched his fancy for those curious fossils of thought which make the School for Scandal such a rich museum of wit. Of this precious kind, however, is the description of Isaac's neutrality in religion, 'like the blank leaf between the Old and New Testaments.' As an instance, too, of the occasional abuse of this research, which led him to mistake laboured conceits for fancies, may be mentioned the far-fetched comparison of serenaders to 'Egyptian embalmers, 'extracting the brain through the ears.'

"For this, however, his taste, not his invention, is responsible;" as Mr Moore had shown that "the thought was borrowed from a letter of his friend Halhed."

It thus appears, that much of what in these productions we would at first sight attribute to the exuberant overflow of a native ready wit, is in fact due to industry and the happy art of adapting to his use those pearls which had fallen unobserved from the treasures of others.

In the verses which he has adapted to the music of this opera, there is much which is not above the ordinary level of such productions,—their chief merit being little more than polished sense and smooth versification. But to this there are exceptions; and some, in which Mr Moore thinks he traces the marks of a deeper inspiration than the imaginary loves of an opera. He has given one which, by some accident, probably the want of an appropriate place for its insertion, has been omitted in the opera as it is acted, and in the common printed editions. We cannot do better than give here what has been pronounced by so competent a judge to be a favourable specimen of Sheridan's poetry:—

"Ah! cruel maid, how hast thou changed

"The temper of my mind!

"My heart, by thee from love estranged,

"Becomes, like thee, unkind.

"By fortune favoured, clear in fame,

"I once ambitious was;

"And friends I had who fann'd the flame,

"And gave my youth applause.



" But now my weakness all accuse,  
 " Yet vain their taunts on me ;  
 " Friends, fortune, *fame itself*, I'd lose,  
 " To gain one smile from thee.  
  
 " And only thou should'st not despise  
 " My weakness or my woe.  
 " If I am mad in others' eyes,  
 " 'Tis thou hast made me so.  
  
 " But days like this, with doubting curst,  
 " I will not long endure.  
 " Am I disdain'd ?—I know the worst,  
 " And likewise know my cure.  
  
 " If, false, her vows she dare renounce,  
 " That instant ends my pain ;  
 " For, oh ! that heart must break at once  
 " That cannot hate again."

" These verses," says Mr Moore, " bear, burnt into every line,  
 " the marks of personal feeling, and must have been thrown off in  
 " one of those passionate moods of the heart with which the poet's  
 " own youthful love had made him acquainted."

They are indeed more remarkable for depth of feeling than  
 for any poetic elevation of thought or richness of fancy ; and  
 this corresponds entirely with the development of Sheridan, in  
 which the organs of feeling are greatly predominant over those  
 of the reflective faculties, or of *Ideality*. The best of Sheri-  
 dan's poetry, indeed, seems just to be the embodying of feel-  
 ing in the most smooth and polished language. The words  
 are always the best chosen possible, either for conveying the  
 ideas, or for uniting with the rhythm and the music for which  
 they are intended. We here see the influence of a large  
*Language*, by means of which he would always have at hand  
 a command of the utmost variety of expressions to clothe and  
 furnish out his thoughts. Every harsh collocation of conso-  
 nants is carefully avoided, and the lines flow throughout with  
 a liquid smoothness. The verses in the *Stranger*, set to  
 music by the beautiful Duchess of Devonshire, may be men-  
 tioned as possessing all the qualities above noticed in a very  
 high degree. It has been questioned whether they were  
 Sheridan's ; but Mr Moore has vindicated his title to them

with considerable show of probability, and the internal evidence is exceedingly strong :—

“ I have a silent sorrow here,  
 “ A grief I'll ne'er impart ;  
 “ It breathes no sigh, it sheds no tear,  
 “ But it consumes my heart.

“ This treasured grief, this loved despair,  
 “ My lot for ever be ;  
 “ So, my soul's lord, the pangs I bear  
 “ Be never known by thee.”

We have here *deep feeling* along with *Secretiveness*. We have even *Wit*,—not that wit which raises a smile, but that which, by means of point and contrast, adds a depth and an effect even to the pathetic. Of Ideality there is little more than what appears in the exquisite polish of the language

We now come to consider the *School for Scandal*, which was produced the following year, the greatest and certainly the richest offering which Sheridan ever presented to the drama. Mr Moore remarks, that although comedy seems, more perhaps than any other species of composition, to require that knowledge of human nature and of the world, which experience alone can give, it seems remarkable, that nearly all our first-rate comedies have been the productions of very young men. “ Those of Congreve were all written “ before he was five and twenty. Farquhar produced the *Constant Couple* in his two and twentieth year, and died at thirty. Vanburgh was a young ensign when he sketched out the *Relapse* and “ the *Provoked Wife* ; and Sheridan crowned his reputation with “ the *School for Scandal* at six and twenty.”

To us this does not appear extraordinary, considering of what sort of materials the comedies alluded to are composed. We do not enter here into any disquisition on what is the legitimate province of comedy ; we merely mention what is the fact, that the greater portion of English comedies are addressed to the propensities, and that little attention has been paid by their authors to the improvement or gratification of the higher sentiments or intellect. We do not here refer to the wit of King Charles' time alone, whose productions are



now banished from the stage by their grossness,—we speak of the comic dramatists of the last century, the Vanburghs, the Farquhars, and the Congrèves, whose pieces were among the fashionable entertainments of our great grandfathers and grandmothers, and many of them even still occasionally acted. Though less objectionable than their predecessors, the greater part of these productions would not be endured, as originally written, by a modern audience. The muse of these writers was openly and undisguisedly the muse of the lower propensities; to them she addressed herself, from them she drew her inspiration. This being the case, it is not remarkable that the most spirited productions of this class should be written at an age when the feelings in question are at their greatest vigour.

Since the period of these writers, the stage has been gradually refining, and has been purged in a great measure of its grosser enormities; but we are not sure if it is become much more moral in its tendency. The improvement, such as it is, is clearly not so much owing to the writers of plays as to the improved taste of the public; and it is because the public taste is not more improved than it is, because there is still among the frequenters of the theatre a great preponderance of the propensities above the sentiments and intellect, that the stage does not exhibit all that correctness of morality and sentiment that might be desired. For this we cannot altogether blame those who cater for the entertainment of the public; for so long as the theatre is to be considered a place of amusement, and not a place of moral instruction, the scale of morality there current cannot be raised higher than the public feeling goes readily along with. In this respect as well as others,

“ The stage but echoes back the public voice;  
 “ The drama’s laws the drama’s patrons give,  
 “ For they who live to please must please to live.”

One set of writers, endeavouring to avoid Scylla, fell into Charybdis, and produced what was called the sentimental  
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worse than he really was, in order to render him a fit contrast to his brother, who is a hypocrite of another kind. The author's intention certainly was dramatic effect, and not a strictly moral catastrophe; and it is perhaps hardly fair to try him by a law different from that to which he has proposed to subject himself. Another objection has been taken to the folly of Sir Oliver leaving his estate to Charles merely for the reason that he would not sell his picture. To this we answer, that reasons equally slender have weighed with many as wise men as Sir Oliver is represented to be, and in matters as nearly interesting to their feelings; as an instance somewhat parallel, reference has been made to the case of Squire Western in Fielding's *Tom Jones*. Sophia, we are told, was fond of music, and would never willingly have played any but Handel's; whereas her father was always tormenting her to play a few old tunes of such a class as *Old Sir Simon the King*, *Bobbin Joan*, and a few more elegant ditties, which were his especial favourites. Having undertaken a perilous commission from Jones, to endeavour to prevail with her father to take into his service black George, with whom he had been at war for years upon a point the most interesting of all others to a country gentleman, the preservation of his game, she sat down one evening, and surprised the squire, on awakening from his after-dinner nap, by playing to him all his favourite tunes one after another. On which the squire got up, kissed his daughter, swore she was a cunning baggage, and asked what the deuce she wanted with him, that she had condescended to gratify him, unasked, in this manner. Sophia then, with all the eloquence she was mistress of, stated the unhappy case of George, his penitence, his distress, his ruined prospects, and starving family. When the squire, after taking one or two turns through the room, swearing a few oaths at George, his daughter, Jones, and himself, at last took her in his arms, said he could refuse her nothing, and, if she would give him another touch of *Sir Simon*, George might come when he would. This has been

"brought together for the two others; and it is not a little curious, in turning over his manuscript, to see how the outstanding jokes are kept in recollection upon the margin till he can find some opportunity of *funding* them to advantage in the text. The consequence of all this is, that the dialogue, from beginning to end, is a continued sparkling of polish and point; and the whole of the *dramatis personæ* might be comprised under one common designation of wits."

Exceptions have been taken by some to the morality of this play; but these, we think, are the result of a too rigid criticism. We have already said, that we conceive comedy to be originally intended for the gratification and amusement of the lower propensities, and all that the most rigid moralist can demand is, that, in doing so, it should not shock the higher or moral feelings; and certainly if we try the *School for Scandal* by this test, we must admit there is a great improvement in decency, at least, when we compare it with the licentious productions of Congreve and Vanburgh. In one respect, as a satire on the various modes and devices of slander, in the heartless and giddy society of the fashionable world, its tendency is decidedly moral, as much so as is consistent with the nature of this species of composition. "It is a proof," Mr Moore says, "of the effect and use of such satire, that the name of '*Mrs Candour*' has become one of those formidable by-words, which have more power in putting folly and ill-nature out of countenance than whole volumes of the wisest remonstrance and reasoning." The great moral defect, however, is said to be in representing, in an amiable light, the character of the hero, Charles Surface, who is at bottom a rake and a spendthrift, and rewarding him at the end with a fortune and the hand of a lovely girl, when all that we can say of him is, that he is not so worthless a scoundrel as his brother Joseph. We can only answer, that Sheridan is not singular in this departure from strict poetical justice, and it has generally been held allowable to the writers of plays to reform their hero at the end of the fifth act. It was probably the artist's design to make Charles Surface a kind of inverted hypocrite, affecting to appear

worse than he really was, in order to render him a fit contrast to his brother, who is a hypocrite of another kind. The author's intention certainly was dramatic effect, and not a strictly moral catastrophe; and it is perhaps hardly fair to try him by a law different from that to which he has proposed to subject himself. Another objection has been taken to the folly of Sir Oliver leaving his estate to Charles merely for the reason that he would not sell his picture. To this we answer, that reasons equally slender have weighed with many as wise men as Sir Oliver is represented to be, and in matters as nearly interesting to their feelings; as an instance somewhat parallel, reference has been made to the case of Squire Western in Fielding's *Tom Jones*. Sophia, we are told, was fond of music, and would never willingly have played any but Handel's; whereas her father was always tormenting her to play a few old tunes of such a class as *Old Sir Simon the King*, *Bobbin Joan*, and a few more elegant ditties, which were his especial favourites. Having undertaken a perilous commission from Jones, to endeavour to prevail with her father to take into his service black George, with whom he had been at war for years upon a point the most interesting of all others to a country gentleman, the preservation of his game, she sat down one evening, and surprised the squire, on awakening from his after-dinner nap, by playing to him all his favourite tunes one after another. On which the squire got up, kissed his daughter, swore she was a cunning baggage, and asked what the deuce she wanted with him, that she had condescended to gratify him, unasked, in this manner. Sophia then, with all the eloquence she was mistress of, stated the unhappy case of George, his penitence, his distress, his ruined prospects, and starving family. When the squire, after taking one or two turns through the room, swearing a few oaths at George, his daughter, Jones, and himself, at last took her in his arms, said he could refuse her nothing, and, if she would give him another touch of *Sir Simon*, George might come when he would. This has been

admired as true to nature ; and yet it shows nothing but the indulgence of a father to a favourite child. His *Self-esteem* is flattered, on the one hand, and his *Philoprogenitiveness* is excited on the other, and through that she contrives to call his Benevolence into activity ; intellect has nothing to do with the matter, and feeling carries the day. But there is something more in Charles' refusal to part with the picture, even under all the pressure of embarrassment, and with the offer of a bribe that might have tempted a richer and a more independent man. There was here much, and not unreasonably, to flatter the *Self-esteem* of the old man ; and there were in Charles the positively good feelings of affection and gratitude for favours, which, it appeared, were forgotten in another and a wealthier quarter. Upon the whole, therefore, we do not think the incident altogether forced and unnatural ; and, at all events, we consider it such as might very fairly be used to bring about the crisis which the author intended, the replacing Charles in the favour of an indulgent and partial relation.

On one point we must be allowed to say, that, in all his dramatic compositions, Sheridan never offends against delicacy. In this respect he is more faultless than all his predecessors, or than many of his contemporaries. Even the moral Cumberland is at times less scrupulous ; and as we see, that if his inclination had led him to it, he had no want of examples to justify the practice ; so those who know the composition of an English audience, even at the present day, are aware that they are by no means averse to allusions, which if not directly gross, are treading on the very heels of grossness. The cause of Sheridan's delicacy is, therefore, to be sought in his development, and we see from it, that low sensuality was not one of his besetting propensities ; and that, therefore, he was not likely to take pleasure in images of a merely sensual kind.

We have left ourselves but little room for any reference to Sheridan's public life. His introduction to Fox and Burke, with whom his social and convivial qualities soon obtained

him a high estimation, was certainly the proximate cause of his being brought into parliament. Of his appearance there high expectations were entertained, and although these were not immediately realized, he did not fail at last to fulfil them in a higher degree than the warmest of his admirers could have anticipated. During the first two or three sessions he sat in parliament, he spoke but seldom, and then not upon occasions of any great consequence. In this he acted wisely, and strictly in conformity to a character in which Secretiveness was a predominating feature. Parliament was a new field to him, and he required to feel his way, and to get acquainted with the temper and usages of the House, before he should attempt to put himself forward very prominently to their notice. His first great appearance was on the occasion of Mr Hastings' impeachment, when he made his celebrated speech on the Begum charge, which placed him at once in the very highest rank of parliamentary orators. That this speech had been prepared with the utmost care and labour there cannot be the smallest doubt, and it is also likely, that the numerous flowers of oratory which it contained had been culled with the same unremitting industry as we see had been employed in the composition of the *School for Scandal*. But to the House, who were not aware of this laborious preparation, it had all the effect of an extemporaneous effusion poured forth at once from the mighty mind of the orator. It came upon them with the sudden blaze of a meteor, only the more resplendent on account of the previous darkness. The subject, it will be remarked, was precisely one of that kind that was suitable to a genius like Sheridan, more anxious for an occasion of display and an opportunity of rousing the feelings, than for the calm and dignified investigation of truth and the attainment of the ends of justice. The story was particularly adapted for stage effect, and, being removed by distance, as the facts of ancient history are by time, it afforded ample scope for imagination and feeling to spread their exaggerated and, perhaps, delusive colouring. Of all this Sheri-

dan knew well how to avail himself, and he did so with such effect,—the House were so completely overpowered with the splendour of his eloquence, that, on the motion of a member, they immediately agreed to adjourn, sensible that, in the then excited state of their minds, it was impossible for them to come to a calm and unbiassed decision.

Sheridan spoke again in support of the same charge at the trial before the bar of the House of Peers; but the subject had lost some of its interest; and this, though a great effort, did not come up, in the opinions of most who heard it, to the dazzling lustre of his first display. Upon this occasion, we are told by Mr Moore, Sheridan spared no pains to support the reputation he had acquired; and that, in the bustle of preparation, every individual in the family was called on to give some assistance in copying what he had written, or in piecing together the different scraps and detached morsels of eloquence or argument which he had carelessly jotted down as they occurred to him. When it was his turn to reply to Mr Hastings' defence, a curious scene occurred, highly characteristic of Sheridan. It had been the practice for the manager, who was to speak, to have the minutes of evidence and other relative documents in a bag beside him, and when these were to be referred to they were read to the House by a friend who attended for the purpose. Mr Sheridan's friend on this occasion was Mr M. A. Taylor, who, when he arrived at the Hall, asked him for his bag. Sheridan said, he had come away in a hurry, and had left his papers at home, but they must manage as well as they could. He had not proceeded far in his speech, and was referring to the evidence, when the chancellor observed, the honourable member had better read the minutes. Sheridan replied with perfect *sang froid*, "Oh! yes, my lord; my friend Mr Taylor will read the minutes." Taylor had to put on a face of importance and send a sham message for the papers. In the mean time Sheridan went on, and two or three other interruptions occurred, with a similar result. At last, in answer

to a fourth or fifth call for the minutes, Sheridan assumed a dignified air, and said, "On the part of the Commons, and as a manager of this impeachment, I shall conduct my case as I think proper. I mean to be correct; and your lordships, having the minutes before you, will afterwards see if I have been right or wrong."

"The whole of this characteristic contrivance," says Mr Moore, "was evidently intended by Sheridan to raise that sort of surprise at the readiness of his resources which it was the favourite triumph of his vanity to create. I have it on the authority of Sir William Smyth, that, previously to the delivery of this speech, he passed two or three days alone at Wanstead,—so occupied from morning till night in writing and reading of papers, as to complain in the evenings 'that he had motes before his eyes.' This mixture of real labour with apparent carelessness was indeed one of the most curious features of his life and character."

This feature, curious as it is, is completely explained by the development before us. The reasoning and imaginative powers in Sheridan were not of such a vast and powerful kind as to enable him to make an exhibition of them extempore. He required great preparation before any great display; but his *Love of Approbation* made him desirous of the fame of a ready as well as of a powerful orator; and, while the labour was bestowed, his *Secretiveness* induced him carefully to conceal this, and, if possible, to give every thing that fell from him the appearance of the most unpretending ease. We do not speak here without book;—"I cannot help thinking,"

says Mr Moore, "that there must have been a degree of natural slowness in the first movements of his mind upon any topic, and that, like those animals which remain gazing upon their prey before they seize it, he found it necessary to look on his subject for some time before he was able to make the last quick spring that mastered it."

"Among the proofs of this dependence on time and thought for its development may be mentioned his familiar letters, as far as their fewness enables us to judge. Had his wit been 'a fruit that would fall without shaking,' we should, in these communications, at least find some casual windfalls of it; but, from the want of sufficient time to search and cull, he seems to have given up in despair all thoughts of being lively in his letters; and, accordingly, as the reader must have observed in the specimens that have been given, his compositions in this way are not only unenlivened by any excursions beyond the bounds of matter of fact, but, from the habit or necessity of taking a certain portion of



"time for correction, are singularly confused, disjointed, and inelegant in their style.

"It is certain, that even his *bon mots* in society were not always to be set down to the credit of the occasion; but that frequently, like skilful priests, he prepared the miracle of the moment beforehand. Nothing, indeed, (we beg the reader's attention to what follows,)—nothing could be more remarkable than the patience and tact with which he would wait through a whole evening for the exact moment when the shaft which he had ready feathered might be let fly with effect. There was no effort, either obvious or disguised, to lead to the subject. No 'question detached, (as he himself expresses it,) to draw you into the ambuscade of his ready-made joke;' and when the lucky moment did arrive, the natural and accidental manner in which he would let this treasured sentence fall from his lips considerably added to the astonishment and the charm. So bright a thing produced so easily seemed like the delivery of Wieland's Amanda in a dream; and his own apparent unconsciousness of the value of what he had said might have deceived dull people into the idea that there was really nothing in it.

"The consequence of this practice of waiting for the moment of effect was (as all who have been much in his society must have observed,) that he would remain inert in conversation, and even taciturn, for hours, and then suddenly come out with some brilliant sally, which threw a light over the whole evening, and was carried away in the memories of all present."

If we were asked what is the first ingredient of natural qualities that should produce manifestations like these, we would be inclined to answer, Secretiveness. What is the second? Secretiveness. What is the third? Secretiveness. *Secretiveness, Individuality, Concentrativeness, and Language*, were the great elements of his powers. In other points he was not above ordinary men; but these patiently and assiduously applied, supported by *Self-esteem* and *Firmness*, stimulated by excessive *Love of Approbation*, and assisted by a moderate proportion of the higher faculties, enabled him to produce more than men otherwise more highly gifted could have achieved. The following affords at once one of the best illustrations of what we have now been speaking of, and a curious instance of the care with which he treasured up the felicities of his wit. Among some epigrammatic points which he had noted down as memorandums for a comedy on affectation, the following occurs:—"He certainly

"has a great deal of fancy, and a very good memory; but, with a perverse ingenuity, he employs these qualities as no other person does; for he employs his fancy in his narratives, and keeps his recollection for his wit. When he makes his jokes, you applaud the accuracy of his memory, and 'tis only when he states his facts, that you admire the flights of his imagination." After many efforts to express this thought more concisely, and to reduce the language of it to that condensed and elastic state in which alone it gives force to the projectiles of wit, he kept the passage by him patiently some years, till he at length found an opportunity of turning it to account, in a reply, I believe, to Mr Dundas, in the House of Commons; when, with the most extemporaneous air, he brought it forth in the following compact and pointed form:—"The right honourable gentleman is indebted to his memory for his jests, and to his imagination for his facts."

Ah! Mr Sheridan, *mutato nomine de te fabula narratur*.

Some instances are given of his adroitness, not only in stealing thus, as it were, from himself, but in laying claim to waifs of wit, *ubi non apparet dominus*, and even in purloining directly from others. We have mentioned one for which he was obliged to his friend Halhead,—comparing musicians to the embalmers, who extracted the brain through the ears. Another occurred on the occasion of the peace in 1802, which Sir Philip Francis had observed, in his hearing, was "a peace that every one would be glad of, and no one would be proud of." Sheridan, who was in a hurry to get to the House, did not appear to attend to the remark; but, before he had been many minutes in his seat, he rose, and, in the course of a short speech, (evidently made for the purpose of passing his stolen coin as soon as possible,) said, "This, sir, is a peace which every one will be glad of, and no one can be proud of." A similar theft was the observation which he heard in conversation from Sir Arthur Pigott,—that "half the debt of England had been incurred in pulling down the Bourbons, and the other half in setting them up."

It is by no means my intention to give the history of Sheridan's political career, or to trace him through all the mazes of court intrigue or parliamentary warfare, which occupied the greater part of his life. A few observations, however, may be made upon his conduct on some of the most memorable

occasions. At the time of the King's first illness he acted an important part, not so much in standing forward openly in the stormy debates which passed during the discussions on the Regency Bill, as in the less prominent but not less effective character of the confidential friend and adviser of the heir-apparent. For this delicate and difficult task his natural faculties fitted him in no ordinary degree. From his great *Adhesiveness*, he may be supposed to have felt as much friendship,—as sincere a desire to serve his royal patron,—as a subject can, in such a case, feel for a prince. The exquisite tact conferred by *Individuality* and *Secretiveness* enabled him to penetrate, almost intuitively, and without much effort of reasoning, into the temper and the designs of his opponents, and to feel exactly how far it was proper to let those of his own party be made to appear. His great *Self-esteem* and *Firmness* would lead him to offer his advice without wavering or hesitation; while his great *Veneration* and *Love of Approbation* would enable him to insinuate it in the most courtly way, and with a certainty not to offend either those to whom it was addressed nor those to whom it referred. The same combination of feelings would incline him, if possible, rather to obtain what he wanted by negotiation than to endeavour to seize it by force; and, accordingly, we find him as the original proposer and great promoter of the treaty with Lord Thurlow, whose defection was to be rewarded by his continuance as chancellor;—a negotiation which was only broken off a few hours before he made his celebrated declaration in the House of Lords,—“When I forget the gratitude I owe to my King, may God forget me.”

It may be mentioned here, that on some points, and those of very great and even vital importance, Sheridan's opinions did not seem to be settled on any very firm or solid foundation. He occasionally made use of some topics as useful engines of party, to which it was evident he did not attach that importance which has been generally ascribed to them. One of these subjects was the much-contested one of Parlia-

mentary Reform ;—but of all the schemes brought forward by its different advocates, he never would listen to any except that wild and impracticable one, and of its wildness and impracticability no one was more fully aware than he, of Annual Parliaments and Universal Suffrage. When spoken to on the subject by a young member, who was favourable to Annual Parliaments, he said to him, “ Stick to that—stick to “ Annual Parliaments and Universal Suffrage, and you are safe.” There is more *Secretiveness* here, and less *Conscientiousness*, than ought to belong to a statesman.

Another point is curious, that, often as the subject of the slave trade was brought before Parliament while Mr Sheridan sat as a member, “ and ample as the scope was which it “ afforded for the grander appeals of oratory, Mr Sheridan,” we “ are told, “ was upon no occasion tempted to utter even a syllable “ on the subject, except once for a few minutes in the year 1787, “ upon some point relating to the attendance of a witness.” Mr Moore says, that what fell from him on this occasion shows that his opinions upon it were the same as those of every lover of justice and humanity throughout the world ; but this makes it only the more remarkable, that he did not give that great cause, the cause of humanity and justice, the support of his great talents. The reason is to be sought for in this, the want of sufficient impelling motives. Justice and Humanity—in other words, *Conscientiousness* and *Benevolence* were not among Sheridan’s predominant feelings. While the crimes of Mr Hastings, the degradation and robbery of the Indian Princesses, the violation of the sanctuary of the Zenanas, and the forcing the son to be an accomplice in despoiling and plundering his own mother, addressing his large *Veneration*, *Adhesiveness*, and *Philoprogenitiveness*, called forth all the splendours of his eloquence, and roused his most unmeasured indignation against the oppressor, the distresses of some millions of unfortunate negroes made no impression on his imagination or his feelings, for here *Benevolence* and *Conscientiousness* are almost the only feelings appealed to. — it may be proper to mention what is stated by Mr

Moore, that the motion on this question, brought forward in 1792, drew forth "one of the most splendid orations that the lofty eloquence of Pitt ever poured forth; at the conclusion of which, in contemplating the period when Africa would, he hoped, participate in those blessings of civilization and knowledge which were now enjoyed by the more fortunate regions, he applied the happy quotation, rendered still more striking, it is said, by the circumstance of the rising sun just then shining in through the windows of the House—

*"Nos—primus equis Oriens afflavuit anhelis,  
"Illic sera rubens accendit lumina vespers."*

It has been observed, that Sheridan did not on all occasions adhere rigidly to his party, and that when he thought them in the wrong, or carrying matters too far, he boldly and independently took his own course. One famous instance of this occurred on the occasion of the mutiny at the Nore, during a period when Mr Fox, in order to mark his utter disapprobation of public proceedings, had retired altogether from his duty in parliament. While Mr Fox and the rest of his party stood aloof, and seemed to wait the result of any shock which the vessel of the state might receive in such awful circumstances, Sheridan stepped forward with a manliness, a patriotic promptitude, and a boldness of decision, which deserve to be recorded to his eternal honour. We are informed, that while ministers were yet hesitating as to the steps they should take, he went to Mr Dundas, and said—"My advice is, that you cut the buoys on the river—send Sir Charles Grey down to the coast, and set a price on Park-er's head; if the administration take this advice instantly, they will save the country—if not, they will lose it; and, on their refusal, I will impeach them in the House of Commons this very evening."

It might appear at first sight, and to a superficial observer of human nature, that such a noble sacrifice of party-feeling to the obvious good of his country, and to the salvation of the government, and that government in the hands of his political opponents, could only have arisen from a strong conscientious sense of duty; and, in this case, the development before us, where Conscientiousness is certainly not a predom-

nant feature, would be at variance with the fact. But Mr Moore, with a deeper insight into the character of Sheridan, has given another, and, we think, a correct explanation of this part of his conduct, and one which corresponds with the character we have drawn of him as correctly as any other action of his life. He calls it a "rare triumph of temper and sagacity; with less temper, he would have seen, in this awful peril, but an occasion of triumph over the minister whom he had so long been struggling to overthrow; and with less sagacity, he would have thrown away the golden opportunity of establishing himself for ever in the affections of Englishmen, as one whose heart was in the common weal, whatever might be his opinions, and, in the moment of peril, who could sink the partisan in the patriot."

It was, in fact, just an instance of that superior tact which Sheridan possessed, and in which he evidently excelled every one of his coadjutors, not excepting the great leader of the party, Mr Fox himself. He felt more quickly and more delicately than they how the current of public opinion was running or was likely to run, and knew how to turn his knowledge to advantage, just at the proper time and in the proper manner. Besides, we have by no means said that he was utterly defective in conscientious feeling; all that we have said is, that this feeling was not in him of that strong and predominant kind as to be a rule to him in the absence, or against the influence, of any other. We have no doubt, that on the occasion alluded to he felt that he was obeying the impulse of that sentiment; but this impulse was aided by others, which in him were far stronger and more constantly active. "It was indeed," to use the words of Mr Moore, "one of the happiest instances of good sense, and good feeling combined, that ever public man acted upon in a situation demanding so much of both."

Although at this distance of time, and judging dispassionately, this is certainly the decision which must be pronounced upon Sheridan's conduct at this crisis; yet such was not the view taken by his party at the time, and it is doubtful whether they ever afterwards felt towards him the

same cordiality as formerly. On another occasion he split with them still more decidedly, namely, at the passing of the Regency Bill in 1800, when he again filled the place of the private friend and confidential adviser of the Regent. It appears to have been in consequence of his advice at this period, not, we dare say, obtrusively offered, but probably concurring with the royal sentiments themselves, that his present Majesty, then Regent, rejected the conditions rather imprudently insisted on by his old political associates as a preliminary to their forming a whig ministry,—conditions which, with whatever view prepared, would certainly have had the effect of delivering the whole real power of the Regent into their hands, and reducing him to the state of mere nominal sovereignty. The result of this failure of their negotiations having been a continuance of the former ministry in office, the whig leaders from that time imputed their own exclusion in a great measure to Sheridan; and they no longer seemed to have regarded him as worthy of being retained in their party.

Long before this period the private affairs of Sheridan had fallen into great disorder. The destruction of Drury-Lane Theatre by fire, in 1809, seems to have brought matters to a crisis, and there appeared hardly to remain the remotest hope of their extrication, when Mr Whitbread, with a frankness and a friendliness which marks his character, came forward and offered his services for effecting some arrangement. Sheridan gladly accepted the offer, and certain terms were stipulated as the conditions on which Mr Whitbread undertook the trust. Sheridan had no sooner agreed to the terms, than he wished to break through them, and he imagined that he should be able to manage Whitbread in the same manner as the ordinary characters with whom he had to deal; but he here reckoned without his host; Whitbread was neither to be cajoled by flattery, nor tired out by teasing, nor bullied by threats, nor moved by whining complaints of poverty or hardship. He shewed himself, on this occasion, the *vir justus et tenax prepositi*,—inflexibly and obstinate-

ly just. This conduct, at one time, drew from Sheridan a letter full of the bitterest complaints and reproaches; but these had no effect upon Whitbread. At last, in the expectation of obliging some of his friends to come forward, one of his creditors went the length of seizing his person, and he had the inexpressible mortification to be confined for some time in a spunging-house. As soon as Mr Whitbread understood his situation, he took measures to relieve him; but the affront had a deep effect upon Sheridan, and, on going home, his tortured feelings could not be commanded, and he burst out into a passionate fit of tears. His quick sense of disgrace, given by a large Self-esteem and Love of Approbation, would render his feelings upon this occasion bitter indeed.

It is painful to dwell on the sequel of his life, the circumstances of which are indeed too well known. Bankrupt in fame and in fortune, oppressed by disease, deserted in his age by those rich and great friends who had flattered him in his prosperity, this unfortunate man, who had once commanded the applauses of overflowing theatres and listening senates, and lived and revelled with the gayest of the gay, died in the utmost misery, a striking instance of the instability of human pursuits and enjoyments.

Before concluding, I will take notice of some points in his character, for which I have not found a fitting opportunity in the history either of his literary or political life. His social talents and powers of entertainment were of the highest description. Some account has been given of the mode in which he managed and husbanded his powers in producing those sallies of wit and humour for which he was so remarkable. Another of his peculiarities was a boyish propensity for practical jokes and dramatic tricks and disguises, so that his visitors were always in constant expectation of some new plan to surprise and entertain them. "To give," says Mr Moore, "some idea of the youthful tone of this society, I shall mention one out of many anecdotes related to me by persons who had them-



“selves been ornaments of it. The ladies having one evening received the gentlemen in masquerade dresses, which, with their obstinate silence, made it impossible to distinguish one from another, the gentlemen in their turn invited the ladies, next evening, to a similar trial of conjecture as themselves; and notice being given that they were dressed, Mrs Sheridan and her companions were admitted into the dining-room, where they found a party of Turks sitting silent, and masked, round the table. After a long course of the usual guesses, exclamations, &c. &c., and each lady taking the arm of the person she was most sure of, they heard a burst of laughter through the half-open door, and looking there, saw the gentlemen themselves in their proper persons,—the masks upon whom they had been lavishing their sagacity being no other than the maid-servants of the house, who had been thus dressed up to deceive them.” This is another instance of the *Secretiveness* of Sheridan, and of the account to which he turned it; indeed there is little that he did, in any way whatever, in which we do not see the effects of this power: it was undoubtedly the source of much of his reputation. The advantage which it confers on those who are possessed of it, and who turn it to its legitimate uses, are great and manifold. Though we cannot say that it increases the value or force of any of the other powers, it more than doubles their effect; and of this many instances may be given from the life and history of Sheridan.

One point more remains to be touched, namely, the kindly and domestic feelings of Sheridan, and his attachment to his family and intimate connexions. “There are few persons,” Mr Moore observes, “to whose kind and affectionate conduct, in some of the most interesting relations of domestic life, so many strong and honourable testimonies remain.” For some years he lived in a state of estrangement from his father;—but the fault of this is never imputed to him;—on the contrary, notwithstanding that his father had treated him with caprice, and even with unjust harshness, Sheridan never ceased to seek every means of reconciliation. We are told, that, on one occasion, on hearing that his father had taken a box in the theatre to witness, with his family, the representation of one of his plays, I think the *Rivals*, Sheridan placed himself behind the opposite scenes, and remained gazing on them

during the whole time of the performance; and that, on going home, he was affected even to tears, to think that his father and sisters had sat so near him, and that he was the only person in the house who durst not speak to them. On the occasion of his father's last illness and death, his conduct shewed equal affection; and while his brother, Charles Sheridan, who had been the favourite, made business or engagements an excuse for not attending him, Richard, forgetting all his ill usage, and throwing aside every thing else, hastened to attend his parent in his last moments, and to administer the last sad consolations to his dying parent. His sufferings at the death of his first wife are described to have been great. A lady, who had attended Mrs S. on her death-bed, writes thus to his sister:—"Your brother behaved most wonderfully, though his heart was breaking, and at times his feelings were so violent, that I feared he would have been quite ungovernable at the last. Yet he summoned up courage to kneel by the bed-side, till he felt the last pulse of expiring excellence, and then withdrew." The only alleviation which his grief appears to have received, was the resource he found in the society of his children. The lady above mentioned says, in another letter, "It is impossible for any man to be more devotedly attached to his children than he is; and I hope they will be a comfort and a blessing to him when the world loses its charms. Their society amused and consoled him; but, when left alone, his anguish returned in all its force. Mr Moore mentions, that he had heard a noble friend of Sheridan's say, that, happening about this time to sleep in the room next to him, he could plainly hear him sobbing throughout the greater part of the night."

As a proof, that these were not the mere transient bursts of feeling, but the genuine and unaffected results of his organization, we may refer to that warmth of affection which appears in the letters of his sister, Mrs Lefauve, whose feelings towards him seem to have approached to those of adoration. It is only the kind and affectionate who can inspire such sentiments, as it is they only who can feel them. In the development, we find the strongest confirmation of the truth of these statements, as well as of the truth, in this instance, of phrenological observation. The organs of Adhe-

siveness and Philoprogenitiveness are both large, if not very large. In reference to the latter, we may mention another anecdote as a manifestation of this last propensity in Sheridan—that his carriage had sometimes been known to stand for three or four hours together at the house of one of his friends who had a young family, while he was amusing himself in playing with the children.

We shall here close this account, which, long as it is, might have been very far extended, had we stated every instance of correspondence of Sheridan's development with his character as unfolded to us in Mr Moore's work. Such a minute correspondence, through a train of circumstances so numerous and complicated, amount of themselves to a mass of proof, in favour of Phrenology, of no inconsiderable weight. One or two remarks only I may be permitted to add. The character before us is one of the most interesting and instructive that could have been chosen to illustrate Phrenology. We find in it what is by no means uncommon, a combination of many good feelings and talents, with others not nearly so favourably developed. It is a medley of strength and weakness—powerful as a giant in some points, in others feeble as unpractised infancy. While it shews us, on the one hand, effects produced of the most surprising kind, by means which, at first sight, might appear inadequate, it affords, under a variety of aspects, a salutary and a humbling confirmation of that great truth, that the race is not always to the swift nor the battle to the strong; and, at the same time, warns us not to pronounce a rash or confident judgment on any one, either of blame or of praise. While we cannot help lamenting, on too many occasions, opportunities wasted, and talents neglected or misapplied, instead of allowing ourselves to condemn harshly, or to shut the gates of mercy on any fellow-mortal, let us rather drop a tear over the infirmities of human nature.

## ARTICLE XIV.

## PROCEEDINGS OF THE PHRENOLOGICAL SOCIETY.

*November 17th, 1825.*—The following gentlemen were elected office-bearers for the ensuing year, viz.—*President*, William Scott, Esq.—*Vice-Presidents*, Dr Andrew Combe, James Bridges, Dr Richard Poole, and the Rev. Robert Buchanan.—*Council*, Samuel Joseph, James Simpson, James Law, jun. Benjamin Bell, George Combe, and Matthew Norman M'Donald.—*Secretary*, George Lyon, W. S.—*Clerk*, Thomas Lees.—*Figure-Caster*, Luke O'Neill, jun.—*Keeper of the Museum*, Robert Ellis.

Mr William Scott read a Phrenological Review of Moore's Life of Sheridan.—The following donations were presented, viz. Cast of skull of *M'Kean*, executed in Glasgow for murder, presented by Dr Kennedy of Glasgow. Chinese skull, by Dr Grant of London. Cast of the head of Dr Leighton, (corresponding member) presented by himself. Mask of Anne Ormerod, deficient in the sense of melody, by Dr G. D. Cameron, Liverpool. Works on Phrenology, presented by the respective authors—"Phrenology," 3d edition, by Dr Spurzheim. "An Apology for the Study of Phrenology." "System of Phrenology," by Mr G. Combe.

*November 25.*—The Society dined in Barry's Hotel, Prince's-street, Mr G. Combe in the chair, supported by Sir G. S. Mackenzie and Mr William Scott. Mr Lyon, croupier, supported by Mr James Bridges and the Rev. Robert Buchanan. The attendance of members was large, the dinner excellent, and the evening passed with much hilarity and interest.

*December 1.*—Mr James Bridges read an Essay on the Faculty of Veneration. The secretary read a letter from Dr G. M. Paterson, published in this Number, giving an account of his lectures, and of the progress of the science in India. Mr William Slate, accountant, was admitted an ordinary

member. The following donations were presented, viz. "Dr Spurzheim's View of the Philosophical Principles of Phrenology," by the author. Two Esquimaux skulls, one by Mr James Hay, of Leith Links, the other by Mr Thomas Turnbull, surgeon, Galashiels.

*December 15.*—Dr Andrew Combe read an *Essay on the Seat and Nature of Hypochondriasis*, as illustrated by Phrenology; and promised, if desired by the Society, to lay before them, in a future communication, some facts which had fallen under his notice since writing the present paper, and which led to the further extension and elucidation of the principles therein discussed. In his next essay, Dr C. intends to notice the benefits which medical science has derived from the application of Phrenology to the pathology of mental derangement, as exemplified in the very able professional work on *Insanity* by Dr Spurzheim, and also in those of two French physicians, Georget and Falret, who have lately written on the same subject.—The Secretary read a letter from Dr Otto of Copenhagen to Mr G. Combe, detailing the progress of the science in Holland and Germany. Mr Thomas Megget, W. S. was admitted an ordinary member.

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## NOTICES.

WE have given ten pages extra in this Number, and, nevertheless, the following articles are unavoidably postponed till our next publication :—Review of "The philosophical Principles of Phrenology, by Dr Spurzheim." This is an admirable work; in profundity and reach of thought it surpasses even Dr Spurzheim's former productions, and forms a great contribution to the science. It came too late to enable us to notice it in this Number. Review of Dr Poole's "Essay on Education." This also is an interesting volume, written on the principles of Phrenology. Review of "An Apology for the Study of Phrenology" from the Bath press. Correspond-

dence betwixt the Secretary of the Glasgow Phrenological Society and Dr Spurzheim. Essay on the Faculty of Concentrativeness. Queries to a Phrenologist, with Answers. Case of a Mechanical Genius.

LONDON.—At the first meeting of the London Phrenological Society this season, Dr Elliotson read a learned and eloquent address on Phrenology; Dr Moore read an able paper at the second meeting; and several gentlemen of distinguished reputation in other branches of science have been enrolled among its members. We hear that Dr Spurzheim intends to pass five months of this year in England, and to lecture in London and several of the provincial towns. This will be of great importance to the cause.

EDINBURGH.—Since our last publication, Phrenology has sustained two assaults in this city. The first is, “A Vindication of the Church of Scotland from the Charge of Fatalism, brought against it in No VIII. of the Phrenological Journal.” We received a letter in answer to this production, but are obliged, for want of room, to postpone its insertion till our next.—On Monday evening, 19th December, 1825, Sir William Hamilton, Bart. read an essay in the Royal Society, Edinburgh, “On the Practical Conclusions from Gall’s Theory regarding the Functions of the Brain.” This gentleman is a distinguished member of the Scottish bar, on the Whig side. Some time ago he stood candidate for the chair of Moral Philosophy in this University, and on that occasion presented to the patrons a volume of testimonials of the highest order. These represented him as a man of great talents and vast erudition, and eminently qualified, by his profound analytic powers, to do honour to the chair which he was ambitious to fill. The metaphysical acumen, however, of his rival, John Wilson, Esq. was on that occasion preferred; but, not to lose so great an ornament to the University, Sir William Hamilton was elected Professor of Universal History, and now holds that situation. In a few years, when it shall be no longer possible, with any shew of reason, to deny the truth of Phrenology, it will become the fashion to dispute the

originality of its founders; and the favourite theme of the opponents will then be, that Phrenology was known long before Drs Gall and Spurzheim were born, and that their whole merits consisted in cunningly appropriating the discoveries of preceding authors, and impudently bringing them forward as their own. In anticipation of this being asserted, we record the following notice of Sir William Hamilton's Essay as a *historical* document. It is taken from the *Edinburgh Observer* of 23d December.

"ROYAL SOCIETY.—On Monday evening last, Sir William Hamilton, Bart. read a most eloquent and interesting paper on the "*Practical Conclusions from Gall's Theory regarding the Functions of the Brain*. The attendance of both members and visitors was extremely numerous; indeed, we have seldom witnessed so crowded a night; and we understand, that a large proportion of the audience were attracted no less by the well-known learning and philosophical talent of the individual, than by his supposed audacity in thus bearding the lion, as it were, in his den. Among the company present, we noticed our ingenious Professor of Moral Philosophy, and the Reverend and highly-estimable Professor of Logic, besides a number of other eminent literary and scientific characters. Phrenology, however, proved to be a complete play-thing in the dexterous hands of Sir William, or rather the masterly manner in which the subject was treated, suggested to our mind the idea of a pigmy impotently writhing in the nervous grasp of a giant. In the course of his admirable paper, of which we could not pretend to give our readers an analysis, without doing manifest injustice to the singular merit of the whole production, Sir W. demonstrated, upon the most satisfactory philosophical principles, that the craniological, or phrenological hypothesis, whatever view may be taken of it, provided we reason consistently, directly and logically, conducts us to the grossest and most abominable materialism, fatalism, and atheism. Sir W. shewed the extreme looseness and ambiguity of the whole craniological induction, as it is called; and we thought him particularly happy in his refutation of that unphilosophical distinction, upon which the phrenologists so much insist,—and which makes such a figure in the works of Gall, Spurzheim, Combe and Co.—between the power and the activity of an organ, which he demonstrated to be a complete fallacy, originating in an utter ignorance of the very elements of physical science.

"We have no hesitation in saying, that this spirited paper constituted the highest intellectual repast which the Royal Society has for a long period enjoyed. To us it seemed—while we regarded the reader with an anxiety proportioned to the interest which he appeared deeply to feel in the sacred cause of truth—as

" if he had *been almost inspired* for the purpose of pouring forth his  
 " just and indignant reprobation upon a series of vulgar doctrines,  
 " the offspring of a spurious hypothesis, which are calculated only  
 " to annihilate all genuine philosophy, and to hurl the whole moral  
 " universe into chaos and confusion.

" We know not whether any of the great phrenological Professors  
 " were present, or any of those learned theological Doctors who are  
 " said to patronize this absurd theory. If not, the loss was their own.  
 " At all events, no objection was stated to the principles advanced  
 " in this eloquent and argumentative paper; and every individual,  
 " so far as we are aware, departed with a full conviction, that the  
 " truly learned and philosophical Baronet had most ably pleaded  
 " the cause of real science against the unblushing pretensions of so-  
 " phistry and error, and that he had succeeded in the noble task of  
 " imparting fresh 'ardour to virtue,' and additional 'confidence  
 " 'to truth.'"

This, then, is the light in which Phrenology appeared to the learned men of the Royal Society of Edinburgh in 1825. We were not present at the reading of this essay, because we were informed that no *debate* is allowed, and, of course, all opportunity of refuting it was excluded. Sir William, however, we are told, said, that he had written the Essay (of which only one part of three was then read) to gratify the Phrenologists, who exclaimed, " Oh, that mine enemy would write a book!" We have only one farther favour to request of this gentleman, that he would *publish* his book. The account given in the Observer of the delight afforded by it to the philosophers of the old school is not exaggerated: never was such flapping of wings and erecting of crests seen as it occasioned. We had no conception, that mortification at our success had sunk so deeply into the spirits of the " ancients" as it appeared, by their joy on this occasion, to have done. It is clear, that they feel their reputations at stake; but that each is conscious of having placed himself in opposition, without grounds sufficient to satisfy his own mind that he is in the right. Hence the loud acclaim in praise of every champion who, they fondly hope, has studied the subject, and found reasons for rejecting it, which they are well aware they have never deigned to do themselves. It is amusing to us to trace the history of their heroes. First, the late Dr Gordon set-



tled the quacks, Gall and Spurzheim, in the Edinburgh Review. Dr Spurzheim soon turned the edge of Gordon's sword against himself, and absolutely destroyed his philosophical reputation, so that it has never revived. Dr Roget then advanced to the attack, and Mr Combe gave him such an answer, that he retired from the field; and no opponent, who has read both sides of the controversy, any longer refers to him as having settled the merits of the science. Dr Barclay next entered the lists, and great was the joy when his refutation appeared. Dr A. Combe, however, analyzed his objections in a paper of twenty pages in the Phrenological Transactions, and the shout of victory no longer rung in Dr Barclay's ears. Rudolphi of Berlin was next the pillar of the enemy; but his refutation was procured, and found to be merely a transcript of Dr Barclay's arguments, with a few additional absurdities of his own, and he also was consigned to the tomb of all the Capulets. For some time, the gentlemen of the old school have been in absolute despair, and great has been their joy at the appearance of so respectable a defender as Sir William Hamilton. The necessity for his appearance, and the delight occasioned by it, amount to a clear acknowledgment, on their part, of the absolute failure of all our previous opponents. We again repeat, therefore, "Oh, that our enemy would *publish* his book!" and high be his renown if the world shall award to him the meed of refuting our "spurious hypothesis."

PAISLEY.—On Wednesday evening, 16th November, Mr John Torbet, surgeon, commenced, in the hall of the Philosophical Institution, a course of popular lectures on Phrenology, and has continued to lecture to a numerous and highly-respectable audience of ladies and gentlemen since that time. Mr Torbet's lectures are clear, elegant, and instructive; the attendance is extremely regular, even in the most boisterous evenings, and the interest excited is at once honourable to his talents and gratifying to all the friends of the science. His audience amounted to about 70 persons

all of the educated and respectable class, and several of them clergymen and medical practitioners.

**DUNDEE PHRENOLOGICAL SOCIETY.**—It gives us great pleasure to announce the formation of the first Phrenological Society north of the Forth, and in so large and populous a town as Dundee. It has commenced with 10 or 12 members, composed of gentlemen of the medical, legal, and mercantile professions. We have seen their developments, and augur well for the advancement of our science in such able hands. We understand that they expect to speedily increase their numbers, to have stated hours of meeting, and to furnish themselves with the Phrenological books, casts, &c.

**COPENHAGEN.**—We hear from Copenhagen, that in the beginning of November Dr Otto received the collection of casts transmitted to him by Messrs O'Neill and Son, and had announced his lectures on Phrenology. The public interest in the science is there rapidly extending; Dr Otto's Danish work is widely circulated, and continues to be highly spoken of in the literary journals, not only of Denmark, but of Germany. He has lately been appointed physician to an extensive *Penitentiary* for every kind of criminals, and has the most ample liberty to prosecute the science by observations on them. He intends to publish a work on Phrenology in German.

Mr COMBE, we observe, has announced a course of popular Lectures on Phrenology in the Clyde-street Hall, commencing on Tuesday, 10th January, at 3 p. m., which ladies are invited to attend.

Dr CAMERON of Liverpool commences a course of lectures in the middle of February.

THE TRANSLATION OF DR GALL'S LARGE WORK is postponed, in consequence of the new and greatly-enlarged editions of Dr Spurzheim's and Mr Combe's works having rendered it for the present unnecessary.

Edinburgh, 31st December, 1825.

THE

# PHRENOLOGICAL JOURNAL.

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No X.

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## ARTICLE I.

*An Essay on Education, applicable to Children in general ; the Defective ; the Criminal ; the Poor ; the Adult and Aged. By Richard Poole, M. D. Edinburgh, Waugh and Innes, 1825.*

DR POOLE enjoys the distinction of having been the first to throw the light of Phrenology on the previously dark and darkened theme of education. The essay before us appeared in the *Encyclopædia Edinensis* six years ago, and thereby claims priority in publication to Dr Spurzheim's work on the same subject. Although priority is much, philosophical merit is more ; and we bestow the highest tribute on the work, when we say that, like Dr Spurzheim's, it is phrenological throughout ; and yet, in so saying, we do not flatter the author, seeing that he had the benefit of working with an instrument unknown to all previous writers in that difficult branch of moral science.

The phrenological foundation of his essay is, nevertheless, veiled by our author from all but the Phrenologist's eye. This simple but effectual hood for the hard head of prejudice was easily provided ; for, as the science is recognised by the unphrenological by its nomenclature alone, the author had nothing to do when speaking of the faculties, but

to avoid their technical names. The success of this plan has been amusingly complete; for the depth of thought, consistency of principle, and precision of expression, which the Phrenologist is at no loss to trace to their true source, have struck many non-phrenologists who have read the book, and, as we know, have drawn from them a willing acknowledgment of the marked superiority of this above former treatises on education, whose authors lacked both a guide and a torch, and trusting to what is called their own sagacity alone, tried their way in the dark, unaided by knowledge of human nature founded upon any thing like established principles. Having once relished the fruit, however, it will be awkward, when they discover the fact, to disown the tree which produced it.\*

In a perspicuous and ably-written introduction, Dr Poole points out the objects of education. "Education, then," says he, "it is believed, does not create genius, nor bring a single faculty into existence which was not implanted in the mind. Its operation consists entirely in cultivating those powers which nature has bestowed, and, chiefly, on the general principle of exercising them on suitable objects. It supposes, therefore, the possession of these powers, and proceeds on the idea, that it is possible to call them into action, by presenting their appropriate excitements, and to direct their application, by rules derived from experience.

"Here arises a question which has given employment to every age, and which still exercises the attention and ingenuity of mankind. What are the number, the kinds, and the combinations of our intellectual and moral powers? Unfortunately, instead of endeavouring to ascertain and describe these from observation, as matters of fact, the generality of philosophers have contented themselves, and too often satisfied their readers, with theoretical speculations, which, if they have any merit at all, beyond the display of the eloquence or the talent they have called forth, delineate only a few, and those the most obvious of our mental phenomena. But, scarcely even as to these, it may be remarked, do any two writers perfectly agree; and this is a proof, either of extreme obscurity and variation in the objects, or of some error and perplexity in the modes of investigation adopted."

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\* We could refer to some edifying examples of this solecism in newspapers and other periodicals, which, although in the habit of endeavouring to run down Phrenology, have highly approved of Dr Poole's essay.

Dr Poole then asks, what are those faculties to which the titles Judgment, Memory, Imagination, and several more, are so frequently and so confidently applied in the language of the schools? and shows that "the full amount of such expressions is merely, that the mind has the capacity of retaining knowledge, and the power of recalling it, or, in other words, remembering it when there is occasion for its use. But, in reality, they afford no description whatever of any particular distinct faculty, as it is certain they are supposed and intended to do by those who employ them; and, again, it is equally worthy of remark, the observations and reflections to which the definition is preparatory, apply, so far as they correctly represent facts, not to any general faculty or power of the understanding, as these writers appear to imagine, but to a variety of specific faculties, each of which will be found, on careful inquiry, to possess both the attributes ascribed to one common agent. Memory, in short, is not a faculty in itself, but merely a modification or peculiar mode of acting of several faculties. And this will be found the reason of some curious and perplexing facts, in the history of this supposed faculty, of which the prevalent theory on the subject can give no satisfactory explanation. A certain individual, for example, shall, with ease, at two or three readings, get a hundred lines by heart, so as to recite them with perfect accuracy at the end of many weeks or months; whereas, it is impossible for him to recollect two bars of an air which he has heard a hundred times, although, so far from being quite destitute of an ear for music, he can relish it, and even beat time very correctly during its performance. Another person can find his way through an intricate country, which he has only once travelled, and that, too, without any regard to the astronomical rules for determining the position of places; but he can scarcely remember the name of his most intimate acquaintance, and would be vastly puzzled to specify the year in which his children were born, or to state within many months the differences of their ages. A third, on the other hand, shall enumerate with precision the particulars of an account he has merely glanced over; though, possibly, at the distance of an hour, he does not retain a single idea of a story which was so interesting as to draw tears from his eyes whilst he read it. These are a few out of many instances which might be adduced to demonstrate the diversities of memory, and the impracticability of explaining them on the supposition, gratuitous and unfounded as it is, of the existence of a single faculty, such as memory is described to be in the writings of metaphysicians."

Many persons imagine that these discussions about the faculties of the mind are purely abstract and metaphysical, calculated to exercise the intellects of ingenious men, but of no practical application in the affairs of life. Dr Poole ad-

verts to this error, and corrects it. "There would be," says he, "little reason for inveighing against the ideal existences now alluded to, did they merely serve for the amusement of busied idleness, or afford moot points for dialectical combatants; but, unhappily, they have been recognised as the proper basis of practical education, and, accordingly, have acquired a consequence and an authority almost unbounded in the concerns of mankind. Native talent, when strong, it is true, rarely fails to break through the trammels imposed by a false and presuming philosophy, and to assert, by the strongest of all arguments, success, its rightful privilege of transgression. But exceptions of this kind are, comparatively speaking, rare; and, when they do occur, are, by a very dexterous logic, conceived rather to confirm the imaginary law; whilst the bulk of mankind, again, either little discriminated from each other, or slavish enough to acquiesce in whatever has been long established, and still enjoys the favour and support of the learned, contribute, by their unqualified adoption, to perpetuate its influence. What are the results? Decisive enough, one should think, to startle common sense, if the opiate fashion had not lent its stupifying agency to prevent the delusion being discovered; and, at all events, distressing enough to parental affection, though the prevalence of its consequences somewhat mitigates the poignancy of individual regret, by that wretched solace of the unhappy, fellowship in suffering. It is vain to attempt to conceal or explain away the evil. Want of originality, or, rather, originality perverted; mediocrity of attainments; sameness of information, and that, too, of a superficial, and, to all good purposes, useless kind; consequent fickleness of determination as to future employments; inaptitude to excel in any; discontent, idleness, and dissipation;—these are the natural series of effects springing from a system of education, which, presuming on an identity of general faculties, prescribes without scrutiny, or regard to differences in character and the after-vocations of life, an undeviating routine of instruction and study for the mass of mankind."

After these preliminary observations, the author proceeds to unfold his own views of the human mind. "It is assumed, then," says he, "that there are original peculiarities of character; and, it is affirmed, these require to be understood, in order to the successful adoption of a plan of education. The parent or teacher, who, without attending to these peculiarities, should expect the same results from the same course of instruction, must in the end be disappointed."

"The component parts of man, considered as a sentient and intelligent being, may be divided into three kinds, denominated by the epithets *animal*, *intellectual*, and *moral*. Each of these is capable of subdivision, and comprehends a number of particulars. These do not all appear, or manifest themselves, at the same period of life in every individual; they are possessed by different per-

“ sons in various degrees of strength ; and they may exist in a variety of combinations. Hence, one man is in some respects unlike any other ; and the same individual differs considerably from himself at different periods of life. The animal powers we have in common with the brutes ; some of the intellectual faculties are also to be found in the lower animals ; but the moral principles appear to be confined entirely to human nature.

“ A certain mode of speaking is required, when discoursing of all those constituents ; and, accordingly, it is proposed to restrict the terms *appetites* and *propensities* to the first ; to employ the word *faculty* as appropriate to the intellectual portion ; and to express the moral powers by *affections*.

“ In the order of nature, the appetites present themselves first. ‘ The faculties, which we have in common with brute animals,’ says Dr Reid, ‘ are of earlier growth than reason. We are irrational animals for a considerable time before we can properly be called rational.’ Hence, an individual of our species, in his earliest periods, differs almost solely in external features from the youth of other species of animals. The intellectual powers, also, which are soonest developed, and which form the means of obtaining for us an acquaintance with the material world, are frequently possessed by some of the lower animals in as high or a higher degree. As the appetites, again, give occasion to well-known sensations, and certain corresponding expressions, so these faculties prompt to exercise of the senses and bodily members. The affections, or moral powers, are more tardy of appearance ; and, being somewhat silent, or secret, in their influence, are liable to be overlooked, till external circumstances have established the character of the individual. It is this peculiarity in their mode of operating, conjoined with the lamentable fact of their being often belied by the conduct, that has induced some writers to deny their existence as a component part of our nature. But it is here assumed, that we have, by nature, a sense of right and wrong, a conviction of demerit on the commission of evil, and a notion of some superior power, to which we are accountable for our actions ; and that these, and sundry other principles of a kindred sort, are no less essential to our constitution than those appetites and faculties which are universally admitted to belong to our species.

“ The characters of mankind, though essentially resulting from the various simple powers, depend greatly on their combinations. It rarely happens that an individual is so perfectly balanced between the three constituent portions of his nature as not to show a decided preponderance of one of them. Most men have the animal in the largest proportion, and in the greatest activity, even where intellect is very conspicuous. Thus, talents of the greatest energy and splendour are not seldom allied to propensities of so powerful a kind, or appetites in such excess, as to render the possessor at once an object of admiration and contempt. To be a poet and a drunkard—a mathematician and a glutton—to have

“ the talent of eloquence, and to be licentious, or a debauchee—or  
 “ to be remarkable for benevolence and stupidity—is alike consist-  
 “ ent with observation and the laws of human economy. The com-  
 “ binations, in short, are innumerable. Where the appetites and  
 “ the affections are combined in an eminent degree, especially if in-  
 “ tellect be defective, there takes place an almost perpetual conflict  
 “ between the sense of duty and the temptations or tendencies to  
 “ transgress it, which is not only extremely distressing in itself, but  
 “ is apt to terminate in a state of insanity. The alliance of the fa-  
 “ culties with the affections, both being, in a high degree, without  
 “ a suitable or ordinary portion of the lower constituents, forms a  
 “ character of comparatively rare occurrence ; which, however ami-  
 “ able or admirable, is likely to be defective in energy, and is con-  
 “ sequently little fitted to contend with the hardships and annoyances  
 “ of life. This combination more frequently falls to the lot of fe-  
 “ males, whom it is apt, for a time, to render enthusiasts in whatever  
 “ engages their attention ; but in whom, from the failure of their  
 “ designs, it is not unusually followed by a feeling of disgust at life,  
 “ and a state of apathy towards its concerns, destructive alike of so-  
 “ cial and private happiness.”

Dr Poole subdivides the subject of education, and treats it in the following order : 1. Education of Children in General.—2. Education of the Defective.—3. Education of the Criminal.—4. Education of the Poor.—5. Education of the Adult and Aged.

We have heard the author charged with attempting too much within the bounds of one small volume ; inasmuch, as any one of these classes would have furnished matter for an ample treatise. But, in his preface, the author promises *details* in another volume ; while his first is a code of *principles* ; —the principles of education in its widest sense ; and in the application of these none of the enumerated classes could have been omitted.

Having stated so fully the author's leading principles, it would be almost to abridge his work, to which, for many reasons, it is much better to refer, to go at length into the particular application of them to the education of these five classes of objects. A brief summary, however, is called for ; the topics comprehended under the education of children are, bodily health, amusements, studies, accomplishments, morals, and religion, and all of these are ably and satisfactorily dealt



with. Parents should commit to memory his rules for the health of their children. The amusements of children, when not misdirected, are sources of much of their knowledge. Dr Poole recommends that the subjects of these should be tools and materials. There is no such amusement to a child with large Form, for example, as a pencil and paper; nor, to a Constructive child, as working implements and materials suited to its age. Studies he divides into general and particular, or professional; the first he considers reading, writing, accounting, grammar, logic, rhetoric, Latin, Greek, and French; polite literature comprehends both the ancient and modern classics, in prose and verse, and the outlines of the most important theories and institutions in metaphysics, politics, and religion. The order in which these studies are pursued is of great moment. Grammar, it has begun to occur to thinking men, although not Phrenologists, is too early taught, and of course thrown away; Milton and Locke were of this opinion; yet this most effectual method of *retarding* the acquisition of a language still prevails. Natural history, in its widest sense, and the elements of the physical sciences, are much more easily and agreeably imbibed by the youthful mind than is generally supposed. Dr Poole, who made this well-founded observation six years ago, feared that such a *revolution*, as he called it, had too many prejudices to encounter to allow even the hope of its accomplishment. It must be matter of pride as well as pleasure to him to see it now actually accomplished. The knowledge of *things* has been successfully combined with learning the natural signs of that knowledge *words*, in the admirable system of which our humbler population have for some time had the benefit; and which is now begun to be extended to the children of the wealthier classes,\* who will, for the first time, be placed in circumstances where a considerable number of their faculties will be called into useful action,—verbal me-

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\* In Edinburgh at the Circus Place School, opened 1st January last.

mory inclusively, but no longer exclusively. "The books put into their hands ought to treat of things which they have access to see and know; and thus their conceptions of the one will keep pace with and aid the information of the other. Let it never be forgotten that one radical vice of ordinary education is, the substitution of mere learning for knowledge, and that this is chiefly promoted by a greater regard being paid to signs than things signified." Still guided by the successive development of the faculties which Phrenology has demonstrated, the instructor, after a certain degree of acquaintance is gained by the pupils with familiar objects in natural history and common life, should proceed to the more general information of geography and history, with ideas of time, or chronology, and space, or mathematics, which may be rendered very simple and interesting; never resting satisfied with *rules*, but always inculcating *reasons*. Next should come grammar, that most important art in its right place, which enables us to use language as an accurate expression of thought; and next logic, not the "barbara celarent" jargon of the schools, but the right use of reason in the investigation of truth and detection of error. A system of logic on phrenological principles is wanted; it is an untouched field, and we hope some individual of a profound and comprehensive intellect will soon be induced to appropriate it for the purpose of cultivation.

The author recommends the delay of the study of the ancient languages till the age of fourteen or fifteen; and proposes that the pupil should be required to think in and by these languages. He loudly appeals to the good sense of parents on the subject of the delusion in this matter which time has sanctioned,—the suffering of the children, and the absolute injury to their mental powers, from the long period devoted to this study. Locke reprobates the practice, and Milton himself wrote on the means of shortening the slavery. Nevertheless, at this time of day, the *Edinburgh Review*, in the article on the Hazlewood school, in No 82, holds it to be quite indifferent *what* is taught to children, as *any thing* will train the faculties,—“Latin and Greek as well as any thing else!” With the Phrenologist, who knows that each

faculty must be exercised on its own specific objects, such philosophy has its due weight,—but no more. The higher studies already enumerated complete the general course, and furnish materials for the reflection of a life-time.

It is in regard to particular studies for the employment of life, that attention to bias is chiefly recommended. The general studies are held to be necessary for all who possess average intellectual powers; modifications of them taking place according to the deficiencies of each individual. But the particular pursuit for life requires much more devoted and continued application; and it is miserable to throw life itself away in labouring to elevate, to the desired efficiency, a power or powers which no cultivation can improve. If Phrenology be good for any thing, this is one of its most important uses. The Phrenologist, in judging of bias in each individual, is entitled not only to see his cerebral development, but to observe his manifestations; and children, who have any prominent talent to manifest, have always shewn symptoms of it sufficiently unequivocal before fourteen or fifteen. The objector perhaps will ask,—what then is the use of having recourse to the development? We answer, that by means of it the Phrenologist has acquired a knowledge of the real *import* of mental manifestations, which previously was not discriminated by the directors of education. The patrons of George Bidder, for example, saw him manifest astonishing powers of calculation, arithmetical and algebraic, and, inferring from these that he was possessed of great natural talent for geometry and engineering in general, they resolved to educate him for the profession of an engineer. A well-known Phrenologist aware, by the aid of his science, that the power of calculation was a single talent, and that a combination of several powers, in considerable endowment, is necessary to eminence in geometry, predicted, from the development of young Bidder's head, that he would not be so good a geometer as he was a calculator, and communicated this opinion in writing to one of the boy's patrons

at the commencement of his studies; and it is now admitted, on experience, that the opinion was well-founded. Again, when boys manifest great ability in learning languages, and stand at the head of their classes, how few parents are aware that their boy's distinction at the grammar school is not the necessary presage of his eminence in the highest vocations of after-life? The clever *linguist* is, nevertheless, as a matter of course, educated for the pulpit or the bar, or, more ambitiously still, for the senate, his parents and he nothing doubting that he is destined to figure as another Chalmers, or Erskine, or Chatham;—but how bitter, in many cases, is their and his disappointment! Now the Phrenologist is not so liable to fall into this deplorable error. He knows that *Language* is a simple faculty, and that a splendid combination of powers, with high natural activity of brain, is essential to the foremost rank in the vocations alluded to; he would, by the help of his skill in the craniological part of his science, discover whether or not these requisites were present, and if they were not, he would avoid the mortification of failure in an aim unsuitably high, and devote his child to a profession for which the same skill in external indications would enable him to see that his capacities were suited. Phrenology then, by furnishing signs by which we may predicate mental powers, and also interpret the real sources and extent of talents which are spontaneously displayed, leads to a degree of discrimination and certainty which will prevent the almost daily blundering with which professions are chosen,—and that by the wisest, who proceed on the strength of their own all-sufficient sagacity. There will be an end of laying up unhappiness for a young man, by following the mere visions of parental fondness, and pushing him, *invita Minerva*, into the arena where the highest prizes of talent are contended for. Parents will be constrained to rest contented with the moderate talents, as they now must with the plain faces, or the defective limbs of their children. We wish we could, as we must not, quote a tithe of the excellent sense which the author, in language al-

ways elegant and often eloquent, writes on the danger as well as the folly of the extravagant pretensions and expectations of ambitious parents, in the matter of the advancement in life of their children. To this part of the work we especially refer our readers.

To accomplishments,—those branches of education which embellish life, and relax from severer studies,—Dr Poole likewise applies the principles set forth in his introduction. Among accomplishments he includes “conversation,” on which he offers some interesting and original remarks:—  
 “One great hinderance to conversation, even when the talents for it exist, is a foolish unwillingness in people to appear what they really are,—the affectation of being thought wiser, or better informed, or more refined, than what nature and education have made them. Few act a perfectly natural part in society. Some favourite phantoms, some ideal models, which possess the imagination, never ceases to allure the individual beyond the bounds to which good sense and self-knowledge would confine him. In other cases, there lurks a painful and embarrassing dread, founded very probably on truth, that, if one were thoroughly understood, there would be discovered little real title to that estimation and respect which are so eagerly desired. Many persons, from inordinate conceit and self-admiration, cannot endure to have their opinions called in question, and, therefore, rather retain them in unprofitable security, than run the risk of so hated an opposition; and there are many more, perhaps, who, actuated by a foolish wish of being thought modest at least, suspend their judgments till discussion is closed by a triumphant majority, when, of course, it would not be quite consistent with the character which they aim at to say a word on the subject.

“Against these and sundry other illusions, hostile to the interest and the faculty of conversation, it is worth while, if possible, to furnish an effectual antidote. We give it in the form of precept. Conceive yourself to be what you really are, a human being in many respects very like the rest of your species, but characterized by some peculiarities of taste, sentiment, or feeling, which constitute you an individual among them: ascertain, as exactly as you can, the nature and extent of these peculiarities, by a thorough and strictly impartial self-examination: resolve, with fortitude, whatever they may be, to throw them into the common stock of mind, on any fair occasion of copartnership; and, finally, conducting your part of the speculation on the well-known rules of good breeding, and respecting, with inviolate honesty, the rights and merits of those who are associated with you, content yourself with the only recompence of exertion it is proper to desire, the healthy gaiety of your own mind and the increase of social enjoyment.”

In the application of his principles to moral and religious training, the author never loses sight of the phrenological analysis of the primitive springs of human actions, nor of the gradation in value and importance established among them, as well by the manifest design of the Cr<sup>at</sup>or, as by his Revelation. The animal propensities are the lowest in the scale; Self-esteem and Love of Approbation are a grade higher, although still selfish and undignified in their unrestrained operations; but it is Conscientiousness, Benevolence, and Veneration, which most conduce to the true dignity and happiness of man. The comprehensive precept of Scripture, "to *do justly, to love mercy, and to walk humbly with thy God,*" points out the cultivation of the three last-mentioned sentiments, and the repression of the two first, the great opposites of humility. Vice and violence, selfishness and pride, the offspring of the animal part of human nature, are kept within their legitimate bounds by the higher sentiments allied with reflection. It is therefore that even average education indirectly strengthens these sentiments, and that vice and crime are more rare with the educated than with the ignorant. Nay, the progressive civilization of nations is but another word for the progressive ascendancy of the higher over the lower faculties of man. Yet the writers on the subject of education, with a few exceptions,—but these are Milton, Locke, and Kames, who held moral training to be paramount,—have never dreamed of education having another meaning but intellectual improvement;\* and no system of education has made this sort of training even a direct, much less a paramount object.

But we wish we could say, that this *omission* was all; for, as if Self-esteem and Love of Approbation were not prone

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\* We must do the female writers on infant discipline, such as Mrs Hoare, the justice to say, that they have attended to the education of temper and disposition much more than any of the other sex; and we ought to add, that that course of training has been practically applied with much success in the infant schools lately tried in London.

enough of themselves to run into the abuses of vanity and pride, most schools *positively* cultivate these feelings, by rendering their gratification the chief, and often the only, stimulus to intellectual exertion ! This is a correct account of the kind of emulation fostered at public schools ; that which we would recommend is different. Useful knowledge and amiable dispositions constitute real excellence, and we should teach children to appreciate the intrinsic advantage of these attainments, and practically to rely on the manifestation of them as the grand sources of happiness, honour, and prosperity through life. It is obvious that every individual may abound in these gifts, without limiting the quantity attainable by his fellows ; and hence the most ardent desire in one child to surpass all others in virtue and wisdom, does not necessarily imply a single pang of suffering, or the slightest degradation inflicted on those who run with him in the same race. There is here not one prize, but there are prizes for all, according to their degrees of merit. Where, however, the evidence of merit is made to consist not exclusively in the manifestations of superior virtue, but in wearing a badge, or occupying a seat which can be possessed by one alone,—which indicates not the degree of intrinsic excellence of the scholar as its exclusive object, but also the comparative deficiencies of his class-fellows, there is great risk of cherishing Self-esteem and Love of Approbation to hurtful excess, by creating the love of personal superiority rather than that of superior merit. It is a grievous error to conclude, that these feelings, thus strongly fostered in youth, do not infect the moral character of riper years. They grow with the growth, and strengthen with the strength, till uncompromising selfishness, to the utter exclusion of benevolence, and too often of justice, becomes the prominent character of social man. We have already alluded to the Circus Place school, in which, to the most enlightened provision for intellectual, we expected to see arrangements made for direct systematic moral training. In this last, however, that seminary has made no step,

as yet, beyond the practice which it professes to have superseded. Nay, more, it is as zealously engaged as the oldest of the old schools in increasing, by exercise, those feelings, already too strong in the human mind, pride and vanity, with all the little spites and heart-burnings which attend in their train. We are hostile to emulation, to extrinsic rewards, and distinctions, in any shape, for intellectual attainment, which may and ought to be made its own reward; but, in particular, we cannot perceive the wisdom or advantage of the practice of *place-taking*;—where the ascent and glory, or rather glorying, of one pupil is the descent and disgrace of another,—where one cannot be rewarded without another being punished,—where the badge of merit, to be put round one neck, must be taken off another,—till the whole intercourse of school-fellows is a personal struggle for a paltry distinction, with a corresponding wish for each other's degradation, at the expense of every disinterested, generous, kindly, humble, and even just feeling. Be the intellectual advantages what they may, they are too dearly purchased at such a cost.

No one who has witnessed the intense interest which the mode of instruction in the Circus Place school imparts to useful knowledge, for which nature has implanted so keen an appetite in the young mind, will hesitate to recommend a trial at least of knowledge as its own incentive, aided by that elevated and virtuous self-respect which attends the consciousness of qualities really deserving of esteem. There is injustice moreover in conferring distinction on mere natural gifts, and degrading patient, laborious, and yet often unsuccessful exertion. Let the managers make the experiment, and we feel assured that they will be amply rewarded in the results of so enlightened a treatment of human nature.

The education of the defective, in limbs, senses, and intellects, forms a large and important part of this work. There is much good sense in the suggestions for compensating defects in the limbs. The defective, in the external senses, are the blind, the deaf, and the deaf and blind,—touch never be-



ing defective, and smell and taste requiring no notice, as they are neither compensable nor important. The notion that the external senses are the *causes* of the intellectual powers, or any thing more than the channels of information from the material world to faculties which exist independently of them, has been abandoned by every rational metaphysician, and Phrenology completely explodes it. We should, therefore, expect to find all the mental faculties existing in a person who is nevertheless defective in one or more of these senses. The celebrated James Mitchell, of whose case Dr Poole, as well as Dr Spurzheim, who went to see him, gives an ample detail, was born both blind and deaf; yet he manifested the faculties, several of them above average, and possessed the corresponding organs, distinguished by Phrenology. He remembered, reasoned practically, constructed and used tools, imitated and mimicked, performed practical jokes, and laughed at their success, concealed his purposes, enjoyed approbation, was easily irritated, shewed caution, did benevolent acts, and manifested attachments, and even deference.\* What a fund of educable material is here! The method of training the defective is already known, and detailed by Dr Poole, with some interesting suggestions of his own, for improving the curious art which addresses a system of signs to the sense of touch in the blind, sight in the deaf, and both sight and touch in the deaf and blind, whereby their minds may be improved.

The views with regard to the imbecile are, in so far as we know, Dr Poole's own. He charges society with want of discrimination in this interesting and affecting department of nature. Any degree of deficiency in capacity for *customary* instruction is concluded to be idiocy, education is out of the question, and there is an end of the matter. An enlightened philosophy, he is of opinion, will detect differences where a

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\* Dr Poole remarks, that such cases are not so rare as we might suppose. One has lately occurred in the United States, which we would earnestly recommend to the American Phrenologists.

metaphysician of general powers or mere modes, would never think of looking for them. If there is a gradation in the allotment of mind to those unfortunates, there must be degrees of the capacity in them of education,—meaning thereby some improvement of their intellectual and moral condition; and if so, an enlightened and benevolent age will make them the objects of their attention, and at least try the experiment. The author speaks with a just and eloquent indignation of the custom which consigns them to the routine of charity work-houses; but with urgent and vehement reprobation,—appealing to every sentiment which distinguishes civilization from barbarism, when he indicts the public for tolerating “the objectless and staring perambulations” of these wretched beings in our streets and highways, scarcely covered from the weather, and still less protected from the harsher inclemencies of an insulting and prostituted superiority.\* He calls loudly upon modern humanity, which establishes asylums for every variety of human misfortune, to make experiment of what does not yet exist in Great Britain, nor in any other country of Europe, an INSTITUTION FOR THE IMBECILE. It is only in such an institution that their cases can be discriminated, and the training of which each is capable applied. Such an institution could never suggest itself when the opinion remained unquestioned, and the grounds of it unexamined, that there is but one species or degree of the evil in all the individuals, and that evil not only incurable, but incapable of alleviation. Vicesimus Knox, in his work on education, “despairs of none but idiots.” We do not go that length, because we think that if there are gradations of deficiency, there must be gradations of capacity of improvement; but we are more inclined to look for the benefit of humane treatment in a proper asylum for the imbecile, than for much mental or moral amelioration.

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\* The outrages to which idiots are exposed in the streets are said, in the *Phrenological* books, to arise from the coarse and vulgar manifestation of the Self-esteem of their tormentors, which glories in superiority.

The next class of subjects for improvement by education are the criminal. That these unfortunate beings are not exempt from the efficacy of moral training, has been demonstrated by what Mrs Fry has done with her unpromising subjects in Newgate. The author minutely details her bold and enlightened plan, and bestows on it that high approbation which it deserves. Dr Poole's views of the much-agitated question of prison discipline are among the soundest and most satisfactory we have met with.

On the principle that the poor are endowed with the usual elements of our nature, the author concludes that these must be cultivated in the same manner as the same elements in their more fortunate fellow-men ;—but always with a special reference to the useful purposes of life. He strongly recommends moral training, to engage the poor firmly on the side of truth and duty. The infant schools are invaluable to this end. Humanely as well as sensibly, he would assign the labouring poor more time for air and exercise ; render their apprenticeships shorter, and confined to teaching them their trades, not to general drudgery—give them aid in knowing the demand of labourers in different trades all over the country—and put into their hands the Scriptures themselves, and not conceited commentaries upon them,—the chief causes of schisms and unchristian controversies.

Last of all, the author successfully shews that the adult, and even the aged, are amenable to the laws, on which all sound education must proceed ; and points out to them one grand ruling principle, which, while it is so comprehensive as to be applicable to every intelligent and responsible individual, is more remarkably called for as the guide of those who, emerged from ordinary education, and, reputed at least, their own masters, have to contend with the difficulties and to experience the sorrows of life. Of course such persons must be their own teachers ; the mode only is pointed out to them. The comprehensive practical principle is concisely stated in a few words,—*Accommodation to existing and fore-*

*known circumstances.* This is the great law under which we are born, and live from the first to the last moment of rational life. All the evils we encounter, physical and moral, result from our either having ignorantly failed to put ourselves in accordance, or wilfully put ourselves in discordance, not with the general laws, for to these we must always be subject, but with the beneficial course of nature. It would require vast and comprehensive knowledge to be aware of all possible relations of things and events to our own happiness; but improvement in this knowledge will continue education to the last moment of life and reason. "It is one of the vanities of full-grown folly to imagine that the benefits of instruction are confined to a more tender age; and there can scarcely a delusion exist more injurious to happiness, or the welfare of mankind, than that our nature ever arrives at a point when all remedial treatment may be safely superseded, and every labour to accommodate man to foreseen destinies abandoned to the intrusion of disorganizing agents."—Dr Poole's practical principle consists of three parts—*Knowledge of existing and foreknown circumstances*;—*Obedience to that knowledge*;—and *Resignation, or acquiescence in the dispensations of Providence*, produced by the control of all our opposing faculties. But it is great injustice to abridge the exposition of his views, in which there is much original thinking, and as profound as novel speculation. We shall long for the author's second volume, and can safely hold out to him the encouraging prospect of sharing with Dr Spurzheim the honours of unquestionable authority in the philosophy of education.

## ARTICLE II.

## CASE OF A MECHANICAL GENIUS.

*To the Editor of the Phrenological Journal.*

SIR,—The 12th article in your 7th Number, that on the organ of Weight, gave me the highest pleasure, and also much information. There was no part of the science of Phrenology that so much perplexed me as the functions of the minute organs in the middle of the forehead; and, of them all, I could make the least of the organ of Weight in the economy of nature. But on this subject your observations are completely satisfactory to my mind, and they have opened the way to the explanation of many highly-interesting and important facts. I have good reason to know that the article in question has been much and deservedly admired, and that it has done not a little to promote the interest of the science.

As soon as I read the paper alluded to, my thoughts immediately recurred to a friend of mine, who is famous for his mechanical skill, and in the configuration of whose forehead I had always remarked something peculiar. With joy I perceived, on seeing him, that your theory was not only confirmed, but illustrated in the most unequivocal manner;—and I would have sent you this notice for your last Number, had I not delayed till too late, in the hopes of procuring a mask of his face to accompany it. In this I have still been disappointed, but if you wish it, I shall lose no opportunity of having it done.

Mr ——— is a very respectable farmer in the county of Forfar. In his youth he received just such an education as was proper for his sphere in life; but no part of it had reference to mechanical pursuits. When a boy, he was fond of handling edge-tools, and of executing little contrivances of his

own ; but this his parents as much as possible prevented, in all probability because they perceived it would engross too much of his time and attention. He therefore saw just such a portion of work executed as boys in the country are in the habit of seeing ; nor was it till settled in life, about his twenty-first year, that he could ever be said to have had an opportunity of gratifying his ruling passion. Then, however, his mechanical organs got scope, and sought and found their own gratification. He fitted up a work-shop, in which is a forge, where he does all his own smith-work except horseshoeing, and that not because he *cannot*, but because he considers it too clumsy work. He has a lathe, and turns with wonderful nicety ; and he handles any kind of carpenter's tools with greater dexterity than nine-tenths of those who are brought up to that business. But his *great delight is in machinery* ; and although living in a remote part of the country, and seeing no more than any man may see who chooses to open his eyes, and having never read any book on the subject of machinery, he is consulted by practical mill-wrights, and his suggestions are often found useful. Nor is it that he can work at these trades in a coarse manner ; his delight is to work neatly, and, from frequent personal observation, I can attest that he succeeds admirably ; and he says, that nothing gives him such *positive pain* as to see the awkward bungling manner in which many set themselves to work. No person that knows him fails to remark the kind of intuitive perception with which he at once seizes upon the means that will accomplish the end he has in view.

Now, as to the development, the head is altogether large, as you will see from the following measurement ; but the mechanical organs have a decided preponderance :

#### MEASUREMENT.

	Inches.
From Philoprogenitiveness to Individuality,.....	8
From Destructiveness to Destructiveness,.....	5½
From Secretiveness to Secretiveness,.....	5½
From Cautiousness to Cautiousness,.....	4½

	Inches.
From Ideality to Ideality,.....	5
From Constructiveness to Constructiveness,.....	5 fully developed and rounded.
Met. And Ext. { — Individuality,.....	5
{ — Philoprogenitiveness,.....	4½
{ — Self-esteem,.....	5½
{ — Firmness,.....	5½
{ — Cautiousness,.....	5½

## DEVELOPMENT.

- |                               |                               |
|-------------------------------|-------------------------------|
| 20. Form, large.              | 25. Order, rather large.      |
| 21. Size, very large.         | 27. Number, rather large.     |
| 22. Weight, uncommonly large. | 30. Comparison, rather large. |
| 23. Colouring, moderate.      | 31. Causality, moderate.      |
| 24. Locality, rather large.   | 33. Imitation, rather large.  |

It is, I am aware, very difficult to convey an accurate idea of development by words; but as I cannot at present send you a cast, I may remark, that the inner part of the eyebrow has a heavy appearance from the very peculiar configuration; and the arch of the eyebrow, instead of springing, as generally, from the root of the nose, commences nearly over the middle of the eye. From that to the root of the nose is nearly a straight line. Upon the whole, it is the most decided case of development in this organ that I have seen; and though this communication appears anonymously, I leave the designation of both the subject and writer of it with you, Mr Editor, and either of us will be very happy to answer any inquiries that are made for philosophical purposes.

I am yours respectfully,

J.

## ARTICLE III.

*An Apology for the Study of Phrenology.* Wood and Cunningham, Bath; Longman & Co. London; and John Anderson, Junior, Edinburgh.

THIS is a well-written and unassuming pamphlet, the object of which is explained in the following extract:—"The object of these pages is to represent Phrenology so as to vindicate its claim to candid examination, rather than to furnish any complete

"development of its principles ; to shew, that, as a branch of natural science, it rests precisely on that foundation by which all natural truth is upheld, namely, induction from well-established facts ; and to obviate certain prejudices hastily urged and heedlessly admitted, by which irreligious tendency has been groundlessly imputed to it." It consists of four sections containing, 1st, Introductory Remarks ; 2d, Phrenology founded on Observation and Induction ; 3d, Phrenology not at variance with Religious Faith ; and, 4th, Uses of Phrenology.

The following passage is from section 3d.—"What does Phrenology profess? Not to investigate the abstract nature of mind, but merely to develop its phenomena, and to establish, by observation and induction, the real faculties which it possesses, together with the dependence of those faculties on the conformation of the brain. In representing the brain as the organ of thought and moral feeling, the Phrenologist never dreams of attributing to it an independent agency ; nor ever regards it save as the instrument by which the spiritual principle exercises its powers."

"It is almost descending too much to advert to the close analogy that subsists between the general doctrines of Phrenology and those which have ever been maintained with respect to the external senses. We see with the eye, hear with the ear—who, in pursuing the studies of optics or acoustics, ever imagines that these organs alone are capable of such functions, or conceives otherwise than that they make returns which are perceived by the intelligent inmate to whom they are subservient? Phrenology does no more ; it traces to the brain, by a close induction from innumerable facts, an agency by which thought and feeling are exercised. It establishes a direct connexion between the several faculties of the mind and those respective portions of the brain with which it has found them uniformly to co-exist, and it denominates these portions the organs of the respective faculties. The peculiar mechanism of the eye and ear, so directly suited to their respective functions, procures an unreluctant assent to the conclusion that they are the proper organs of sight and hearing. The mode in which the brain exercises its functions of thought and feeling is less obvious : but when the fact, that it is essential to their manifestation, is established by such proofs as are deemed sufficient in all other physical investigations, why should we rely on its truth with less confidence? Are no truths demonstrable or capable of proof, but such as are displayed in all their intimate operations to our view? The advocates of religious faith will do little service to the cause which they espouse by maintaining such doctrine. We have in the inductions of Phrenology the only proofs which the nature of the inquiry permits ; the intimate operations of the brain in the exercise of the alleged functions we cannot see, and most probably never shall discover. In all human inquiry into the laws established by the Creator in the economy of this world, there is a point beyond which we cannot soar ; but so far as we are permit-



“ted to penetrate into the mysteries of the Most High, it is clearly our bounden duty not to forego, through indolence or misconception, any investigation of nature’s laws to which our comprehension is equal. To me it appears, that we have not only a direct interest in pursuing phrenological inquiries, from the advantages to which, in common with all natural truths, they necessarily lead, but that we are under a positive obligation to scrutinize that which our Maker, by enduing us with faculties suited to the investigation, not only permits but enjoins us to explore.”

This little work proceeds from the press of Bath, and from the intelligence, modesty, and purity of moral sentiment employed in it, we have no doubt that it will produce a beneficial effect.

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#### ARTICLE IV.

##### ON THE FACULTY OF CONCENTRATIVENESS.

*To the Editor of the Phrenological Journal.*

SIR,—I have derived much amusement, and, I may add with truth, instruction, from the study of Phrenology; and although with much that has been said in illustration of the science I do not wholly agree, it yet appears to me that a mass of substantial facts and legitimate inferences has been accumulated in support of its leading principles, which is very unlikely to be overthrown by any future counter-experience. As Phrenology makes every one who studies it, by a sort of necessity, an examiner of nature, the following observations have occurred to me, from time to time, with reference to one of the faculties; and they are now submitted, with deference to your editorial judgment and to the opinions of more practised observers, for the use of your Journal.

“If we consider the human mind,” says Mr Hume in his *Dissertation on the Passions*, “we shall observe that, with regard to the passions, it is not like a wind-instrument of music, which, in running over all the notes, immediately loses the sound when the breath ceases; but rather resembles a string-instrument, where, after each stroke, the vibrations still retain some sound, which

"gradually and insensibly decays." From this he infers, that when an object, which occasions a variety of emotions, is presented to the mind, each impulse will not produce a clear and distinct note of passion, but the one passion will always be mixed and confounded with the other. In his observations on the laws of the suggesting principle, Dr Thomas Brown remarks the same fact, of permanence or co-existence, as taking place in our mental conceptions in general, when associated with the interest of any mental emotion. "I look at a volume on my table; it recalls to me the friend from whom I received it,—the remembrance of him suggests to me the conception of his family,—of an evening which I spent with them,—and of various subjects of our conversation. Yet the conception of my friend may continue, mingled indeed with various conceptions, as they rise successively, but still co-existing with them."\* Dr Brown proceeds, with the felicity and ingenuity which so generally distinguish his writings, to explain how this co-existence of ideas gives us the capacity of prosecuting with steadiness a mental design or plan of thought. His words cannot be abridged without doing injustice to his meaning. "When we sit down," he says, "to study a particular subject, we must have a certain conception, though probably a dim and shadowy one, of the subject itself. To study it, however, is not to have that conception alone, but to have successively various conceptions, its relations to which we endeavour to trace. The conception of our particular subject, therefore, must, in the very first stage of our progress, suggest some other conception. But this second suggestion, if it alone were present, having various relations of its own, as well as its relation to the subject which suggested it, would probably excite a third conception, which had no reference to the original subject,—and this third a fourth,—and thus a whole series, all equally unrelated to the subject which we wish to study. It would hence seem impossible to think of the same subject even for a single minute. Yet we know that the fact is very different, and that we often occupy whole hours in this manner, without any remarkable deviation from our original design. Innumerable conceptions, indeed, arise during this time, but all more or less intimately related to the subject, by the continued conception of which they have every appearance of being suggested; and if it be allowed that the conception of a particular subject both suggests trains of conceptions, and continues to exist together with the concep-

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\* Lectures, vol. II. p. 303.

"tions which it has suggested, every thing for which I contend in the present case is implied in the admission."

I apprehend that this principle suggests the true metaphysical theory of that mental power which has been distinguished in the language of the Scots Phrenologists by the term *Concentrativeness*. If we conceive that the simple function of this faculty is to give duration or fixity to whatever conceptions or emotions occupy the mind, the various operations ascribed to Concentrativeness will flow from that function as from an elementary principle. In Mr Combe's most interesting work lately published,\* the "primitive feeling" which gives rise to the phenomena of Concentrativeness is said to be, "the tendency to concentrate the mind within itself, and to direct its powers in a combined effort to one object." This, however, may be considered rather as a description of the operation of the power, than a statement of the primary element to which its phenomena may be traced. If we attend to what passes in our minds when we endeavour to concentrate our thoughts upon a subject, we shall find that we do not attempt any direct coercion on our different faculties, but simply endeavour to seize upon the object of thought, and keep it steadily before the mind. We are all occasionally conscious of ineffectual efforts of attention; if we examine what we do on such occasions, we shall find that it consists in an attempt to think of some subject which is, for the moment, less attractive than some other objects which are the causes of distraction. An effective concentration of the faculties takes place only when the original leading conceptions are of themselves powerful and permanent; and the concentration will be found, consequently, to be most perfect when there is least effort to produce it. We are sensible of this on occasions which may be either painful or pleasant, when a subject, associated with strong emotion, has taken possession of the mind; and when we find ourselves incapable of banishing from our

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\* System of Phrenology. 1825.

thoughts, even though very desirous of doing so, the train of conceptions which has so strongly concentrated our powers upon itself, and continues to keep them in a state of sustained and perhaps distressing activity. We speak of our minds having the command of our ideas. This may be correct enough in popular language; but, philosophically speaking, our ideas command our minds. And even in those cases which appear most like exceptions to this principle, it will be found, on examination, that it is merely one class of ideas assuming the predominance over another. When we voluntarily change our train of thought, or endeavour to concentrate our minds upon a subject, the process is one in which, under an impression of the necessity or expediency of attending to the particular subject, we pass from the trains of irrelevant ideas, and endeavour to reach, by the aid of our associations, the subject which we wish to study. Almost every individual is capable of this single effort, and he may repeat it again. But that uninterrupted sustaining of the attention so given, which constitutes Concentrativeness, depends on a quality distinct from efforts of attention,—a quality most strongly marked where least effort is necessary,—and that is simply the property which this mental power possesses of giving continuance to thoughts and feelings when they have sprung up in the mind. This property appears to exist in different degrees in different minds; to which, of course, the diversity in the manifestations of Concentrativeness, with which we are so often presented, is to be mainly attributed.

It is not difficult to see in what way this property of permanence operates in producing the various peculiarities of a concentrative turn of mind. It is a law of thought which all systems of mental philosophy recognise, although they may explain it differently, that a conception or feeling, when present to the mind, naturally acts in calling up other conceptions and feelings of the same class. Ideas of Causality call forth other ideas of Causality; emotions of Benevolence or Destructiveness are followed by trains of conceptions associ-

ated by sympathy with the previous mental state. If then, one predominating conception or feeling be held before the mind by the force of a strong Concentrativeness, the mental action just described will of necessity be greatly enhanced. The secondary conceptions will re-act upon the original, increasing the intensity of thought and feeling, and adding to the excitement of the mind. A more extensive range of ideas, all bearing the same kindred character, will thus be brought into view ; and while the intellect, seizing from a distance the point to be pursued, arranges its materials in such a plan as is best adapted to attain it, it is at the same time prepared for executing the design with greater strength of conception, or, as the nature of the subject may require, with a tone of more powerful emotion. The effect of this concentration naturally extends to the active powers in cases where their co-operation is necessary ; the associated volitions flow more readily along with the mental train, and participate in the harmony of all the other faculties.

In perfect consistency with this view, we find that any circumstance which gives permanence to an emotion independently of Concentrativeness, produces the same effect. The continued presence of a cause of provocation will excite Destructiveness to a greater excess of passion. Large Cautiousness, along with deficient Hope, will give a permanent tinge to all the mental feelings ; and, when excited by disease, may so completely fill the mind with their gloomy suggestions as to render it inaccessible to every idea of a brighter complexion. Every sentiment, whatever its character may be, casts its own peculiar light over the mental prospects ; and the objects beheld reflect that light alone to the mind, whether it be the splendour of our more bright and joyous feelings, or the fiercer glow of the destructive passions, or the sombre illumination of a more melancholy mood.

It occurs to me that the amount of this power, in the composition of intellectual character, has not been fully estimated by Phrenologists. Independently of Phrenology altogether,

the varieties of mental constitution cannot, I think, be satisfactorily accounted for, but by supposing that Concentrativeness is an original element of mind, varying in force in different individuals. In connecting this power with the cerebral organ, Phrenologists have proceeded upon experience; and so far as my limited observation has gone, I have been gratified by the remarkable coincidences which it has presented between fact and this part of the system. The following remarks have been suggested by observation, and are not merely speculative; but at the same time they are submitted, to be set aside or confirmed as to their phrenological accuracy by the more extensive observations of our veteran Phrenologists.

What is the result of extreme defect in this organ I have had no opportunity of knowing. Deficiency, in the more ordinary degrees, discovers itself in different ways, according to its combination with other faculties. In some individuals it produces an indisposition to settle into any regular plan of life; or, if this has been controlled by circumstances and other faculties, there may still be seen a want of method, forethought, and continuity, in the various concerns of intercourse or business. The individual does not appear like one driving constantly towards a particular object; his mind takes its direction from shifting circumstances; and if other faculties conspire, he may be characterized by a sort of careless facility or vivacity of disposition. Should these appearances be restrained by large Cautiousness and Firmness, while the reflecting organs at the same time are full, the manifestations of the deficiency will be considerably different. There may be a propensity to reason, and possibly to deal in abstract speculation; while the individual will exhibit, in his attempts at argument, a degree of cloudiness and ambiguity of conception, which evidently results from an incapacity of holding up distinctly before his mental vision the subject of thought.

We occasionally find persons with large reflecting organs, whom we are surprised to observe little given to sustained reasoning or philosophical speculation. The writer has no-

ticed some such, with Causality and Wit both large, while he has had reason either to know or to suspect, that the organ of Concentrativeness was considerably deficient. The intellectual perceptions of such appeared to be strong and rapid, and possessed the momentary brilliancy imparted by Ideality, or the energy derived from a large Combativeness. But the mental action was never sustained; the energy ceased when its impression had just been felt by the auditor; and the decisions of Causality and Wit were never prolonged into a train of connected argument. They came to their conclusions by judgments, and not by ratiocination. Whatever could be seen at a glance or two, they perceived, and often with much perspicacity and originality; but they failed in every thing requiring the investigation of abstract principles or logical deduction. They excelled in whatever admitted of succession and variety of remark, but were unsuccessful where a single point was to be kept in view, and carried by argument. They were better orators than writers, and more powerful still in conversation than in prolonged oratory. It might be that they argued well in conversational controversy; but this was because the successive replies of the debate broke the reasoning into steps, if I may say so, and always presented a new point for immediate judgment.—All this appears to be the natural consequence of a deficient Concentrativeness. We must observe, however, that such a mind, when its faculties are under the influence of strong excitement, may exhibit a degree of unity and sustainedness of thought beyond what is usual to it at other moments;—but this would prove nothing against an actual deficiency in Concentrativeness. All possess the quality in some degree, and, of course, on occasions of greater excitement, its power will be augmented. And still it may be said, that if great Concentrativeness were placed in the same circumstances, its manifestations would be still more remarkable.

Full or large Concentrativeness gives rise to other descriptions of intellectual character. We may occasionally observe

a class of persons, who, with the intellectual organs rather poorly developed, are notwithstanding great dabblers in argument. They are a species of Lilliputian gladiators, who are perpetually skirmishing and hair-splitting with all about them in behalf of certain favourite opinions, to the merits of which few, alas! are sensible but themselves. This is the extreme case, but various modifications of it will be found. The probability is, that in all such the faculty of Concentrativeness is full; it may be seen indeed in the natural language of their looks and gestures: along with this, Causality will be discovered to be relatively the largest of their intellectual faculties, although absolutely small. Their reasonings are distinguished by two qualities. The first of these is a deficiency of strength and breadth in the conceptions which compose them; so that their track is something like the lines of navigators' courses in the charts, remarkable for nothing but its continuousness. The second is, that they take no comprehensive survey of the general principles which bear upon a question; but having the power of seeing and dissecting that which is immediately before them, they work onward by the help of certain little formulæ, now right and now wrong, till they strike upon some palpable absurdity, some contradiction to more general principles or more extensive analogies. When such individuals are compared with persons of the former class, who have large Causality, and yet do not reason, an apparent contradiction is presented to the phrenological account of Causality, as a faculty which disposes to metaphysics, and "gives the perception of logical consequences in argument." The contradiction vanishes when we connect two powers together as necessary to reasoning. The Causality of every one whose mind is sound, is capable of perceiving the relation between a cause and its effect, or between simple premises and a conclusion. If Concentrativeness be added, which gives the power of keeping the subject of thought steadily before the mind, there will be a capacity for pursuing such a connected series of judgments as constitutes reasoning. In



mathematical reasoning, where every term has a definite extension, the above power will be sufficient for forming sound conclusions. But in the investigation of moral subjects there is required a comprehensive conception of the various relations of each term or principle employed in our deductions; and this appears to be the property of a large Causality in conjunction with the knowing organs;—the former giving a powerful memory for relations previously discovered, and the latter supplying the materials on which the decisions of Causality are founded. In both of these, such reasoners as we speak of are deficient; and hence their speculations want the elements both of strength and comprehensiveness of thought.

When full Concentrativeness is joined to large Causality and Individuality, the power of philosophy and reasoning appears in its greatest perfection. The mind is at once possessed of large intellectual resources, and is capable of making the most of them by its power of collecting its conceptions into a strong mental picture, and conveying them with the full force of a sustained representation to the minds of others. The effects of a large Causality are just the reverse of those we attributed to a small. The intellectual picture is enlarged in its dimensions, is more completely filled up with related conceptions, and has its lines more strongly drawn: and along with this, there is a more comprehensive view of the multiplied connexions which the subject of thought has with other remoter truths. Both of these results seem the natural consequence of Causality being large. Memory being the property of the organs singly, a powerful Causality will have a powerful retention of its past conclusions. When such a mind concentrates itself upon a subject, a wide range of associated relations will in consequence rise up and be spread before its review; and out of these ample materials, Causality will form a structure of stronger frame and larger proportions; and, at the same time, in consequence of the wider range of intellectual vision, the statements laid down will more universally harmonize with the

wider relations of truth. Such a cast of mind disposes its possessor to dwell upon and enforce his ideas, and to exhibit each in its full length and breadth. It disposes to general and abstract views, to close concatenation of thought, and to long and perhaps cumbrous sentences, each embodying some strong intellectual conception, a link of a more lengthened chain, forged by a powerful hand. I cannot forbear referring, for an example of this character of style, to the lately-published discourses of an eminent divine of this city, in which it would probably be still more conspicuous were it not for the writer's regard to utility. Whatever becomes of the phrenological organ, mental concentrativeness is plainly an essential element in such a style of thought.

Should Causality be somewhat less, or exceeded by Ideality and Comparison, the abstruseness of the first will in some degree be broken by the latter more sparkling faculties. There will be more of descriptive and poetic expatiation; the subject will be exhibited in a greater variety of aspects, as the changing hues of fancy light upon it; the sentences will proceed with a succession of parallel members, wave after wave of amplification adding to the general impression. The writings of Dr Chalmers appear strongly characterized by Concentrativeness under this modification: indeed, its uncommon activity, in connexion with the predominance of Ideality and Comparison, gives rise to that excess of amplification and repetition which constitutes the chief blemish of his otherwise admirable works.

The eloquence of Mr Brougham is distinguished by the force of this faculty. "The style of Brougham," says an anonymous writer, in contrasting the peculiarities of our two greatest parliamentary orators, "is like a concave mirror,—it sheds no general brilliance, but its light is concentrated into one focus, and the heat which that focus cannot soften must be pure clay." "Brougham twines round and round in a spiral,—sweeping all the contents of a large circumference before him, and pouring them toward the main point of his attack. When he commences, you wonder at the width and obliquity of his course, and you can hardly comprehend how he is to dispose of

“such a mass of heterogeneous matter as he fishes up in his way ;  
“but as the curve lessens, and the pole is in view, you find out that  
“the whole is to be efficient there.” This is a correct and striking description of the manifestations of large reflecting and knowing organs in combination with a portion of Secretiveness, and under the direction of a powerful Concentrativeness.

If the knowing faculties are larger than Causality, a strong Concentrativeness will produce not argument, but a succession of illustrations and remarks bearing upon the same subject, and connected by the slighter associations, but none of them much expanded, unless Ideality should also be large. Such an individual, while his Concentrativeness will not make him profound, may be an interesting and instructive writer ; he may even reason successfully by the help of the reasonings of others ; and, if other faculties conspire, his powers as an orator may be very considerable. There are others again, who, with an equal distribution of the reflecting and knowing organs, but by no means a splendid development of either, may, by means of a full Concentrativeness and Firmness, enabling them to apply their faculties steadily to any subject of inquiry, become known as men of sound practical understanding and respectable talent ; and if large moral and active faculties are added, they may be persons of energy and influence in society. Such, however, will still be found to fail in genuine force and originality of intellectual conception.

If large Concentrativeness be combined with large Individuality, while Causality is deficient, the faculty will manifest itself in a persevering attention to minutiae and details ; and if Language and Love of Approbation be both large, it will infallibly produce that conversational or oratorical display commonly called *prosing* ; or, at least, that kind of prosing which consists in a wearisome expatiation on the same topic of discourse. It would be a mistake, I think, to suppose that Concentrativeness always occasions condensation of style. In order to this there must be true vigour of conception. When not regulated by reflecting faculties, which can judge

when enough has been said, and the point has been gained, its natural result will be diffuseness and repetition.

The varieties of combination might easily be multiplied, as they are doubtless very diversified in actual fact. In one case Concentrativeness produces the clear and conclusive reasoner ; in another, it gives condensation and vigour to style, and in others amplification ; in others still, it contributes to form habits of abstract philosophical investigation. The slighter diversities in this power occasion many of the differences in energy, luminousness, and vivacity of thought which distinguish various writers. Generally speaking, large Concentrativeness enables a mind of less universal power to communicate its ideas with greater effect than one more powerful in which it is deficient. The energy is brought more to a focus ; and, like the point of charcoal through which the galvanic fire passes, the thoughts glow more intensely while the excitement lasts.

In the affairs of life, large Concentrativeness begets a propensity to the exclusive pursuit of one object at a time, but does not necessarily produce a continued unity of pursuit. A child, with the organ large, while a variety of novel objects are continually soliciting its notice, may be very fickle and volatile ; but it will pursue each object with eagerness while the fancy for it lasts. In the same manner, in adult years, should the mind be nearly equipoised between a variety of faculties, without any one of them exercising a decided predominance, we may look for a succession of pursuits, each of which will command an almost exclusive attention while it remains in favour. Concentrative people will generally be found to be addicted to *hobbies*, which are successively pursued with undivided ardour for a time, and relinquished for some fresh occupation when satiety has taken place. Indeed, when Concentrativeness overbalances Cautiousness and the reflecting organs, we may expect that inconstancy in sentiment and conduct will be the issue. For Concentrativeness, running exclusively, without proper regulation, on a favourite

principle, will naturally exaggerate it beyond its proper limits ; conclusions will be adopted on insufficient evidence, which, being found in the long run to be untenable, will give place to others that are embraced in their turn with equal decision. Hence, such individuals may be found in the course of their lives at more points of the compass than one, and strenuously asserting opinions at one time which, at some future day, they may as zealously deny.

Concentrativeness seems to be a constituent in that *impatience* which chides unreasonably the tardiness of others in complying with our desires ; and we must beware of a degree of imperiousness which it may engender if not duly corrected by Benevolence and Veneration. One largely endowed with this faculty may acquire the character of an *absent* man, at least if it be not modified by a full Individuality and Love of Approbation, the latter of which tends to keep the mind constantly alive with a sort of "fidgetty anxiety" to the presence and observation of others.

This faculty gives a distinct, sustained tone to the voice, and may be noticed in the emphatic monotonies and uniform forcible enunciation of some speakers. A correspondent, in the 2d No of your Journal, justly observes, that Mr Pitt's "tones of voice, his rising in his emphasis, and mouthing his syllables, with most distinct enunciation, is quite correspondent with those qualities of mind which have been ascribed to him ;" one of which was a large endowment of this faculty.

The subject is yet far from being exhausted ; but lest I should be guilty, if I am not so already, of an error too common to speculators, which consists in accounting for the whole variety of nature's operations by some single principle, I shall conclude by noticing a coincidence between Dr Brown and Mr Combe, in the sentiment which the latter has advanced, that the function ascribed by him to Concentrativeness includes, as one of its modifications, the *inhabitive* propensity, which Dr Spurzheim conceives to be the primary feeling of this organ. After describing the effect of "continued co-existence in our associate feelings," in imparting

the general power of concentrating our faculties, Dr Brown proceeds to speak of the "infinite accession which it affords to our happiness and affections. By this, indeed, we acquire the power of fixing, in a great degree, our too fugitive enjoyments, and concentrating them in the objects which we love.... *Why is it that the idea of our home and of our country has such powerful dominion over us,* that the native of the most barren soil, when placed amid fields of plenty, and beneath a sunshine of eternal spring, should still sigh for the rocks, and the wastes, and storms which he had left?... It is because home does not suggest merely a multitude of feelings, but has itself become the name of an actual multitude," &c.

Some of the observations in this paper may appear to you, Sir, to savour of what Phrenologists have called the old school of mental philosophy. My metaphysical notions were indeed formed in that school; and it was only by the overpowering evidence of facts that I was convinced of the general truth of the phrenological doctrines. Permit me to express my regret at seeing a feeling of too indiscriminate hostility towards the speculations of the former philosophy manifested by many Phrenologists. The spirit of analysis which distinguishes the later metaphysicians might be cultivated more extensively, (for I do not say that it is wholly excluded,) and with eminent advantage, in phrenological inquiries. It may be remarked also, that while the metaphysicians theorized too exclusively on the information of their own solitary consciousness, Phrenologists seem frequently to forget, that consciousness is a source of evidence necessary to the interpretation of many phenomena which we discover by observation; and that it cannot admit of a doubt, that a diligent attention to the operations of our own minds will contribute greatly to our success in unravelling the conduct and the mental character of others. It would, I think, be found, on a candid examination, that the different theories of mind throw light upon each other, and that many of their principles approximate much more closely than their several advocates are willing to believe. By a sifting of the materials of each, the truths common to all would be separated from the errors with which mingled, and would lay the foundation of a philoso-

phy approaching nearer to a true interpretation of nature than is furnished by any of our present systems.

I am, Sir, yours, &c.

*Edinburgh, 7th Dec. 1825.*

SPECTATOR.

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## ARTICLE V.

ON THE FACULTIES EXERCISED WHILE WE ARE PLAYING AT GAMES, WITH SOME CONSIDERATIONS ON THE FUNCTIONS OF THE ORGAN CALLED THAT OF WEIGHT.

TO THE EDITOR.

SIR,—There are few persons who do not feel an inclination to join in the amusement of playing at different games. I do not now refer to the propensity for gambling, but merely to the gratification of those faculties, from the exercise of which is derived the pleasure that is felt during the progress of a game, while the disappointment caused by losing cannot be such as to excite any great or permanent uneasiness. All rational pleasure in playing ceases whenever the object is to acquire money, or to gratify Destructiveness or Self-esteem. The genuine source of pleasure is in the exercise of skill; and when a game is won, Love of Approbation is indulged without rendering us vain in any inordinate degree, and without the excitement of any inferior desire. Accordingly, we observe a much greater excitement among those who prefer the game of curling, of pleasurable feeling of a 'lively cast, than among those who play at games with the view to win money; and chess-players know the gratification derived from the exercise of the higher powers, although they sit with all the gravity of judges, and in the most profound silence.

There is, happily, a very proper feeling among the majority of mankind, both of the moral turpitude and of the impolicy of gambling; but in playing at games much rational

and wholesome recreation may be found, provided those faculties which it may be dangerous to excite be moderate or well-balanced. With the reservation now stated, I will go so far as to affirm, that playing at games should form part of the education of youth. One great object to be regarded in education is to exercise the faculties in a variety of ways, so as to prevent their becoming weary; and, therefore, when it is practicable to exercise the same faculties in different modes, by proper alteration of objects presented to them, there can be little doubt of the propriety of availing ourselves of means to that end. Whatever excites interest, tends to banish all idea of fatigue or labour; and I cannot imagine any thing better calculated to render the organs of the faculties healthful and active, than their occasional exercise in playing games. Of all the games resorted to for recreation, that of chess is, at once, the most rational and the most fascinating; there is scarcely a faculty that is not put into requisition to the utmost stretch of its activity while the mind is engaged in a contest on the chess-board. The first thing necessary for a chess-player is a perfect equanimity of temper, or, at the least, power to control any defect in it; at the same time he must have a sufficient endowment of those powers that will lead him without fear to the engagement. A large Benevolence, moderate Combateness, and full Destructiveness, will give that calm but resolute feeling which a person must have in order that other powers may have fair play. He must resolve to beat his adversary if he can, because his adversary would take it ill were he not obliged to exercise all his skill in defending himself, or in undermining the plans of his opponent; while the two last-mentioned faculties give resolution, they are directed by good breeding, which I consider to be one of the results of a large Benevolence in combination with the other two as stated, and moderate Self-esteem. That we may feel an interest in the game Hope must be rather large; and this being active, will excite the moderate Combateness and full Destructiveness, keeping up the desire to win the



game. With such feelings a good player takes his seat ; and we now consider the faculties which are necessary for enabling him to conduct his game. A large Secretiveness and Causality will enable him to lay down plans, and to draw the consequences of such moves as he may contemplate according to the circumstances of the game ; a rather large Cautiousness gives time to these faculties to exert themselves ; Comparison will enable him to take a view of different plans calculated to counteract what he may conceive to be the designs of his adversary ; Relative Position will fix in his view the position of the pieces as arrayed in his plans, or in the supposed consequences of the moves his adversary may make ; large Concentrativeness must now keep all these faculties in active operation, so that he may constantly have a clear view of the probable consequences of the different moves he has been considering ; Love of Approbation excites Cautiousness and Secretiveness, and Firmness decides what is to be hazarded, and a Piece is moved. Now is felt that intense interest and anxiety in which the pleasure of the game consists ; the whole mind is centred ; and if Mr Combe be correct in his idea of the functions of organ No 3, he will never fail to find a confirmation of his doctrine in the development of *good* chess-players. For my own part, I can say that I am exceedingly fond of this game ; but if my adversary takes much time to consider what he is to do, I am sure to be beaten, for my thoughts begin to wander, and I forget my purposes. No 3 is but moderate in my development. Now, it may be mentioned, that the organ of Tune is that which distracts my attention on all occasions ; it is not very large, but it is excessively active, and perpetually intrudes whenever the other faculties relax in the least degree. This predominance of one faculty may enable those who are puzzled by the doctrine of modes of activity, to understand what is meant by activity as distinguished from power. Perhaps the best analogy for natural philosophers will be the distinction between momentum and velocity. Acquisitiveness operates in a certain de-

gree in playing at chess, in giving the decision to keep possession of the move, so that the adversary may be thrown upon the defensive. While Hope and Fear are still in a state of excitement, the thoughts are still concentrated in the consequence of what may be the adversary's move; we hope that he may take a bait, or move a particular piece; we fear he will move another, or not take the bait; we are ready to rush on should our hope be fulfilled; we are preparing a new plan lest our fears should be realized; without a large Concentrativeness and Firmness we should become confused; our thoughts would wander, our plans would be forgotten, and we should lose the game.

The game of billiards is, perhaps, the next most interesting, though it be less an intellectual amusement; there is room for the exertion of the higher faculties, mechanical dexterity is indispensable, and Constructiveness must be pretty full to give the power of managing the stick; Relative Position keeps us in mind of the places which we desire the ball should occupy, after being struck in any particular manner. We must calculate the probability of our gaining our object, and weigh well the risk in attempting it. But what leads me to the consideration of this game is, that we must compare the probable result of every mode of thinking. We are presumed to have all the previous experience necessary in regard to the condition of the table, its level, the uniformity in the elasticity of the cushions, which, and other facts, Observativeness or Lower Individuality furnishes to Upper Individuality, which retains them. The exertion of a faculty in estimating the comparative force with which a ball should be struck in certain circumstances to produce a required result is necessary. This is not the faculty which has received the name Comparison; for here it is not one thing that is compared to another in order to discover difference or similitude, or a means of illustration in analogies, but the same thing compared with itself in different degrees. Dr Spurzheim observes, I think, that all the faculties compare; if so, Compa-

rison is obviously not the fittest name for No 30. I consider that Dr S. is right, and that, while every faculty compares degrees in quality, No 30 has its functions in viewing one thing contrasted with another. I am at present inclined to think that the organ called that of Weight may be the organ of a faculty which gives us the notion of force or mechanical power; that which is required to overcome resistance. Resistance appears to be discovered but by the sense of touch, from which we derive all our notions of hardness, softness, roughness, and smoothness, and which are all of them modes of resistance. But there is something required to overcome resistance, or balance, of which our ideas are perfectly distinct, and which is capable of being compared in degree. This I apprehend is not momentum or *vis inertia*, because this is a quality or property not elicited or known until a body is set in motion. What I look for is that which produces or prevents motion. It is not resistance itself that overcomes resistance, because a body at rest is capable of resisting without exertion being made. Force is the only word that occurs to me at present for expressing the function of the faculty I suppose to exist, and I must distinguish the special nature of the force I have in view, to be, 1st, that derived from muscular exertion; that which we can produce by will. The discovery, that we have the power to overcome mechanical resistance to a certain extent, may be called Instinctive; but still the consciousness of this power must be derived from the intervention of a portion of the cerebrum. The notion of muscular power is abstract, *i. e.*, we know it, though we are not exerting it. 2d, I refer the knowledge of force produced from other sources, such as the force produced by expansion, as in the examples of steam and the inflammation of gunpowder, and the forces of gravitation and attraction, to the same faculty. We see no causes producing such forces; we are quite ignorant of the nature of that which produces will, and of the manner in which will produces muscular exertion. We know not *how* the expansive force is brought into action; we

only know the *fact*, that its production follows certain conditions into which matter may be brought. We know nothing of the cause of attractive forces, or what it is that causes weight or gravitation. On the whole, I am induced to consider that there is a faculty which takes cognizance of force generally, and I think that this may be what Mr Simpson was in search of when he made his ingenious speculation on the organ of Weight, and that this organ may be that of the faculty of Force. In applying force in the game of billiards, in all cases, we do it by means of motion, and regulate it by quick or slow motion; but it is something more than motion of which our minds are aware when we determine to strike softly or strongly. There is here a cause and effect, however intimately connected, so as to appear to be one and the same thing, only communicated from one thing to another. We have distinct ideas of motion apart from ideas of force. It may be said that we know how to exert muscular force, and how to regulate the strength of a blow in order to produce any desired effect, from having seen others perform the action. But, although there can be no doubt that we learn many things from others, still, in searching for a special faculty and its function, we must place ourselves in the condition of the first man. I think it was Mr Simpson who made the observation, that, if an inexperienced person walked, for the first time, towards the brink of a precipice, he would not step over, but turn; this arises from reflection. Walking on the firm ground, we know that there is sufficient resistance from it to support us; coming to water, we perceive its fluidity, and instantly know that it will not afford resistance; and when we come to the edge of a precipice we see nothing for us to put our foot upon, and we retreat from it. The notion of resistance appears, therefore, to be necessary to us. We know, from experience, that a billiard-ball has something in it that resists, and we cannot make it move merely by willing it to change its position; we apply force to remove it. Resistance and force appear, therefore, to be different things,

each requiring a separate faculty by which we are enabled to estimate them. Motion is a fact learned through the medium of our senses, and experience tells us that motion is the effect of force applied. We farther learn, that force is communicated by motion; and perhaps we may say that motion is force in action after having overcome resistance. I now begin to be sensible that my powers will not enable me to carry on this analysis farther, and I must leave my ideas of resistance and force being cognizable by two distinct faculties to the consideration of our highly-gifted Phrenologists. Whoever will consider what is necessary for playing billiards, cricket, fives, foot-ball, &c., must come to investigate the faculties I have supposed, and it will give me very great pleasure should their speculations lead to any essentially useful research. I am, &c. M.

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## ARTICLE VI.

### QUESTIONS TO A PHRENOLOGIST, WITH ANSWERS.

*Question 1.*—"ARE the exterior elevations of the cranium, which denote the different faculties and passions, perceptible to the eye, or only to the feeling?"

They are perceptible to both. The power of perception, however, differs greatly in different individuals. Some perceive at a glance what others less gifted require some time to explore. Again, some will mark both position and size with perfect accuracy by the eye alone, while others will need the aid of touch to satisfy them. The percipient powers of the observer must, therefore, be taken into account, as well as the appearances observed. Actual measurement affords an unerring standard by which to judge of both absolute and relative magnitude.

*Question 2.*—"Are the limits of each clearly perceptible

to any eye or hand, or only to those of an adept in the science?"

The absolute locality of each organ being established, it requires only observation and practice for any one to determine its site; but a facility in this respect, as in all practical arts, is to be acquired only by practice and experience. It is an error, to which inexperience is liable, to conceive prominence of organ to be the only indication of fulness of development; and hence arise many of the misconceptions of those who are unacquainted with the science. General full development, however great, will present no partial eminences. The Phrenologist measures the peripheral expansion, and the actual depth of the brain from the surface to the centre, and is influenced in his judgments by the quantity thus proved to exist.

*Question 3.*—"Is it certain that there are internal concavities in the cranium corresponding to the external convexities?"

It is certain that the outward surface of the cranium represents with almost perfect accuracy the surface of the brain. The points of mere osseous prominence are few, and well-known, and have no tendency to obscure or falsify the general results of phrenological inquiry. It is not unfitting here to remark, that it is in fact the brain itself which influences the form of the cranium; though the one is soft and yielding, the other hard and unbending, yet there are ample facts to prove that the osseous covering accommodates itself in every instance to the size and shape of its pulpy inmate. Not only does the cranium expand as the brain increases in size, but the converse has been fully demonstrated. A maniac at Paris suffered a considerable wasting of certain cerebral organs; the cranium in course of time subsided so remarkably as wholly to alter the outward form of the head. The agency by which such processes are carried on is familiar to every one acquainted with animal physiology. Bone, like all organized animal matter, is in a constant state of waste and re-

pair, the absorbent vessels continually carrying off effete matter, the nutrient vessels as continually bringing a fresh supply. Further illustration must be needless.

*Question 4.*—"Can any Phrenologist venture to pronounce, with any certainty of success, on the character of a head submitted to the touch in the dark?"

This involves two considerations, the perception of development by touch alone, and the estimate of the character resulting from the organs developed. On the perception by touch alone; this must depend greatly on the special power possessed by the person examining. If qualified by practice to examine, and possessed of accurate and discriminating touch, I have no doubt whatever that such a one could with perfect accuracy pronounce on development even unaided by sight; though why an imperfect mode of examination should ever be resorted to, when a more perfect one is attainable, I am unable to conceive. On the capability of pronouncing, from such examination, on characters, more is to be said. Character results not from mere existence of certain prominent faculties, but from the combined and reciprocal influence of the whole assemblage. To judge of the mere existence or the relative development of organs, is a very humble exercise of perceptive powers; to infer from the organization the prevailing character of the person endued with it, requires a profound exercise of the reasoning faculties: a faculty of observing form and magnitude will suffice for the former, the soundest ratiocination is requisite for the latter. An ordinary Phrenologist endued with power to judge of size and form, by the sense of touch, may, even in the dark, pronounce with tolerable accuracy on special development; it would require an accomplished and acute Phrenologist to pronounce on the resulting character with all the aid that vision can supply.

*Question 5.*—"Is there an organ of Imagination? Is that one organ, or are there various organs, according to various tastes for music, sculpture, painting, &c.?"

For such queries the simplest answer would be to refer to any elementary treatise on the science, where the several organs and faculties will be found specifically described ; it may be replied, however, that there is an organ which may be considered *αἰθερία*, the organ of Imagination, although the Phrenologist does not so denominate it. In his vocabulary it is called "Ideality." It is the organ of Poetic Genius, and is modified in its prevailing tendencies by the co-existent faculties. Combined with Language it creates the poet ; with Form and Colour, the imaginative painter ; with Music, the ardent and impressive composer. In the various arts derived from faculties directly subservient, creative powers may be evinced to which the term Imagination may be loosely applied. These powers do not result from the phrenological organ of Ideality : this organ delights in grouping ideas derived from all the other in fanciful and visionary combinations ; it creates new worlds,—peoples them with new existences, all derived from the materials of ordinary life, but combined so as to outstrip reality. I know not that I can answer this question more distinctly.

*Question 6.*—"Are the elevations of the cranium perceptible in children ?"

Certainly ; though, from the immature state of the brain, the manifestations connected with organization are in them less determinate ; still, even in infants, organization and sentiment, or passion, will be found to correspond.

*Question 7.*—"If a head should be submitted to a Phrenologist in the dark, will he answer any specific question concerning the character of the individual submitted to him, without indulging in any vague generalities, which may in some way comprehend almost every variety of human character ?"

Perhaps this is already sufficiently answered in the reply to question 4 ; I must, however, repeat my opinion, that I can see no object to be served by mere palpable observation,



unaided by sight. As a mode of examination, it is less perfect than when two senses are allowed to act; while, as a test of the Phrenologist's precision, it can prove nothing beyond the acumen of the person so exhibiting his skill. A failure in such case would be no slur on the science, as it might proceed solely from the incompetency of the person making the examination. Were an enlightened Phrenologist of sound reasoning power to condescend so far as to exhibit this test of his practical skill, I have no doubt that he could, with much accuracy, both state the actual developments and pronounce on the resulting character; but I must repeat, that to do so under such disadvantages would require a combination of talents far exceeding that of ordinary minds. In my mind, however, all such trials would be derogatory to both parties; it might become the Phrenologist so to display his tact and discernment, if his object were to mystify instead of elucidate, to astonish instead of improve, to apply his knowledge so as to excite wonder and catch applause, by keeping the principles of his art secret while displaying the results, instead of, as he has uniformly done, communicating freely the principles themselves for the instruction and benefit of mankind. Phrenology deals in no sleight-of-hand, no legerdemain tricks; it explores natural truths, reducing them to fixed principles. By the laws of philosophizing alone, can these be confirmed or disproved; if the alleged facts on which it is founded be not true, let it be at once suppressed by demonstrating their falsity; if its inferences be unsound, let this be shown, and its claim to the dignity of a science in consequence disallowed; but let it not be assailed by objections which have no tendency to invalidate its principles, nor subjected to tests which can never establish the negative for which they are designed.

## ARTICLE VII.

## COMPARATIVE PHRENOLOGY.—SIZE AND ACTIVITY.

WE have been favoured with a copy of the following correspondence betwixt Mr Leadbetter, Secretary of the Phrenological Society of Glasgow, and Dr Spurzheim.

“ Glasgow, 7th May, 1825.

“ To Dr Spurzheim.

“ SIR,—A society having been instituted here, some months ago, for the cultivation and advancement of Phrenology, it has held regular meetings, at each of which an essay on some branch of the science has been contributed and read by the members in succession, and these generally give rise to discussion in which the conflict of opinions usually terminates in a stronger belief of its truth and importance. At the last meeting of the society an essay was read by one of its members, a medical gentleman, on comparative anatomy, as illustrative of phrenological doctrines. In that essay he confines himself to the organ of Destructiveness, as developed in the dog, hare, horse, cow, goat, badger, of which he exhibited skeleton-heads; but some difficulties having occurred as to the mode of ascertaining the relative size of one organ in one species to the same organ in another species of animals, it was agreed to communicate the matter to you, and to request the favour of your opinion before you returned to France. I cannot do better than quote the words of the essayist in a letter to me as secretary of the society, as embracing the points for your consideration.

“ ‘ In estimating the size of organs in the lower animals a difficulty occurs. In measuring the size of Destructiveness in a horse, for instance, how is that organ ascertained to be less than it exists in the dog? Is the size of that organ in the horse less in proportion to the size of the whole brain in that animal, than the size of the same organ in the dog? If it is so, how can the fact be proved? Is it evident to the eye? Then it must be capable of measurement. How is such a measurement to be conducted? If the determination of the size of organs in the lower animals depends upon some other principle than the relation which these organs bear to the bulk of the whole brain, what is that principle, and how is it applied? In other words, there must be some standard to which you apply the measurement of every organ as possessed by every animal, and in proportion as the measurement falls above or below the standard, you pronounce the organ great or small. But each species must have a standard for itself. You cannot estimate the absolute measurement of a horse’s brain by the same standard you estimate the

" absolute measurement of a mouse's. There must be some relative standard to which you refer on determining that the horse has such or such an organ small which the mouse has large ; what is the relative standard, and how is it ascertained ?"

" Your works show the extent of your information on this branch of Phrenology, and this would perhaps afford an apology for troubling you with this communication ; but knowing the interest you take in every thing relating to this science of mind, a science to which your name will be indissolubly connected, it were unnecessary to suppose any formal introduction to you or apology necessary.

I am, Sir, &c.

" JOHN LEADBETTER."

ANSWER.

" *Paris, the 10th June, 1825.*

" To John Leadbetter, Esq., Secretary to the Phrenological Society in Glasgow.

" SIR,—I had left London before the letter you did me the honour to send arrived. It was delivered to me by a private opportunity, and this explains my tardy answer. In reply to it I confine myself to say, that in my publications (see Phrenology, 3d edition, p. 99,) and in my Lectures (see Lancet, April 29, 1825, p. 71, passage, " I come now,—in this way,") I state that the size alone of the organs is sufficient to discover the nature of their functions ; but that size does not explain the different degrees of activity of the organs, and that, therefore, Phrenologists cannot compare the same organ in different species of animals, nor even in different individuals of the same species, and that they must judge of each individual for himself, his larger organs showing more activity and the smaller ones less of it. There is a larger quantity of brain above the ear in carnivorous than in herbivorous animals ; but Destructiveness is not proportionate to the absolute size of the organ in different species of carnivorous animals ; even in a given species, man for instance, Destructiveness will not act in proportion to the development of the organ in itself, but in each individual the organ of Destructiveness will be inclined to act in the proportion of its size to that of the other organs.

" I am, Sir,

" Yours respectfully,

" SPURZHEIM."

The following is the extract from Dr Spurzheim's Phrenology, referred to in his letter :—

" From the preceding considerations it follows, that the size of the cerebral parts is compared with very energetic actions, and with determinate characters, in order to discover their functions

“ as the organs of the mind. All functions, however, differ not only in quality, but also in quantity, and there are, undoubtedly, several organic conditions which contribute to bestow energy and to modify them individually. The size of the organs is only the most easily observed condition. The reader must therefore remember, that, in endeavouring to discover the organs of the mind, in other words, to determine the nature of the functions of the cerebral masses, their size suffices. The organic constitution, or the temperament of the cerebral organs, is another very important condition to their natural energy, and Dr Gall and I attend to it also as much as possible ; but it is more difficult to observe modifications here, than in size and configuration. They are, therefore, mistaken who object that we neglect the organic constitution of the cerebral parts, since it is in fact a leading point with us, that every fundamental faculty must be compared with its appropriate organ, not in individuals of different kinds, not even in different individuals of the same species, but in the same individual. If we examine the different degrees of activity of the cerebral organs, it is necessary to consider not only their size and organic constitution, but also the exercise every faculty has undergone, and the mutual influence of the whole. These considerations, however, do not come within the sphere of physiology, but belong to the practical part of Phrenology.”

The paper in the *Lancet* is to the following effect:—

“ I come now to another mode which we have recourse to for ascertaining the functions of the several parts, namely, the size. Here I must request you to attend to the distinction between the means we employ to ascertain the nature of the cerebral functions, and the causes which produce the different degrees of activity of the primitive functions. I repeat, that it is an essential thing in Phrenology to understand these two sorts of ideas ; for if any man confounds them he can never become a good practical Phrenologist. We employ the size of the cerebral parts as means to ascertain the nature of their functions ; but different degrees of activity cannot be measured by the size alone. A muscle is destined to voluntary motion, and we may observe the muscles when in action ; but do the different degrees of voluntary motion depend upon the size of the muscle alone ? Can we be satisfied with saying that ? If this were true, we should find that the large muscles have more strength than the little ones, and that the large are more active than the small ; but daily experience teaches us the contrary. The same may be said of the brain ; the size is sufficient to determine the nature of the function of the brain, but the size is not the only condition which contributes to the activity of the brain. The study of determining the nature of a function is more easy than it is to determine the degree of activity of a function. We speak first of the nature and then of the degree of activity of a function ; and the second is more difficult than the first. Bodily constitution, exercise of the individual parts destined to cer-

"tain offices, will produce a greater degree of activity in them : we see this every day. We must also consider the mutual influence of the powers ; one power is excited by another, and one part prevented from performing its office by injury done to another. Every one who practises Phrenology is too much inclined to measure the different degrees of activity by the size alone, and I, therefore, never forget to insist so much on its accuracy in my lectures ; hence, I hope you will not impute to me errors committed in this way."

The essayist referred to in the correspondence, we are informed, "measured, with the callipers, the breadth over Destructiveness, from the highest part of the skull to its opposite on the base, which, says he, I find in my specimen to be a little before the foramen magnum ; and for the length I inserted a scale through the foramen magnum to the most anterior part of the skull, which I found generally to be the crebriform plate of the ethmoid bone. Thus I had the length, breadth, and depth of the brain."

The difficulty which appears to have been experienced in this case may be removed by a brief explanation. Every organ, *ceteris paribus*, acts with a degree of energy proportioned to its size ; to ascertain the practical effect of Destructiveness, therefore, in any individual, the size of that organ in relation to the *other organs* in his brain must be determined. Many persons inquire about a standard of size for each organ, by means of which they may predicate its *manifestations* without attending to the influence of the *other organs* with which it is combined ; but the principle, that every organ acts with a degree of energy proportioned to its size, precludes the possibility of such a standard existing ; for example, suppose that in each of two men Destructiveness is equal to 9, but that in one of them Benevolence, Cautiousness, and Reflection, are equal to 12, and in the other only to 6, it is obvious, that if the *latter organs* as well as the former act with energy proportioned to their size, the manifestations of Destructiveness in the first individual will be subordinate to those of the moral and intellectual faculties, while, on the same principle, they will be predominant in the second. In

“ as the organs of the mind. All functions, however, differ not only in quality, but also in quantity, and there are, undoubtedly, several organic conditions which contribute to bestow energy and to modify them individually. The size of the organs is only the most easily observed condition. The reader must therefore remember, that, in endeavouring to discover the organs of the mind, in other words, to determine the nature of the functions of the cerebral masses, their size suffices. The organic constitution, or the temperament of the cerebral organs, is another very important condition to their natural energy, and Dr Gall and I attend to it also as much as possible ; but it is more difficult to observe modifications here, than in size and configuration. They are, therefore, mistaken who object that we neglect the organic constitution of the cerebral parts, since it is in fact a leading point with us, that every fundamental faculty must be compared with its appropriate organ, not in individuals of different kinds, not even in different individuals of the same species, but in the same individual. If we examine the different degrees of activity of the cerebral organs, it is necessary to consider not only their size and organic constitution, but also the exercise every faculty has undergone, and the mutual influence of the whole. These considerations, however, do not come within the sphere of physiology, but belong to the practical part of Phrenology.”

The paper in the *Lancet* is to the following effect :—

“ I come now to another mode which we have recourse to for ascertaining the functions of the several parts, namely, the size. Here I must request you to attend to the distinction between the means we employ to ascertain the nature of the cerebral functions, and the causes which produce the different degrees of activity of the primitive functions. I repeat, that it is an essential thing in Phrenology to understand these two sorts of ideas ; for if any man confounds them he can never become a good practical Phrenologist. We employ the size of the cerebral parts as means to ascertain the nature of their functions ; but different degrees of activity cannot be measured by the size alone. A muscle is destined to voluntary motion, and we may observe the muscles when in action ; but do the different degrees of voluntary motion depend upon the size of the muscle alone ? Can we be satisfied with saying that ? If this were true, we should find that the large muscles have more strength than the little ones, and that the large are more active than the small ; but daily experience teaches us the contrary. The same may be said of the brain ; the size is sufficient to determine the nature of the function of the brain, but the size is not the only condition which contributes to the activity of the brain. The study of determining the nature of a function is more easy than it is to determine the degree of activity of a function. We speak first of the nature and then of the degree of activity of a function ; and the second is more difficult than the first. Bodily constitution, exercise of the individual parts destined to cer-

"tain offices, will produce a greater degree of activity in them : we see this every day. We must also consider the mutual influence of the powers ; one power is excited by another, and one part prevented from performing its office by injury done to another. Every one who practises Phrenology is too much inclined to measure the different degrees of activity by the size alone, and I, therefore, never forget to insist so much on its accuracy in my lectures ; hence, I hope you will not impute to me errors committed in this way."

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comparative Phrenology again, the seat and functions of each organ must be ascertained in *every species of animal*, by comparing the manifestations of its powers with the size of particular parts of its brain, as is done in the case of man : With a view to determine the disposition of each individual animal, the relative size of its different organs ought to be compared. The brain differs in form and the arrangement of its parts in every species ; and because in man, and in the dog, and carnivorous animals in general, Destructiveness is discovered by observation to lie above the meatus auditorius, it does not follow that the portion of brain lying above the meatus in animals of a *different species*, which are *not* carnivorous, must have the same functions. To discover the propensities connected with different parts of the brain, in the sheep for example, a series of observations on it must be instituted. After the functions of the different cerebral parts are thus discovered in each species, comparisons between the species may be instituted, and sound conclusions deduced, but not before.

Dr Spurzheim remarks, that " every one who practises Phrenology is too much inclined to measure the different degrees of activity by the size alone : " this is a serious error. In this Journal, vol. I. p. 297, and in Mr Combe's Elements and System of Phrenology, the distinction between power and activity of mind is explained, and the doctrine laid down, that size in the organs is an index of power alone. Activity is not in proportion to size, and no external sign of it is known. The brain may be moderate in size, but if very active, the mental faculties may be highly fertile and vivacious. These qualities are frequently mistaken for power, although they are very different. Thomas Moore's brain is rather below than above an average size, but its activity is great ; and although no one can dispute that he is distinguished for genius of a high order, depending on activity, and a particular combination of organs, yet, in comparing his productions with those of Shakspeare and Milton, in whom great



activity and great size appear to have been combined, it is impossible not to feel his lightness as very distinguishable from their strength and depth.

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## ARTICLE VIII.

ON THE PHRENOLOGICAL CAUSES OF THE DIFFERENT DEGREES OF LIBERTY ENJOYED BY DIFFERENT NATIONS.

### PART II.

*Causes of the INDEPENDENCE as distinguished from the LIBERTY of Nations.*

IN the former part of this essay I endeavoured to state and to illustrate the general principle, that nations are free, or, at least, susceptible of freedom, only as they possess the requisite endowment of the sentiments and the intellect, and that in every case free institutions are the effects, and not the causes of liberty.

Without farther recapitulation I proceed to lay down the following proposition,—*That no nation which has long been enslaved can suddenly become free, and that such a phenomenon is without example in the history of the world.* In illustrating this proposition it is necessary carefully to separate two things which, though essentially different, have often been confounded, I mean the *independence*, or freedom from a foreign yoke or influence, as contradistinguished from the *liberty* of a nation. From not attending to this distinction, nations have been supposed to become free when they have only become independent; and on this account it seems necessary that we should endeavour to investigate the phrenological causes which produce the one and the other.

The first requisite then, which would appear indispensable to produce independence, is, *a certain general cerebral size*;

without a considerable size in the brain, a nation can never maintain its independence, but, *ceteris paribus*, must inevitably fall before a nation more highly endowed in this respect. Hence, though the relative proportion of the organs in the British and Hindoo head had been similar, and only the size been different, it is clear; on phrenological principles, that the Hindoos, like the house of Saul, would have waxed weaker and weaker, while the British, like the house of David, would have waxed stronger and stronger. The superiority of the British in the organs of sentiment and intellect has no doubt accelerated the subjection of the Hindoos; but though their superiority had been in size alone, the result would in the end have been the same; and still we might have witnessed the extraordinary spectacle of 40,000 Europeans maintaining an easy and a peaceable sway over 100,000,000 of Asiatics. It is evident, however, that relative, not absolute size is here supposed. The same Hindoos, when opposed to a people not better endowed in this respect than themselves, might have asserted that independence which they were unable to maintain against the superior cerebral size of the British. Relative size then being supposed, we have next to inquire into the combination of the primitive faculties which would give the desire to possess, and the capacity to maintain independence.

*Self-esteem* is, I apprehend, the chief element in the combination which inspires the love of independence; it is one of those faculties which cannot brook the lordly sway of a master; it produces the love of power, and therefore it cannot endure power in another when directed against itself; it naturally hates control, and prompts to resistance. *Self-esteem*, however, only gives the desire; but to the actual acquisition and possession of independence, *Combativeness*, *Destructiveness*, *Firmness*, and a good endowment of the knowing faculties, seem to be necessary; these faculties being, so to speak, the instruments which *Self-esteem* employs to obtain its object. Without *Combativeness*, *Destructiveness*, and an

adequate endowment of *Firmness*, a nation will be timid, fearful, and irresolute ; they will be deficient in that courage and determination which these faculties inspire, and without which they will oppose a feeble resistance to an invading enemy. *Individuality* and the other knowing faculties are requisite for giving that power of observation and that capacity for arrangement, which are necessary in military operations, without some proficiency in which a nation would hold its independence by a very slender tenure.

But the combination we have now been considering is not, I apprehend, the only one which will produce independence ; at least it is susceptible of modification ; so that a nation with *Self-esteem* comparatively moderate, but with *Love of Approbation* decidedly large, will also seek independence. This faculty is of the same engrossing character as *Self-esteem* ; and as two proud men, so two vain men, mutually repel each other like similar poles of a magnet. This element of opposition, which is common to both faculties, seems to be the principle which in both produces the desire of independence, and the hatred of every rival. *Love of Approbation* is but another name for ambition, and the first object of an ambitious people is to be independent of all others, and to exalt the glory of their own country beyond that of every other. To a people so constituted, nothing can be so galling as national servitude. To be obliged to swell the ranks of the armies of their masters, and to be denied all share in the glory which results from victories and conquests, while that glory is usurped by another, is to rob them of that which *Love of Approbation* prizes above life itself, and must stimulate them to make every effort to throw off the yoke which thus galls and afflicts them. In a word, let us only imagine the feelings of the French, if their beloved France were converted into a province of the British empire.

In treating of the independence as opposed to the liberty of nations, I must at present assume, that while a full endowment of the sentiments and intellect is necessary to the

attainment of the one, they are not necessary to the attainment of the other, and therefore I suppose them in the latter case to be possessed only in a moderate degree. Assuming this to be the fact, the next circumstance which would seem to increase or retard the acquisition of independence, is the degree in which a nation possesses the faculty of *Secretiveness*. It is essential to the attainment both of independence and of liberty, that the people should combine. It is too evident to require illustration, that without an united effort, no national object can be attained, and far less so great and important an object as national independence. But the power of combination in a people where the sentiments are deficient, is increased or diminished according to their development of *Secretiveness*. Large *Secretiveness*, combined with deficient *Conscientiousness*, naturally inspires distrust, and leads every man to suspect his neighbour. While every one is conscious to himself of sinister motives and purposes, and cannot know, or at least can know only with great difficulty, what are the real objects of others, suspicion and want of confidence are generated, and the power of combination is proportionably diminished. Where, on the contrary, *Secretiveness* is moderate, and *Love of Approbation* large, there is no concealment, because the power to conceal is deficient. Such a people, therefore, will, *ceteris paribus*, act right, because their wrong acting will be immediately discovered, and thus their *Love of Approbation* will, to a certain degree, produce effects similar to those which result from *Conscientiousness*. This openness of character is favourable to a general union or association, not only because each knows the worst of the other, but because the worst aberrations from right conduct are immediately detected, and receive their punishment in a wounded *Love of Approbation*. It may be objected to this theory, that as secrecy is of the utmost importance in a general confederacy, where its success depends not on the union of a few, but of the great body of the people, so a large endowment of the faculty of *Secretiveness* would seem not only not to

be disadvantageous, but to be positively and almost indispensably necessary. And, no doubt, this might be the case if the confederacy were once formed ; but the point we are now considering is not how the people are to act when once they are united, but how the union itself is to be accomplished. It is premature to settle the operations of a campaign till the army is embodied, or while it is still doubtful whether it is possible to raise an army at all. Various, and perhaps insurmountable obstacles may arise to the successful prosecution of the war after the troops are collected, but still the first and most indispensable requisite is the troops themselves ;—and, therefore, though a people may not after all succeed in the objects for the attainment of which they have united, yet their actual union is the first step, and whatever retards this first and most indispensable movement, must more than any thing else retard the great object which we suppose the people to have in view.

But though *Secretiveness* may thus, according to the degree in which it is possessed, either hinder or facilitate that union which we have seen to be necessary, the great springs to which I conceive independence must owe its rise are either *Self-esteem* or *Love of Approbation*, or both. But the characteristic nature of the independence, when actually obtained, will be different according as it springs from the one of these faculties or the other ; and it may be worth while to state what these characteristic differences are. The people then, who have recovered their independence in consequence of large *Self-esteem*, will be prone to internal turbulence and rebellion, while the other will be comparatively tame and submissive. We have already seen that *Self-esteem* naturally hates control, and that it cannot endure power when directed against itself, from whatsoever quarter that power may come. It may be admitted, indeed, that a less degree of oppression, exercised by a foreign power, may excite a rebellion, than the same degree exercised by a sovereign of their own, because, in the former case, *Love of Approbation* is

equally wounded with *Self-esteem*; while, in the latter case, *Love of Approbation* is less injured, because their glory as a nation may remain unimpaired. Still, however, whether the yoke of oppression has been wreathed round their necks by a foreign or domestic ruler, they will not tamely submit to it; and they will be prone to have recourse to arms for revenge, or, at all events, will deeply hate the tyranny which they may, for a time, be compelled to endure. Not so, however, with a nation whose *Self-esteem* is moderate, and whose *Love of Approbation* is large. They will feel, in a much more imperfect degree, that exercise of power which was intolerable to the other. Let their vanity be gratified, and their rulers may trample under foot every right and every privilege which once they may have possessed. They may, indeed, rise against a sovereign who should tarnish the lustre of their national glory, or bring disgrace upon their arms; but if he maintains these pure and unsullied, he may tell them they are free, while at the same moment he treats them as slaves. They possess not that feeling of personal dignity which large *Self-esteem* inspires, and which instinctively repels every attempt to debase and degrade them in their own estimation; and, therefore, when this feeling is deficient, a people will, *ceteris paribus*, tamely endure a degree of oppression, which a nation differently constituted never would submit to. I may afterwards have occasion to illustrate these remarks by a comparison of the French and English character. Shakspeare seems to have recognised the difference between the two nations in this respect, and has beautifully portrayed the natural language of *Self-esteem*, when, in answer to the demand of the dauphin of France,—

“On what submissive message art thou sent?”

Sir William Lucy replies,—

“Submission, Dauphin! 'tis a mere *French* word;

“We English warriors wot not what it means.”

I have so often, in the former part of this essay, stated, at least in general terms, the combination of the primitive facul-

ties, which I conceive to be necessary to the attainment of liberty, and further, *why* it is that that combination is necessary, that I shall now do little more than enumerate the faculties of which the combination is made up. And, in the first place, all those faculties which we have seen to be necessary to the acquisition of independence, are all necessary to the acquisition of liberty, and I need not, therefore, repeat them. But as we excluded from that combination all the higher sentiments, and only supposed the presence of the lower sentiments and propensities, which produce a selfish as opposed to a generous and disinterested character, and as a generous and disinterested regard to the public weal is implied in the very supposition of liberty, we must add, as indispensable to the attainment of it, all the higher sentiments, and particularly those of *Conscientiousness* and *Benevolence*. When along with these there is also an ample endowment of *Comparison* and *Causality*, together with a full endowment of *Cautiousness* and *Secretiveness*, a nation may then be said to be possessed of the whole natural elements which fit them both for the acquisition and enjoyment of liberty. And, indeed, we may go farther, and assert, that, in the pursuit and possession of this noblest of human objects, there is scope afforded for the exercise of every faculty of the mind of man. If, in the accomplishment of those works of genius, which a Milton or a Shakspeare have transmitted to their admiring countrymen, we perceive traces of an ample possession of all the faculties of our common nature, it is not surely too much to assume, that to the accomplishment of the great and arduous work of liberty, the whole propensities, sentiments, and intellect, should be required to exert their combined and harmonious operation.

In comparing, then, independence with liberty, we may safely predicate, that a people, with a development susceptible of liberty, will more certainly succeed in obtaining it, than a nation, with a development capable of obtaining independence, will succeed in acquiring that independence. In the first case there is a union and a combination of the whole

three orders of faculties, (and "a threefold cord is not quickly broken,") while in the latter case we only supposed the existence of the lower propensities with the sentiments of *Self-esteem* and *Love of Approbation*. In truth, when all the three orders of faculties are combined in the attainment of one great object, there is a power and a force which is irresistible, which will rise superior to all circumstances and opposition; and, therefore, a nation capable of freedom will be free, unless the opposing physical force is absolutely overwhelming. Circumstances exert a feeble influence in the one case, while they exert a powerful influence in the other, and they assert this influence in the last case because the uniting or combining principle is weak. Where *Benevolence* and *Conscientiousness* are deficient, the people have an internal feeling of mutual distrust and want of confidence. They may be all suffering oppression; but each conscious of his own selfishness, and fearing lest the power which must necessarily be confided to those who would free them from this oppression, may in all probability be abused, and finally turned against themselves,

"It makes them rather bear those ills they have,

"Than fly to others that they know not of,—

"Thus conscience does make cowards of them all."

The circumstances which may give occasion to the assertion of independence are as various as the varying events of human life. Some new or extraordinary act of oppression may rouse the people to revenge, or the sufferings induced by some great and sudden natural calamity may so irritate their minds, that they may suddenly break their bonds, and inflict exemplary vengeance on their rulers and oppressors. The circumstance, however, which would most of all appear influential, would be the rise of some individual with a large cerebral endowment indicating great force of character, and who, availing himself of the national calamities, might, from his own native energy of mind, influence and command and call forth the energies of the people, and thus, as Bruce did at Bannockburn, establish their independence in a day. But though it may thus be more difficult to ascer-



tain, in every case, the causes which lead to independence, because there is greater scope afforded to the effects of modifying circumstances, we are not to suppose that nature is less constant and regular in her operations, than in the case of a nation struggling for its liberties, though in the one case we are less able, because less informed, to predicate the result than in the other. What is true of individuals is true of nations. We require to know very little of modifying circumstances in predicating what would be the manifestations from the development of a Bellingham on the one hand, and from a development like that of the Rev. Mr M—— on the other ; while, with regard to a third class, where the propensities, sentiments, and intellect are more *in equilibrio*, we could not venture a step without the fullest information of the whole range of the modifying causes to which the individual had been exposed.

Though a people, therefore, may be capable of independence, they will not necessarily attain it as a nation capable of liberty will attain freedom. The former being thus powerfully influenced by circumstances, when these become favourable, they may suddenly become independent, while no nation will or can suddenly become free. If they have the power and the capacity of being free, why were they not free before, if mere circumstances oppose but a feeble resistance to their being so? We may fix a year or a day in which it may be said of a people, that they became independent ; but we never can say of liberty that the people were slaves yesterday, and that they are free to-day. In short, we come to the conclusion, that freedom is of slow, and silent, and gradual growth. It must pass through the successive stages of infancy and youth ere it reaches the maturity of manhood, and long before the people have, so to speak, committed the first overt act of freedom in the establishment of free institutions, there has been a silent, and perhaps unnoticed progress which, though unseen, has been felt, and the last step is only the termination of a journey which commenced at a period

which is now unknown, and has continued to advance during the lapse of ages and of centuries. I know of no reign in the history of England in which it may be said, that the people of England became free, and before the commencement of which they were not free. And what is thus true of England, we shall afterwards find to be true of every other nation of whom it may justly be said, that they are free.

And here I cannot help observing, that if these remarks are well founded, how impressive is the lesson which they teach ! How surely is liberty and every other blessing to be found in the path of virtue ! It is not merely to be found ; virtue will ensure and even *command* success ; and wo to those who encounter the fearful odds which a nation capable of freedom can bring against those who should attempt to rob them of it ! Even though deficient, as compared with their enemies, in the mere animal propensities of *Combative-ness* and *Destructiveness*, nay, though they should even be deficient in general cerebral size, there is yet a power in the sentiments and intellect which is truly irresistible, before which all opposition must wither and fade away, and which will finally enable them to triumph over every obstacle which is not absolutely and positively insurmountable. But a people merely fighting for their independence have no such certainty of success. The attacking and resisting forces are, so to speak, equal. It is the *Combativeness*, *Destructiveness*, *Acquisitiveness*, *Self-esteem*, and *Love of Approbation*, of the invaders arrayed against the same combination of faculties in the invaded ; and though, perhaps, the latter may fight under the additional influence of *Amativeness*, *Philoprogenitiveness*, and *Adhesiveness*, from which spring the social affections, and the *amor patriæ*, yet even this increased strength is often more than counterbalanced by the increased activity of the propensities and sentiments in the invaders, from the mere circumstance of their being the attacking and not the defending army. There is an additional confidence and impetus thus given, and which more than any thing else was the cause of the vic-

tories of Pharsalia and Philippi. It is only in the case of a war between the propensities, that the event is more or less uncertain, and in which fortune seems to suspend aloft her doubtful scales ; but her power and her influence cease when the propensities are arrayed against the sentiments and the intellect. There are no chances in this war. A nation fighting for independence may be conquered ; but a people struggling for their liberty, though they be exterminated, never can be subdued. The loss of independence, as it lacerates *Self-esteem* and *Love of Approbation*, will be *felt*, and exactly according to the degree in which they are possessed will it be *severely* felt ; still it is a loss which may be borne ; but the loss of liberty lacerates every feeling of the soul. To those who have once tasted of its sweets, and who know how to value them, the loss of liberty is the loss of every thing which makes life valuable, and death is then welcomed, not as a foe, but as a friend.

In proceeding to the illustration of the principles which I have thus imperfectly endeavoured to state and to explain, I feel oppressed by the number of the examples which might be adduced to establish them ; for I might appeal to the whole range of history for their truth. My selections, therefore, must be few, and the statement of them brief. The first class of cases, then, to which I shall shortly advert, are those in regard to which it may be said of a people that they are independent, but not free ; and the first attack, if I may so express myself, which I make against the liberties of nations, is a denial of the existence of freedom in any one of all the states or kingdoms of the ancient world. We have heard so much of the boasted liberties of Greece and Rome, as contradistinguished from the other nations of antiquity, that, if we can prove that they had no just pretensions to freedom, we may be permitted to assume the non-existence of liberty in every other.

If *Conscientiousness* and *Benevolence* are essential to the acquisition and enjoyment of liberty, it should seem no diffi-

cult matter to prove, that the Greeks and Romans were eminently deficient in the possession of these faculties, and of consequence incapable of freedom. No one, I think, can rise from the perusal of an unvarnished history of these nations, without that deep depression which the record of their crimes and their atrocities must produce upon his mind, while he has searched in vain for almost a single trace of justice or of benevolence. For myself I have often experienced a degree of pain and oppression in the perusal of ancient history, from which I was glad to escape by endeavouring to forget that such things were. There are indeed bright examples of patriotism and self-devotion, and there are those noble deeds of arms which are associated in our minds with the names of Marathon and Platea; but I am not aware that all and every one of these may not be referred to a highly-excited *Love of Approbation* and *Self-esteem*, or that these faculties may not have nerved the arms which wrought those deeds which we admire. Phrenology teaches us, that all these manifestations can be exhibited without implying, at the same time, the predominance of *Benevolence* and *Conscientiousness*; and if these higher sentiments were in reality possessed by the Greeks and Romans only in a moderate degree, their brightest examples of patriotism and valour must be stripped of more than half their glory, and they must consent to take their rank only as a more dignified class of banditti, because, exhibiting on a greater scale those virtues, if such they can be called, which have often equally distinguished these enemies of established government and social order.

Beginning with the Greeks, and selecting the Athenians as, perhaps, on the whole, affording the best specimen of the virtues and vices of that distinguished people, let us inquire into the foundation of these eulogiums on their liberty which have passed from generation to generation, and the existence of which, it would seem, we are as little entitled to question as were the schoolmen to deny the truth or the authority of the Aristotelian philosophy. It is impossible, however, to es-

tablish, by a full induction of facts, that the Athenians were not free, because that would be to write the history of their country; nor do I apprehend this to be necessary. There are traits in the character of a people equally as in the character of an individual, which can leave us at no loss to determine what that character truly is. Without inquiring then into the accusation brought against them by Mr Mitford,—“that the security of property in Athens was less than in the most arbitrary of the oriental governments,” or ask with Isocrates and Xenophon, “how it was possible that such wretches, (that is the term,) should administer public affairs with wisdom,” “while he who could best flatter and deceive them obtained most of their confidence, and that with such qualifications the turbulent, licentious, and dissolute, in a word, the orator who most resembled his audience, commonly prevailed in the assembly?” Nor shall we advert to the dreadful cruelties inflicted on the Scioneans and Melians, where all the males above the age of puberty were inhumanly massacred, and the women and children dragged into perpetual servitude. I shall pass from the consideration of all these, and confine myself to a rapid sketch of the treatment which the most illustrious of the citizens of Athens received at the hands of their ungrateful countrymen, exhibiting, as it does, a degree of injustice and tyranny which has rarely, if ever, been equalled by the most arbitrary despot.

Miltiades, the hero of Marathon, was falsely accused of being corrupted by a Persian bribe, was fined in the sum of fifty talents, which, being unable to pay, he was thrown into prison, where he soon died of his wounds. Cimon, one of the most virtuous of the citizens of Athens, and one of the most successful of her generals, was banished. Alcibiades, after a series of the most splendid victories, was accused and disgraced; “and the same man,” observes Dr Gillies, “whom, a few months before, they found it impossible sufficiently to reward, was actually exposed to the rage of disappointment and the fury of revenge.” Themistocles, the greatest of the naval commanders of Athens, and who annihilated the Persian fleet at Salamis, was, under the influence of Spartan bribery and intrigues, accused, sentenced to perpetual banishment, and died in

exile. Pericles, the greatest of her statesmen, and one of the most generous of her patriots, escaped with the greatest difficulty from the rage of popular frenzy. Timotheus and Iphicrates were both tried capitally, and though they were saved from death by an expedient employed by the former, a fine was imposed, which no Athenian citizen in that age was in a condition to pay; "a severity," observes the historian, "which drove into banishment those able and illustrious commanders." Xenophon, not more distinguished for his military talents and successes, than for the "undeviating virtue," "erect probity," and "diffusive benevolence," which characterizes the scholar, who most of all resembled his great master Socrates, was banished by the Athenians, and "was compelled, in the decline of life, to seek refuge in the corrupt and licentious city of Corinth." Demosthenes, whose unrivalled powers were, during his whole life, consecrated to the service of his country, shared the same fate. And Socrates was put to death for no other reason than that he was the greatest, the wisest, and the most virtuous of all the philosophers of antiquity. Though the death of Socrates must be considered as the consummation of their iniquity, while it stamps with indelible disgrace the people who were guilty of it, and far exceeds in atrocity their conduct to Aristides, I must be permitted to allude to the causes, and to the law, in consequence of which he who was surnamed, by way of eminence, "the Just," was banished from his country. I observe then, that the very appellation which thus distinguished Aristides is to my mind the strongest evidence which could be adduced of the deficient *Conscientiousness* of the Athenians. Appellations of distinction are confessedly given, because the distinctive quality is of rare and uncommon occurrence. We speak of the strength of a Samson only because he was unequalled in the possession of his extraordinary powers; for if all the human race had been equally distinguished, his name had never been transmitted to posterity. And if the Athenians had been as remarkable for their jus-

tice as for their courage, we would never have heard of Aristides, or at least his name would not have been associated with the epithet of Just, for the same reason that we hear of none of the Athenian generals who were surnamed the "Brave." I am persuaded there are at this moment hundreds and thousands of the inhabitants of Britain who merit equally with Aristides this honourable title, but who do not on that account receive it; because, happily with us, *Conscientiousness* is not of such rare occurrence as at Athens;—or, if this statement should be disputed, I am sure, at all events, that in this country no one would be *punished* for his justice; for it is the eternal disgrace of the Athenians that they banished Aristides for his *justice* as they put to death Socrates for his *virtue*. "At Athens," says Dr Gillies, "even virtue was proscribed when it seemed to endanger the public freedom; and only four years after the battle of Marathon, in which he had displayed equal valour and wisdom, Aristides, the justest and most respectable of the Greeks, became the victim of popular jealousy,—an example of cruel rigour which will for ever brand the spirit of democratical policy."

And what then are we to think of that freedom, the preservation of which required, or was thought to require, the proscription even of virtue itself? Or how can that people be called free, who, almost without exception, successively doomed the wisest and the best of their citizens to disgrace, to banishment, and to death? Ingratitude implies the absence of *Benevolence* and *Conscientiousness*; and we have proved that the Athenians were eminently ungrateful. Is it any answer to this accusation, or is it any defence of these atrocities, that they were the acts of the people at large, and not of a single individual, to whom we gratuitously give the name of despot, as if despotism ceased to be such, because, by an arithmetical process, we have obtained six thousand despots instead of one? But if the sentences thus passed on Aristides and his illustrious countrymen were unjust, so was the law itself under which they were condemned. That law, entitled the Ostracism, from the shells on which the votes were marked, en-

titled the majority of the Athenian assembly to expel any citizen, however inoffensive or meritorious had been his past conduct, who, in their opinion, by his present power and greatness, seemed capable of disturbing the equality of republican government. No trial was permitted to the accused, —no opportunity was afforded him to prove his innocence,—that very innocence was his crime,—the respect paid to his virtues and his talents rendered him the enemy of his country, and the conservation of freedom required the banishment of virtue. It is no answer to maintain, that this was only the abuse of a law intended primarily to prevent any person from attaining unlawful authority. A law which condemns a man while absent and unheard, which does not bring his accusers face to face, where the greatest integrity was no defence, because it could neither be pleaded nor proved, is a law which is rotten at its very core, and would not exist for an hour among a people who deserved to be called free. If it is still said, that some law was necessary to restrain the overgrown influence of some ambitious citizen, because the power intrusted to him was liable to be turned against the liberties of the commonwealth, we may ask, why it is that no such dangers are ever apprehended by us? Why is it that our Marlboroughs, our Nelsons, or our Wellingtons, never harbour for a moment the idea of attacking the liberties of England? but for this, that in the instant in which they attempted it, they, who were before the idols of their soldiers, would become the objects of their execration, and not a man would be found to join the standard of the traitor to his country. Nor could the idea of enslaving his country have ever entered into the mind of an Athenian general, had he not been assured that he could have turned the arms of one part of the citizens against the rest, and thus virtually induce the Athenians to enslave themselves. The British freeman never sinks the citizen in the soldier; but this is a distinction which Athenian patriotism did not always recognise. And does not this prove either that they were not free, or that their freedom was held

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by so slight a tenure, that an unjust law was necessary to prevent one half of the citizens from tyrannizing over the other? The Athenians were jealous of their independence, (*Self-esteem* large,) both as a nation and as individuals; but if the distinction we have attempted to draw between independence and liberty be well founded, they were not on that account free,—their liberty was licentiousness. It was liberty to the lower propensities, and to these alone, but the worst of tyranny over all the higher sentiments.

I had intended to offer some comments on that part of their legislative proceedings, by which he who “preferred any law “contrary to the former laws, was punished with a fine according “to his offence, which he was obliged to pay under the penalty of “infamy, and which last punishment was immediately inflicted “upon those who had been thrice convicted of this offence, and who “were on that account ever after excluded from all public assemblies.” In reference to this law, Dr Potter remarks, that “no “man, without a great deal of caution, and a thorough understanding of the former laws, durst presume to propose a new one, the “danger being very great, if it suited not with the customs and inclinations of the people.” But I hasten to conclude my remarks on the Athenians, by observing, that their history, like that of the Jews,\* presents the same alternate loss and recovery of independence which we predicated to be the characteristic of independence as opposed to liberty. Thus the Athenians recovered their liberties, to use this word in its common acceptation, under their wise lawgiver, Solon, only immediately to lose them by the usurpation† of Pisistratus. The sovereign power was peacefully transmitted by him to his sons, Hipparchus and Hippias; but, provoked by the tyranny and oppression of the latter, the Athenians again recovered their privileges by means of the family of the Alcmaeonidæ. At a subsequent period, their government was again changed, and the supreme power lodged in a council of 400. From their tyranny they

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\* I have been obliged to omit that part of the original essay, which treats of the Jews.

† I use this term in its popular meaning:—we shall afterwards have occasion to inquire, whether the assumption of the supreme power by the Pisistratidæ was not favourable to the liberty of the Athenians.

were delivered by Alcibiades, and democracy restored. Subdued by the Lacedæmonians, though the government still remained in the hands of the Athenians, it was moulded into a system of the most complete oligarchy, which soon acquired the well-known title of the Thirty Tyrants. Under them we are told "every form of justice was by degrees trampled upon; and they proceeded to exercise a general proscription against the innocent and the guilty," till, defeated by Thrasybulus, the Athenians were once more restored to their liberty, of which the first use that was made was the condemnation and death of Socrates. Then followed their subjection to Philip of Macedon. They enjoyed a short respite under the Achæan league, till at last they were swallowed up by that all-devouring people, the Romans.

Whence then, it may be asked, the admiration of posterity for the Greeks, and what are those qualities which raised the inhabitants of a little peninsula to so commanding an eminence amongst the nations of antiquity? The answer, on phrenological principles, is, I apprehend, not difficult. We have no occasion to dispute the possession by the Greeks of a high intellectual endowment.—We have seen that they must have possessed a large share of the propensities and lower sentiments, and if to this combination we add large *Ideality*, and general cerebral size, these will be sufficient to explain all the phenomena without supposing the presence of *Conscientiousness* and *Benevolence*. Their general cerebral size would enable them to cope with and subdue the innumerable hosts of the Persians, and give them that force and energy of character which are the result of size in the combination we have supposed—*Constructiveness*, *Secretiveness*, *Imitation*, *Form*, *Locality*, *Size*, *Colour*, and the other knowing faculties, with *Ideality*, *Comparison*, and *Causality*, would account for their matchless achievements in sculpture, poetry, and painting.—But when the higher sentiments are deficient, the intellect then becomes the servant of the propensities; and I apprehend that the arts in Greece ministered much more to their gratification than to that of the higher

sentiments. While the noble object of *Paradise Lost* is "to vindicate the ways of God to man," the ignoble subject of the *Iliad* is the rage of Achilles,—*Veneration* is the characteristic of the one, *Destructiveness* that of the other. The time is not yet fully arrived, but I trust it is fast approaching, when we shall cease to call that great which is not also good.

The ROMANS, while they were perhaps inferior to the Greeks in that combination of faculties which produce a taste for, and a capacity to excel in, the fine arts, were, I should imagine, decidedly their superiors in general cerebral size. It is to this circumstance, joined to a large endowment of *Firmness*, that I am disposed to refer that marked superiority over all the nations of antiquity, for which the Romans were so remarkable, and in consequence of which they attained to universal empire. Many of their enemies were distinguished in the highest degree for courage and valour; and nothing, I apprehend, but great general size could have enabled the Romans to lay prostrate the world at their feet. This is an inquiry, however, somewhat foreign to our purpose. It will indeed account for that eminent degree of independence, which for more than a thousand years they enjoyed as a nation. But we have seen that independence is not liberty; and the question recurs, were they also free? I trust that a very few observations on the Roman character and history will enable us to answer this query in the negative. In an early part of the former paper, I hinted at several laws and usages which were inconsistent with the free exercise of many of the primitive faculties, such as the restraints on marriage, the prohibition on the plebeians from aspiring to places of trust, the agrarian law, &c.; but no one can have read the history of Rome with any degree of attention, who has not perceived that the whole struggles between the patricians and plebeians, (and except their foreign wars, of what else is their history composed?) which for centuries agitated the Roman commonwealth, were struggles not for liberty, but for power. We see abundant manifesta-

tions of *Self-Esteem* and *Love of Approbation*, but we search in vain for almost a single trace of *Benevolence* and *Conscientiousness*. Which ever party had the ascendancy, whether patricians or plebeians, hastened to signalize that ascendancy by the violation of every principle of justice and of mercy. If ever a people merited the appellation of turbulent, it was the Romans. War was necessary to their very existence; for external peace was the signal for internal tumults, which preyed on the very vitals of the state, and threatened its utter extinction. The temple of Janus was shut only once during eight centuries; and when we find a people systematically neglecting and despising the arts of peace, adopting and acting on that detestable maxim, *parcere subjectis et debellare superbis*,—a maxim, the true meaning of which was to tyrannize over the weak, and to crush all others whom they were pleased to call their enemies,—we may be at no loss to refer such conduct to an overweening selfishness, and to predicate almost the utter want of *Conscientiousness* and *Benevolence*. A free people are naturally a peaceful people. That *Conscientiousness* which leads them to respect the rights of each other, leads them also to respect the rights of foreign nations, and the maxim *debellare superbis*, or the *delenda est Carthago*, would have no place or influence in their counsels. *Mutatis mutandis*, the story of the Athenians is the story of the Romans. They were proud, cruel, and vindictive; and if ever a temple ought to have been reared and consecrated to injustice, its local habitation should have been Rome. Almost without a single exception, the people were betrayed by those in whom they trusted. The lives of the citizens were at the absolute disposal of the consuls, the dictators, the prætors, and the tribunes. The senate arrogated to itself the exclusive power of taxation; and we in this country, at least, would consider this circumstance alone to strike at the very root of our liberties. Even the tribunes chosen by the people from amongst themselves, and whose persons were declared inviolable, only that they might the more effectually defend their rights,

shamefully deserted them. Their power was employed in procuring their own admission into the consulship, the prætorship, the priesthood, and the other offices of the executive power, which it was their province to control, but never to share; and when their object was attained, the interests of the people were neglected and forgotten. And as at Athens, so in Rome, the only true patriots, such as Tiberius Gracchus, Caius Gracchus, and Fulvius, who laboured in earnest for the good of the people, constantly perished in the attempt.

The predominance of the lower sentiments and propensities naturally or necessarily leads to tumults, rebellion, and anarchy, and these as naturally or as necessarily lead to the subjection of a people to a foreign or a domestic enemy, in general in the first instance, at least, to the establishment of a military despotism. It is absurd to ascribe the overthrow of the republican government to Cæsar, or to trace the causes of that overthrow to the example afforded to him by the successful usurpation of Marius and of Sylla. These might be the proximate, but assuredly they were not the real or the remote causes. These had been operating for centuries;—they may be said to have co-existed with the very existence of the people themselves, and only required the operation of circumstances to produce their necessary effects. The selfish principle was as truly manifested in the austerity of the ancient Romans as in the profligacy of their degenerate descendants. The eternal laws of justice were equally violated by both, though in the one case they were violated for the public, in the other for individual, interest. The seeds of decay and dissolution were sown when the foundations of the “Eternal City” were laid. They were watered with the blood of the brother of its founder. From this, streams continued to flow as from a fountain, till the awful proscriptions of Marius, Sylla, Cæsar, Antony, and Augustus, swelled the still-increasing stream into literal torrents of the best blood of Rome. But these celebrated leaders were nothing without the armies which they led; and these armies were composed,

not of barbarians, but of Romans. It was the Romans who enslaved the Romans, who were themselves first enslaved by the propensities leading the sentiments and intellect captive at their will. They were not first corrupted by Cæsar; he found them a corrupted people, and only gave a new direction to that depravity in favour of his own personal aggrandisement. They surrendered their independence to Cæsar, only to increase their power of tyrannizing over each other. When they finished their guilty career by enslaving the world, —when they had now no foreign enemies in whose subjection they might gratify their inordinate *Self-esteem*, the gratification of this faculty required them to turn their arms against themselves; and the national character remains the same from the time that first they left the gates of Rome on foreign conquest, to the period when, after the lapse of centuries, they returned to lift their sacrilegious arms against the parent that gave them birth. Nations, we are told, have their rise, their acmé, and their fall; and to this occult cause has been ascribed the decline and fall of the Roman empire. Rome as a commonwealth was overthrown in the eighth century *ab urbe condita*. England is at her highest degree of prosperity and liberty in the eighth century of her existence; but is there on this account any symptom of her decay? A perpetual acmé is the high privilege of those nations who own the sway of the sentiments and the intellect; and Cæsar, if he had now appeared in Britain, might indeed have ranked among the most illustrious of our generals, but would have been as innoxious to our liberties as our Marlboroughs or Wellingtons, because then he would have commanded British freemen, and not Roman slaves.

It is refreshing to turn from scenes such as these to the blessings of real liberty, even though mixed with much of the alloy, without which it is the lot of mortals never to enjoy any terrestrial good; —but if the gold is not pure, still it is gold, and not the baser metals either of brass or iron; and we

shall, I trust, be able, in the examples we are now to adduce, to exhibit the clear and undoubted manifestations of the higher sentiments in those nations who, by way of eminence, may be termed free.

I begin then by observing, that as nations may be independent and not free, so they may be free and not independent; and though this last case is necessarily of much rarer occurrence than the former, it is not perhaps refining too much to say, that, when it does happen, it is to be traced to the same causes with their liberty itself.

I am almost disposed to retract the assertion, that liberty is never enjoyed without an admixture of alloy, in favour of the Swiss, whose history, at least at the era of their independence, as it will be found to confirm the principles we have laid down, exhibits a delightful contrast to that violation of the rights of others, and that turbulence and insubordination which we have seen to characterize those nations who were independent, but not free.

I adduce then the case of the Swiss to establish these propositions, 1st, That no nation can suddenly become free; 2dly, That a nation may be free and not independent; and, 3dly, That a people struggling for their liberties are almost, if not altogether, invincible.

The year 1308 is memorable for the establishment of the independence of Switzerland as a republic; but their *liberty* is to be dated from a far earlier period. Russell indeed expressly states, that "they had been free from time immemorial;" and though Puffendorf ascribes the great privileges which they always enjoyed to a grant from Louis the Pious, who flourished in the commencement of the ninth century, yet, even according to this author, the era of their freedom will thus precede the era of their independence by no less than five centuries. The charter by Louis might confirm, but could not create their liberties; for else why, of all the other states of the empire, was Switzerland selected for so munificent a grant? There must have been something in

the character of the people themselves which made such a grant, I do not say necessary, but at least advisable; and if we are to take Russell for our guide, and believe that they were always free, the charter, though it might give additional security, cannot be considered as the first origin of their liberty. But though free, the Swiss were not independent. They were under the authority of an Imperial governor, who had the supreme jurisdiction in all criminal cases; and at all times they had been remarkable for their submissive conduct to the Empire to which they were subject. From them the Emperors often received the most essential services; and, in particular, the Emperor Frederic the First was mainly indebted to the Swiss warriors for the successful struggle which he and his successors maintained against the Popes and the adherents of the Roman see. But not only were the Swiss dependent on the Empire; they also owed a kind of subordinate obedience to their nobility, or feudal chiefs; and though I have not been able to discover the exact measure and extent of the authority which their nobles claimed and exercised, there is sufficient evidence that they possessed a certain degree of authority, not inconsistent, however, with the rights and privileges of the people. But if the Swiss were thus free, why, it may be asked, were they not also independent, or at least why was the assertion of their independence delayed for so long a period as five centuries? If, as we have said, it is much less difficult for a nation to become independent than to become free, why, in the case of the Swiss, did not the greater blessing include the less, if the one was of much easier attainment than the other? The answer will not be found to be difficult. We have predicated of these nations who are free, that they possess, in a considerable degree, the faculties of *Conscientiousness* and *Benevolence*, and the same spirit which led them to vindicate their own rights would lead them also to respect the rights of others. Submission to superiors is as much a moral duty as is the duty which we owe to ourselves, and those nations only who are distinguished for their performance of the



one class of duties, will be found equally distinguished for their performance of the other. The foundation of both is the same, and both will continue to be discharged till the oppression of the rulers places them in opposition, and the practice of the one then becomes inconsistent with the other. Hence we find that when any of the nobility attempted to tyrannize, they were either expelled, or reduced within bounds, by the people. At one period, in consequence of their encroachments on their liberties, a civil war broke out, and the nobility were driven out of the country. But the Swiss were a placable people; and by the interposition of Rodolph I. matters were accommodated, and the nobles were permitted to return home.

But the character of the Swiss shines forth with peculiar lustre, when, roused by the oppressions of the Austrian governors, they nobly vindicated at once their liberties and their independence. Till the reign of Albert I., the Emperors of Germany had respected the rights and privileges of the Swiss. Rodolph, in particular, the father of Albert, had always treated them with great indulgence, and had, on the occasion we have just adverted to, generously assisted them in defending their liberties against the noblemen who attempted to infringe them. But Albert aimed to govern the Swiss as an absolute sovereign, and had formed a scheme for erecting their country into a principality for one of his sons. Having failed in his attempts to induce them to submit voluntarily to his dominion, he resolved to tame them by rougher methods, and appointed governors, who domineered over them in the most arbitrary manner. "The tyranny of these governors," says Russell, "exceeded all belief;" but I need not repeat the story of the governor of Uri, who ordered his hat to be fixed upon a pole in the market-place, to which every passenger was commanded to pay obeisance on pain of death; or the sequel of that story, in which the illustrious William Tell nobly dared to disobey this imperious command. This example determined Melchtat of Underwalden, Straffacher of

Schwitz, and Furtz of Uri, to put in execution the measures they had concerted for the delivery of their country. And here we perceive that power of combination which a people possess who act under the influence of the higher sentiments. The whole inhabitants of the several cantons, we are told, were secretly prepared for a general revolt, and the design, which was resolved upon on the 17th of September, 1307, was executed on the 1st of January, 1308. "On that day," says Coxe, "*the whole people rose as with one accord*, to defy the power of the house of Austria, and of the head of the empire." They surprised and seized the Austrian governors, and, with a moderation unexampled in the history of the world, they conducted them to the frontiers, obliged them to promise, on oath, never more to serve against the Helvetic nation, peaceably dismissed them, and thus accomplished their important enterprise without the loss of a single life...

The future fortunes of the people of Switzerland may afterwards be the subject of our consideration. "Never did any people," observes Russell, "fight with greater spirit for their liberty than the Swiss. They purchased it by above fifty battles against the Austrians and they well deserved the prize for which they fought; for never were the beneficial effects of liberty more remarkable than in Switzerland." In the mean time I shall confine myself to a few insulated traits of character, indicating, in an eminent degree, the possession of the higher sentiments, which we have all along predicated to be necessary to the acquisition and enjoyment of freedom. The first I shall notice is their conduct in regard to the assassins of Albert, the great enemy of their liberties, who, at the very moment when he was on his march to invade their country with a powerful force, was assassinated by his nephew, with the assistance of four confidential adherents. After the deed was committed they escaped into the cantons of Uri, Schweitz, and Underwalden, not unnaturally expecting to find an asylum among a people whom Albert was preparing unjustly to invade; "but the generous natives," says Coxe, "detesting so atrocious a deed, though committed on their inveter-

“ate enemy, refused to protect the murderers,” who all subsequently suffered the punishment due to their crime.

I cannot pass over in silence the celebrated battle of Morgarten, in which, for the first time, the Swiss encountered and defeated the whole force of Austria. Leopold assembled 20,000 men to trample, as he said, the audacious rustics under his feet; but the Swiss beheld the gathering storm without dismay. To meet it and to dissipate it, 1400 men, the flower of their youth, grasped their arms, and assembled at the town of Schweitz. *Veneration* and all the higher sentiments were manifested when they proclaimed a solemn fast, passed the day in religious exercises, and chanting hymns, and kneeling down in the open air, implored “the God of heaven and earth to listen to their lowly prayers, and humble the pride of their enemies.” They took post on the heights of Morgarten, and waited the approach of the enemy. If ever there were circumstances in which they might have relaxed their rigid virtue, it was at the time when their liberties and their very existence were at stake; but even at this moment they disdained to recruit their ranks from those whose lives had been sullied by the violation of the laws. The petition of fifty outlaws, that they might be permitted to share the danger of the day with their countrymen, was, therefore, unhesitatingly rejected. The victory was complete. Besides those who fell in the battle, not less than fifteen hundred, most of whom were nobles or knights, were slain in the rout; and Leopold himself with difficulty escaped under the guidance of a peasant to Winterthur, where he arrived in the evening, gloomy, exhausted, and dismayed. A solemn festival was decreed to be held in commemoration of the day, “in which the God of hosts had visited his people, and given them the victory over their enemies;” and the names and heroic deeds of those champions who had fallen in defence of their country were ordered to be annually recited to the people.

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After this period the surrounding states were eager to join

the Helvetic confederacy, of whom several were still under the dominion of Austria. Lucerne set the first example; oppressed by their rulers, they rose and defeated them, and formed an alliance with the Swiss cantons. In forming this alliance, however, we are told "that both parties observed the most rigid dictates of justice, and confirmed all the rights and prerogatives of the house of Austria." Zurich and Zug, with the assistance of the Forest Cantons, expelled the Austrian governor, and at the commencement of the ensuing year repulsed and defeated with great slaughter an Austrian force in the field of Rutli, and soon after were formally admitted into the Helvetic confederacy; but, actuated by the like spirit of justice with the people of Lucerne, they at the same time reserved in their full latitude all the rights and revenues of the Duke of Austria, though now virtually free and independent.

We shall not for the present extend this sketch of the character and history of the Swiss; enough, I trust, has been advanced to evince not only their freedom, but its causes. They were not free in virtue of their free institutions. The historian of the Decline and Fall of the Roman Empire, in treating of the confederacy of the Franks in the third century, observes, that "the league of the Franks may admit of some comparison with the Helvetic body, in which every canton, retaining its independent sovereignty, consults with its brethren in the common cause, without acknowledging the authority of any supreme head, or representative assembly. But the principle of the two confederations was extremely different. A peace of two hundred years has rewarded the wise and honest policy of the Swiss. An inconstant spirit, the thirst of rapine, and a disregard to the most solemn treaties, disgrace the character of the Franks." It was their wisdom and their honesty, in other words, their ample endowment of the sentiments, which were the causes, and not the effects, of the republic established by the Swiss,—causes which had continued to operate for centuries ere their institutions had yet an existence. Nay, so slight, after all, is the connexion between mere forms of government and the actual possession and enjoyment of liberty, that the Swiss had been free for

ages under a feudal administration, though one of all others the least congenial to the spirit of true liberty. We do not state more than the simple truth when we assert, that the Swiss were free under a despotic, and that the Romans were an enslaved people under a republican form of government. The Franks too might call themselves free, and think that they enjoyed liberty, because they enjoyed independence; but where is their liberty now, or rather when had it ever an existence? We observed, that a free people are naturally a peaceful people: this has been eminently true of the Swiss; it has been as eminently the reverse of all those other nations whose character and history we have been employed in considering.

Nor will we now, I trust, be disposed, like some historians, to refer the aptitude of the Swiss for liberty to the natural situation of their country, surrounded with mountains, torrents, and woods; for then, not only must liberty desert the plains for the mountains, but we must believe, if similar causes produce similar effects, that Alpine nations have ever been, and are now free,—a fact contradicted by the whole tenor of history. A mountainous country is, doubtless, one of those circumstances which may favour the assertion of liberty, if the spirit of its people is as free as the air which they breathe; but no fortresses, natural or artificial, will protect a nation of slaves, nor will liberty desert the most unbroken plain, if its inhabitants are sincere in the homage which they yield to her. This we will have occasion to illustrate in our next example, drawn from the case of the United Provinces. But I must reserve this, and the other topics to which I formerly alluded, as the subject of a future paper.

## ARTICLE IX.

*Letter to the Author of "A Vindication of the Church of Scotland from the Charge of Fatalism urged against it in the Phrenological Journal, No VIII., Art. 5th."*

SIR,—Though I had imagined, that it was scarcely possible for any one to have misunderstood the scope and meaning of the article "on Fatalism and Phrenology," and particularly the term Fatalism as employed in that article, yet as you, at least, seem completely to have misapprehended it, I shall first advert to the meaning of the term in question, and then make some remarks on what you are pleased to call "A Vindication of the Church of Scotland," &c.

Fatalism, then, is used by different writers in different senses. These I briefly alluded to when I quoted Dr Johnson's definition, and contrasted "a decree of fate" with "predestination." "Certain writers," observes a late author, "understand by fatalism every thing in the world, and the world itself, as existing by necessity; and all events as results of change, and not of supreme and guiding intelligence. This fatalism involves atheism." "Another kind of fatalism teaches, that there is no liberty of action,—that man does good or evil according to his faculties,—that he cannot change his character,—that his acts are irresistible,—consequently that he cannot be rewarded or punished for them." And there is a third kind of fatalism or necessity, which, by teaching, that we *necessarily* act according to the influence of motives, in opposition to the dogma of the will's self-determining power, as maintained by Chubb, Hobbes, &c., is the only foundation on which religion and morality can be established. This last kind of fatalism, or necessity, is advocated by President Edwards, and by all Calvinistic divines, and it was my object to defend Phrenology from the two first kinds of fatalism, by shewing that it was *fatal* in the last sense. Hence I observed, that I knew of "no system of human nature which, compared with Phrenology, demonstrates, with equal clearness, that man is a free agent, or rather, to speak



"more correctly, *one which reveals a greater number of motives to right acting*;" and this I proved from the existence of the phrenological faculties of *Benevolence*, *Veneration*, and *Conscientiousness*, particularly the last, the existence of which, as a primitive faculty, is denied by Hume, Hobbes, Mandeville, Paley, &c.

The fatalism, or necessity which depends on motives, is susceptible of a very simple illustration. It is, for example, as *morally* impossible for me (the condition of sanity being supposed) to precipitate myself from the top of Nelson's monument on the Calton Hill, as it is *physically* impossible to leap from the bottom to the top of it. Or, (the condition of sanity being still supposed,) it is absolutely impossible for me to stab to the heart a beloved friend. By no self-determining power of the will can I do this. I am *necessarily* influenced in the former case by motives inspired by *Cautiousness*; in the latter, by those which spring from *Benevolence*, *Adhesiveness*, &c., and, therefore, the doctrine of a self-determining power in the will is an absurdity. Necessity is the law of the whole universe. The Almighty and Satan, the one the most holy, the other the most depraved, are, for this very reason, the most necessary beings in existence. Thus Edwards observes, that, in the exercise of his infinite holiness, God "acts therein in the highest degree *necessarily*; and his actions of this kind are in the highest, most absolutely perfect manner virtuous and praiseworthy; and are so, *for that very reason*, because they are *most perfectly necessary*."

The whole conception of your "Vindication," therefore, is founded in error. There is not a single passage in the whole article which, even by implication, charges the church of Scotland with fatalism in one or other of the two first senses of this term to which I have alluded. The argument was simply this: "Phrenology is charged with fatalism,—it might with equal truth be brought against the Calvinistic system, though it forms the Confession of Faith of the church of Scotland, but the charge against Phrenology is unfounded;" therefore, (for this is your argument,) the charge of fatalism is urged against the church

of Scotland. It would be difficult to point out a more complete *non sequitur* than this. My assertion was of the nature of an *argumentum ad hominem*, or a *reductio ad absurdum*; it necessarily implied the absurdity of the charge asbrought against the church of Scotland, an absurdity to be equalled only by bringing a similar charge against Phrenology. But this, it would appear, you either did not, or could not perceive, and forth comes a vindication against a man of straw, against the creature of your own imagination, which is to be found anywhere or everywhere except in the 5th Art. of the 8th No of the Phrenological Journal.

Though I might here close my letter, because I have substantially answered the charge involved in the "Vindication," there are one or two passages in it on which it may be worth while to make a few strictures.

The second paragraph of your pamphlet contains a specimen of the mode of attack, which is deemed quite philosophical in an argument against Phrenology. You tell us, "I do not mean to enter at present *into any dispute of the merits of these claims, (viz. the claims of Phrenology to rank as a science,) and objections;*" that is to say, it is of no consequence to inquire whether or not the doctrines you attack are true; and, utterly disregarding this fundamental question, you proceed as follows: "It is notorious to all who have paid the slightest attention to the subject, that, *INDEPENDENTLY of the question respecting the truth and accuracy of the facts and reasoning, upon which the pretended science of Phrenology is founded, the principal, and by far the most weighty objections to the whole conclusions of the craniological hypothesis, arise from their obvious repugnance to the plainest doctrines of religion and morality.*"

It is recorded, that, about two hundred years since, a certain assembly of old women, with large hats and red cloaks, decreed that the earth should on no account presume to turn round its axis, the assertion of the said rotatory motion being "a proposition absurd, false in philosophy, heretical and contrary to Scripture;" and the author of this heresy, who had had the audacity to attempt to reconcile it with Scripture, in his epistles to Marc Vesler, in 1612, was by them condemned to perpetual imprisonment in the dungeons of the In-

quisition. Now these said reverend old women have at least the merit of being consistent,—they do not say that the afore-said rotatory motion may be true in fact and in philosophy, and yet at the same time be heretical and contrary to Scripture. They boldly and *consistently* declare, that it is both unphilosophical and heretical; while *your* argument is, that the doctrines of Phrenology are repugnant “to the plainest “doctrines of religion and morality,” *independently* of the question of their truth and accuracy; that is to say, they may be *true*, and yet in opposition to piety and virtue!

At pages 521 and 522 of the Journal, I remarked, that the objectors ought, in common fairness, to have stated the good as well as the evil which results from the doctrine,—that if it is true, as is alleged, that large *Destructiveness must* produce a murderer, it follows that large *Benevolence must* produce a philanthropist, and that as a large proportion of the inhabitants of this country, at least, had a superior endowment of the higher sentiments, it followed, on the shewing of the objectors, that, by invincible necessity, a great majority of the people of Scotland are and must be pious, benevolent, and conscientious. This assertion too was plainly of the nature of an *argumentum ad hominem*. On this passage you observe with the greatest naiveté: “But as this is an argument of “which I cannot perceive either the force or the application to the “present question, I must just be content to leave it as I find it.”—And in this I shall strictly imitate your example.

In the paragraph which immediately follows, you tell us, and apparently with perfect seriousness,—“A distinction is “attempted to be drawn between *great difficulty* and *invincible necessity*, of which the latter alone, we are told, can be characterized “as fatalism. The argument founded upon this distinction is also “one of which I have some difficulty in comprehending;” &c. “*Difficulty*,” I had observed, “is not *impossibility*.” In your estimation, then, they are convertible, at least not different, or distinct terms. When our Saviour addressed these solemn words to the multitude, “Strive (or agonize) to enter in at “the strait gate,” did not this imply great difficulty, but did

it also infer impossibility? If there is no distinction between great difficulty and invincible necessity, then the following is a just proposition: The ascent to the summit of Mount Blanc is *extremely difficult*, therefore—it is *impossible*.

You inform us, "it has been whispered that some of the "most popular of our gospel teachers have given an unequivocal approbation to the principles of Phrenology; but this is a rumour which I utterly discredit, as a most scandalous libel upon the "clergy of the church of Scotland," &c. Alas! for the church of Scotland. We must say with the widow of Phinehas, "Ich-abod, the glory is departed from Israel;" for I must give you the disastrous information, that, being personally and intimately acquainted with the popular teachers to whom I know you refer, I state of my own knowledge, that, while some of the most eminent are decided and *avowed* Phrenologists, all of them, more or less, give their approbation to the phrenological doctrines; and farther, that a knowledge and belief of these doctrines are rapidly spreading among "the "most popular of our gospel teachers," whether in the church or out of it, from Dan even to Beersheba.

You tell me, "I cannot refrain from expressing an honest "doubt, whether the author of the article in question ever gave "himself the trouble of reading that Confession of Faith to which "he has thus boldly and confidently appealed." I answer, I have read the Confession of Faith,—I signed it many years ago as the confession of my own faith, when I was admitted as an office-bearer in that church of which you say you are a member; but I ask, in return, have *you* read the Confession of Faith? If you have, where, I pray you, did you find that "quotation from the admirable preface of the Confession of Faith" which occupies the two concluding pages of your pamphlet? No such preface is to be found within the four corners of the *authorised* version of that book, published under the authority of his Majesty's Printers. In charity to mere "phrenological laymen," you should have told us, that there is some other version besides the common and authorised one.

It were endless, however, to proceed with this analysis, or to detect all the errors into which you have fallen. I shall, therefore, in conclusion, only answer one of the "plain questions to which," you observe, "I have no doubt, the Phrenologists will be prepared to give me the most distinct and satisfactory answers. Individuals," you proceed, "either do or do not generally act in a manner corresponding to their particular cerebral organisation. If they do, then I can understand Phrenology," &c. Now to this question, I make the following "distinct" answer. Not only do individuals act "generally," not only *always*, but they act *necessarily* "in a manner corresponding to their particular cerebral development." The blind girl Ann Ormerod\* is as incapable of manifesting the faculty of *Tune* like George Aspull as she is incapable of seeing; and it would have been equally impossible for David Haggart to have felt or manifested the sentiment of justice in the same degree with the Rev. Mr M——, because the organ of that faculty was small in the one and large in the other.† Let one such case as that of Ormerod or Haggart be produced, the one manifesting, in a high degree, the faculty of *Tune*, and the other of *Conscientiousness*, and then, and not till then, will you inflict a mortal blow on Phrenology; but while you leave us in undisputed possession of the field of observation, you may as well revive the clamour of a former century, and exclaim that the church is in danger, because the earth turns round upon its axis.

In truth, it does not amaze me much to see learned professors reading long and elaborate essays to crowded philosophical societies; others, like yourself, printing and publishing pamphlets, and the wide world struggling to put down this "pestiferous nonsense Phrenology," when, after all, its refutation is so simple and so easy. There can be no want of *will* in our adversaries; nor do they seem to grudge the *labour*

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\* See Phrenological Journal, vol. II., p. 642.

† I refer to the effects which conversion would produce on individuals so constituted to an essay on this subject in the Edinburgh Christian Instructor for December 1823.

of the refutation. Witness the midnight oil *wasted* in the elaborate compositions of our opponents,—at least of one opponent. Why not rather pay a visit to the Phrenological Museum? With unexampled fairness we disclose all our secrets to the inspection of friends and foes. Our doors are open every Saturday forenoon, and we not only permit, but invite every one to examine and judge for himself. In that museum there are the actual skulls, or casts of the heads of individuals of almost every nation in the world, (and the national characters of the Hindoos and Europeans, *e.g.* are sufficiently marked,) and of individuals of every possible variety of character. We have casts of the heads of authors, poets, actors, statesmen, clergymen, painters, &c. &c., besides those of more than fifty criminals, whose characters have been sifted before judges and juries, by witnesses on oath, cross-examined by counsel learned in the law. Here, if any where, we are indeed vulnerable,—assail our *facts* and we are undone. Phrenology admits of no exceptions. A single instance of such an individual as Ann Ormerod, manifesting decided musical talent, will do far more to cut up Phrenology, root and branch, than the gentle epithets which erst were bestowed on its advocates of “quacks, empirics, impostors, hypocrites, German illuminati, crazy sciolists, abortions, fools, frenzied and infernal idiots.”

But remember,—to adopt the beautiful quotation from Lord Bacon which now adorns the title-page of the Phrenological Journal,—“As in the inquiry of Divine truth, the pride of man hath ever inclined to leave the oracles of God’s word, and to vanish in the mixture of their own inventions; so, in the same manner, in inquiry of nature, they have ever left the oracles of God’s works, and adored the deceiving and deformed imagery, which the unequal mirrors of their own minds have represented unto them. Nay, it is a point fit and necessary in the front and beginning of this work, without hesitation or reservation to be professed, that it is no less true in this human kingdom of knowledge, than in God’s kingdom of heaven, that no man shall enter into it, *except he become first as a little child.*”

I am, &c.

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## ARTICLE X.

## I.—THE LONDON PHRENOLOGICAL SOCIETY.

## OFFICERS AND COUNCIL.

PRESIDENT.—John Elliotson, M. D.

VICE PRESIDENTS.—C. A. Tulk, Esq. M. P.; Robert Maugham, Esq.; John G. Teed, Esq.; J. G. Sedgwick, Esq.

SECRETARY.—Joseph Moore, M. D.

TREASURER.—Mr James De Ville.

COUNCIL.—G. Murray Paterson, M. D.; George Fisk, Esq.; James Florance, Esq.; John Gray, Esq.; George Lewis, Esq.; James Macdonnell, M. D.; Alexander Black, Esq.; John Flint South, Esq.; Eugene Nugent, Esq.; Charles Poole, Esq.; George Rudall, Esq.; W. Herman Vowler, Esq.

*Ordinary Members, with Date of Admission.*

March 31, 1824.—John Elliotson, M. D. Physician to St Thomas's Hospital; George Murray Paterson, M. D.; James De Ville; William De Ville; Frederick Glover; George Fisk; Joseph Moore, M. D.; John Flint South, Surgeon.

April 3.—Edward Davey, Surgeon; Charles William Moore, Surgeon; William Herman Vowler.

April 10.—Robert Maugham, Solicitor; Thomas Gandy.

April 17.—Julian Hibbert; Frank Wood, Surgeon; John Gray; Eugene Nugent; Charles Smith.

May 4.—Charles Augustus Tulk, Esq. M. P.; John Godfrey Teed, Esq. Barrister at Law; George Lewis, Engraver.

*June 19.*—James Macdonnell, M. D. Welbeck Street ; Thomas Wakeley, Surgeon ; Edmund Wylie, Surgeon.

*July 3.*—James Sedgwick, Esq. Somerset House ; Edward J. Lance, Lewisham ; George Herbert Rodwell, Adelphi ; George Rudall, Berner's Street ; James Florance, Solicitor, Finsbury Square.

*November 6.*—John Marshall, Esq. Hallstead, Cumberland.

*November 20.*—Edward Speer, Esq. New Inn.

*January 15, 1825.*—Charles Poole, Esq. South Audley Street ; Edward William Burton, Solicitor ; Alexander Black, Tavistock Street.

*February 5.*—William Henry Crook, Lisson Grove.

*February 19.*—James Lambert, Apothecary to the Middlesex Hospital ; Richard Light.

*March 5.*— — Cocks, Surgeon ; John Isaac Hawkins ; Walter Macgregor Logan.

*March 18.*—Captain D. Ross, R. N.

*March 30.*—Emerson Dawson ; Edward Astbury Turley.

*April 8.*—John Burton, Solicitor.

*April 22.*—Charles Wheatstone ; Samuel Highley ; Thomas Alcock, Surgeon ; Joseph Hayes, Surgeon ; David Pollock, Esq. Barrister at Law ; Sir James Gardiner, Bart. ; William Lance ; — De Viande.

*May 19.*—Thomas Goyder, Strand.

*June 5.*—William Turner Comber ; Camberwell ; S. C. Humfrey, Barrister at Law, Temple.

*June 16.*—John Jarman Dovey.

#### HONORARY MEMBERS.

*May 15, 1824.*—François Joseph Gall, M. D., Paris ; John Gaspar Spurzheim, M. D., Paris ; George Combe, Esq. W. S., Edinburgh.

#### CORRESPONDING MEMBERS.

*May 4, 1824.*—The Baron Theotoky, President of the



Ionian Isles; Edward Moore, Esq., Surgeon to the Plymouth Dispensary for Diseases of the Eye.

*July 8.*—Llewelyn Jones, M.D., Chester.

*November 6.*—Alexander Rippingill, Bristol; Edward Rippingill, Bristol.

*November 20.*— — Otto, M.D., Copenhagen; Edward Brown, M.D., Calcutta; — Stephenson, M.D., New York; John Fuge, Esq., Surgeon, Plymouth; Matthew Allen, M.D., Loughton, Essex.

*February 5, 1825.*—John Huxham, St Thomas', Exeter; William Drew, Exeter.

*March 18.*—John Butter, M.D., F.R.S., Physician to the Dispensary of Diseases of the Eye; Plymouth; — Forster, M.D., East Grinstead, Sussex.

*March 30.*—Samuel White, Esq., Surgeon, Bath.

*May 15.*—John Harris, Esq., Trinity College, Cambridge

## II.—PROCEEDINGS OF THE LONDON PHRENOLOGICAL SOCIETY.

*November 3, 1825.*—THE members of this Society resumed their meetings this day; and, from the zeal which appears to animate each individual connected with it, there is every reason to expect that the business of the Society will be conducted with a spirit commensurate with its importance. Dr Elliotson read an introductory essay "On the Cultivation of Phrenology."

Mr e Villereported the facts of two cases, in which, together with a deficient development of the organ of Tune, musical sounds produced very acute painful mental emotions.

Dr Elliotson read a communication from Dr G. M. Pater-son, announcing the formation of a Phrenological Society at Calcutta, under most favourable auspices. Mr Walter

George James, of West Bromwich, was elected a corresponding member of the Society.

*November 17, 1825.*—Dr Moore read an essay, offering a Comparative View between Phrenology as a System of Philosophy of the Human Mind, and the Metaphysical Systems hitherto promulgated.

*December 1st, 1825.*—Mr De Ville exhibited a number of casts illustrative of the organ of Tune, both with regard to its moderate and excessive development. Each cast was accompanied by its appropriate history.

Mr De Ville related the circumstances connected with the case of a lady residing in Paris, in whom the organ of Acquisitiveness was largely developed, which was characterized by a morbid sensibility of the part.

Dr Moore furnished a similar instance, with respect to the organ of Self-esteem, in a maniac at St Luke's Hospital. In both these cases, external contact occasioned acute pain.

Mr Lance adduced several instances in which high excitement of organs was indicated by inordinate heat on the part externally.

Richard Grainger, Esq. Surgeon, and J. Cole, Esq. Surgeon, were elected ordinary members.

*December 15, 1825.*—Mr Maugham read an Essay "On the Importance of the Principles of Phrenology as applicable to the Purposes of Education." J. Churcher, Esq., C. Hedge-land, Esq. architect, H. Holm, Esq., Surgeon, W. Holland, Esq., W. Wells, Esq., John Sedgwick, Esq., Jacob Perkins, Esq., W. W. Smart, Esq., Surgeon, were elected ordinary members.

*January 5, 1826.*—Mr De Ville produced the Phrenological development of two children, (Mary Manning and Sarah Ann Manning,) at present exhibiting at the Egyptian Hall, Piccadilly, as musical prodigies, and contrasted their organic configuration with that of the Infant Lyra, (Isabella Rudkin.)

Mr De Ville stated, that another case of morbid sensibility had fallen under his notice. The party, the subject of this

example, possessed the organs and faculties of Tune and Constructiveness in a high degree, and external impulse upon either organ created great pain.

Several casts were also exhibited, for the purpose of illustrating the positions advanced in the Essay on Education read at a former meeting. These had reference to the deficiency and excess of development of the knowing faculties, and the consequent influence of such deficiency or excess in the manifestation of mental capacity.

*January 19, 1826.*—Dr Spurzheim presented to the Society the following publications:—

Examinations of the Objections, &c.

Spurzheim on Insanity.

———— the Principles of Education.

———— Philosophical do.

———— the Doctrine of the Mind.

Mr De Ville furnished a phrenological illustration of the character of an individual whose skull had been forwarded for the purpose of phrenological investigation.

Mr Turley produced the skull of Mary Cains, executed a few days since, for the murder of ——— Fitzgerald. The predominance of the animal over the moral and intellectual organs was strikingly characteristic.

Mr De Ville exhibited the casts of two brothers to illustrate still further the question on Education. One was remarkable for the full development of the Knowing, the other for that of the Reflecting organs.

James Bunstead Bunning, Esq. and Dr Smith of Rochester, were elected ordinary members.

*February 2, 1826.*—Mary Manning and Sarah Ann Manning, the “musical prodigies,” were introduced to the members of the Society, and their organization examined.

Mr Hawkins presented an instrument to which he has given the name of Cephalometer, for the purpose of noting the general external contour of the head. It consists of a wire of pure grain tin, perfectly flexible and inelastic. Its mode of

application is by placing it over or around the head, in whatever direction may be required, and the curves it describes are transferred to paper by ink or pencil.

An individual was introduced to the Society, in whom the faculty of distinguishing colours is defective,—the development isconformable.

Another individual remarkable for an enormous development of Philoprogenitiveness was presented. Mr Isaac Vincent, Mr Alfred Vincent, Mr Palmer, and George Katz, Esq. Surgeon, were elected ordinary members.

*February 16, 1826.*—An essay was read, “On the Faculties which contribute to Musical Talent.”

Mr De Ville exhibited two casts, from individuals, illustrative of the excess and deficiency of the organ of Inhabitiveness, tending to shew, that the views of the Edinburgh Phrenologists, relative to the faculty under the name of Concentrativeness, are incorrect. Mr Larkin, Fellow of the Geological Society, and Mr Rondeau of Enfield, were elected ordinary members.

*March 2, 1826.*—Stephen Glover, 13 years of age, remarkable for excessive development of the organ of Tune, and its corresponding faculty, was introduced.

George Nokes, 6½ years, a calculating phenomenon, was also presented to the Society.

Mr De Ville presented two additional casts in support of Dr Spurzheim's view respecting Inhabitiveness, as opposed to the Edinburgh Phrenologists. Hugh Hill, Esq. Barrister at Law, Middle Temple, was admitted an ordinary member.

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*To the Editor of the Phrenological Journal.*

*London, March 6, 1826.*

SIR,—We are much amused in London by the antiphrenological spirit which prevails in Scotland. While the adversaries in the north assert their innumerable facts, utterly sub-

versive of the science, without adducing them, and revile Phrenologists, the disciples of Gall are daily augmenting in number in the south, and facts confirmatory of nearly all the organs are accumulating to an overwhelming amount. At the last meeting but one of the London Phrenological Society, a gentleman was presented unable to distinguish between several colours. A variety of differently coloured pieces of silk were shewn him, and his mistakes were ludicrous, and they were incorrigible, for he saw not as other men; yet his eyes appeared perfect, nay, his sight was particularly acute, and he was neither long nor short sighted; but over the orbit, in the spot marked by Gall as the seat of the organ of Colour, a depression was evident to the whole room.

Two sisters were at the same time presented, the one four and the other seven years of age, endowed with extraordinary musical talent. Their talent is undoubted, because they daily exhibit publicly in Piccadilly, and perform the most difficult pieces; and if the Society was struck with the enormous development of the part of the forehead, which is stated by Gall to correspond with the portion of brain subservient to the sense of music, any one that chooses to witness their powers may, while enjoying this treat, for his half-crown, examine the size of the organ of Music at the same time, and one glance will shew, that it stands out in a real elevation. They have likewise a beautiful development in other respects, and that of the younger is altogether the superior. They have had only four months' instruction, and play the most difficult pieces. Mr Welch, the celebrated composer, accidentally called at Mr De Ville's, when they were at the latter gentleman's house, one morning, and happened to have with him the proof of a MS. piece of unpublished music, a concerto. This, of course, they could not have practised. It was exceedingly difficult; yet, when he took it from his pocket and placed it before them, they instantly performed it to admiration.

They have been brought to light entirely by Phrenology.

Two gentlemen of the name of Vincent, brothers, and somewhat acquainted with the science, saw one of them last June playing on a dulcimer, or some little instrument, before their father's door for amusement. They were struck with the enormous size of the organ of Music, entered into conversation with the children and parents, and finally requested that the children might be taken to Mr De Ville's, whose skill in ascertaining development is well known. Mr De Ville, before a word was uttered by the party, exclaimed, "What a development of musical power!—with a little instruction these children will be prodigies in music." The Messrs Vincent made an offer, on the strength of Mr De Ville's judgment, to the parents, of taking charge of the children's education, wishing to cultivate not only their musical, but their other talents, and the fine moral development which accompanies these. The mother, however, preferred raising money enough on Mr De Ville's judgment to hire a music-master herself, in the hope of ultimately exhibiting them. They received instruction for four months only, and are now daily performing in public. They are known as the Infant Sisters.

Another prodigy, called the Infant Lyra, is also exhibiting. She is about four years of age, and displays extraordinary musical talent upon the harp. The organ of music in her head also is of very great size. I send you the development of all three.

At the last meeting of the Society, a little boy possessed of surprising calculating power was exhibited.

We asked him how much 375 multiplied by 117 was? In a minute and a half he told us. We asked him how many hours and seconds there were in 137 years? He mistook the question, and gave the right answers for 135 years. This being told him, he said he thought it was for 135 years, and in a quarter of a minute gave us the answers for 137 years. While calculating he had no appearance of thought, but was talking and laughing, running about, creeping under the table, and playing every kind of trick. He can neither

read nor write, is not seven years old, and is the son of a poor man. His organ of Number is decidedly large. The moment he was brought into the Society, the president remarked to those near the chair, that it was greatly developed, before he heard any thing respecting the child; and the preceding evening it appears, that the little fellow was taken to the Society of Arts, many of the members of which are Phrenologists, when Mr De Ville, who had never heard of him, was requested to attend for the alleged purpose of seeing an extraordinary instance of power in learning language. But the first word that Mr De Ville uttered was, 'No, not so; you mean Number.' This is an instance of extraordinary power of calculation. His talents have been known but three months. The father remarked, that when the child was sent to buy little quantities of tea, sugar, butter, tobacco, bread, &c., he always calculated the amount accurately to a farthing, and was led to ask him arithmetical questions, when he became astonished, and mentioned the fact to his acquaintance. The prodigy is not yet publicly exhibited, but will be so in all probability before long. Assuring you, that in London we have nothing more than a silent smile for all antiphrenologists, however angry they may be, I remain your obedient Servant,

A MEMBER OF THE LONDON PHRENOLOGICAL SOCIETY.

#### PHRENOLOGICAL DEVELOPMENTS.\*

MARY MANNING, aged 7 years.—June 14, 1825.		In. 10ths.
Meatus auditorius externus to Individuality.....	4	4
Ditto to Philoprogenitiveness.....	3	7
Ditto to Comparison.....	4	8
Ditto to Benevolence.....	5	1
Ditto to Veneration.....	5	1
Ditto to Firmness or Perseverance.....	5	1
Ditto to Self-esteem.....	4	5
Ditto to Inhabitativeness.....	4	6
Individuality to Philoprogenitiveness.....	6	6
Destructiveness to Destructiveness.....	5	5
Secretiveness to Secretiveness.....	5	5
Acquisitiveness to Acquisitiveness.....	5	4
Constructiveness to Constructiveness.....	4	7
Cautiousness to Cautiousness.....	5	4
Ideality to Ideality.....	5	1

\* The organs are numbered by our correspondent according to Dr Spurzheim's new arrangement.

- |                                      |                                    |
|--------------------------------------|------------------------------------|
| 1. Amativeness, moderate.            | 19. Ideality, very large.          |
| 2. Philoprogenitiveness, very large. | 20. Gaiety or Wit, large.          |
| 3. Concentrativeness, large.         | 21. Imitation, very large.         |
| 4. Adhesiveness, large.              | 22. Individuality, very large.     |
| 5. Combaticiveness, large.           | 23. Form, very large.              |
| 6. Destructiveness, very large.      | 24. Size, rather large.            |
| 7. Secretiveness, large.             | 25. Weight or Power, rather large. |
| 8. Acquisitiveness, large.           | 26. Colour, small.                 |
| 9. Constructiveness, very large.     | 27. Locality, large.               |
| 10. Self-esteem, large.              | 28. Numeration, large.             |
| 11. Approbativeness, very large.     | 29. Order or Arrangement, large.   |
| 12. Cautiousness, large.             | 30. Eventuality, very large.       |
| 13. Benevolence, very large.         | 31. Time, large.                   |
| 14. Veneration, large.               | 32. Melody or Tune, very large.    |
| 15. Firmness or Perseverance, large. | 33. Language, large.               |
| 16. Conscientiousness, very large.   | 34. Comparison, very large.        |
| 17. Hope, large.                     | 35. Causality, very large.         |
| 18. Marvellousness, very large.      |                                    |

## SARAH ANN MANNING, aged 4 years.

	In. 10ths.
Meatus auditorius externus to Individuality.....	4 0
Ditto to Occiput.....	3 3
Ditto to Comparison.....	4 4
Ditto to Benevolence.....	4 8
Ditto to Veneration.....	4 9
Ditto to Firmness.....	5 5
Ditto to Self-esteem.....	4 8
Ditto to Inhabiteness.....	4 4
Individuality to Philoprogenitiveness.....	6 4
Destructiveness to Destructiveness.....	5 6
Secretiveness to Secretiveness.....	5 6
Acquisitiveness to Acquisitiveness.....	5 5
Constructiveness to Constructiveness.....	4 5
Cautiousness to Cautiousness.....	5 2
Ideality to Ideality.....	5 2

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|---|------------------------------------|
| 1. Amativeness, small.                    | 19. Ideality, very large.          |
| 2. Philoprogenitiveness, very large.      | 20. Gaiety or Wit, very large.     |
| 3. Inhabiteness, large.                   | 21. Imitation, very large.         |
| 4. Adhesiveness, very large.              | 22. Individuality, very large.     |
| 5. Combaticiveness, large.                | 23. Form, very large.              |
| 6. Destructiveness, very large.           | 24. Size, rather large.            |
| 7. Secretiveness, large.                  | 25. Weight or Power, rather large. |
| 8. Acquisitiveness, large.                | 26. Colour, full.                  |
| 9. Constructiveness, very large.          | 27. Locality, large.               |
| 10. Self-esteem, very large.              | 28. Numeration, large.             |
| 11. Approbativeness, very large.          | 29. Order or Arrangement, large.   |
| 12. Cautiousness, large.                  | 30. Eventuality, very large.       |
| 13. Benevolence, very large.              | 31. Time, very large.              |
| 14. Veneration, very large.               | 32. Melody or Tune, very large.    |
| 15. Firmness or Perseverance, very large. | 33. Language, large.               |
| 16. Conscientiousness, very large.        | 34. Comparison, very large.        |
| 17. Hope, very large.                     | 35. Causality, very large.         |
| 18. Marvellousness, large.                |                                    |



ISABELLA BUDKIN, the Infant Lyra, aged three years and 10 months.  
January 24, 1835.

	In. 10ths.
Meatus auditivus externus to Individuality.....	4 2
Ditto to Philoprogenitiveness.....	3 4
Ditto to Comparison.....	4 7
Ditto to Benevolence.....	5 3
Ditto to Veneration.....	5 1
Ditto to Firmness or Perseverance.....	5 3
Ditto to Self-esteem.....	5 1
Ditto to Inhabitiveness.....	4 4
Individuality to Philoprogenitiveness.....	6 9
Destructiveness to Destructiveness.....	5 4
Secretiveness to Secretiveness.....	5 4
Acquisitiveness to Acquisitiveness.....	4 9
Constructiveness to Constructiveness.....	4 3
Cautiousness to Cautiousness.....	5 6
Ideality to Ideality.....	5 3
1. Amativeness, moderate.	19. Ideality, very large.
2. Philoprogenitiveness, very large.	20. Gaiety or Wit, large.
3. Inhabitiveness, very large.	21. Imitation, very large.
4. Adhesiveness, very large.	22. Individuality, very large.
5. Combaticiveness, very large.	23. Form, very large.
6. Destructiveness, large.	24. Size, rather large.
7. Secretiveness, large.	25. Weight or Power, rather large.
8. Acquisitiveness, large.	26. Colour, rather large.
9. Constructiveness, very large.	27. Locality, very large.
10. Self-esteem, large.	28. Numeration, large.
11. Approbativeness, very large.	29. Order, large.
12. Cautiousness, large.	30. Eventuality, very large.
13. Benevolence, very large.	31. Time, very large.
14. Veneration, rather large.	32. Melody or Tune, very large.
15. Firmness or Perseverance, very large.	33. Language, large.
16. Conscientiousness, very large.	34. Comparison, very large.
17. Hope, large.	35. Causality, very large.
18. Marvellousness, large.	

## ARTICLE XI.

*A View of the Philosophical Principles of Phrenology.* By  
J. Spurzheim, M. D. 3d Edition, greatly improved, 8vo.  
pp. 216 ; price 7s. Charles Knight, London ; Hill and  
Son, Edinburgh ; Duffield, Bath ; and Duffield and Wel-  
ler, Cheltenham.

THE opinion which Mr Locke ventured to pronounce on  
the logic of his day, will be held by every Phrenologist as

perfectly and therefore equally applicable to the scholastic metaphysics, of which, indeed, that logic is a scion or an off-set; and the judgment of Bacon, adduced by Mr Locke, in support of his attempt to introduce a better system of dialectics, may, with as much propriety, be quoted in favour of a new philosophy of mind. "The logic now in use," says Mr Locke, "has so long possessed the chair as the only art taught in the schools for the direction of the mind in the study of the arts and sciences, that it would perhaps be thought an affectation of novelty to suspect that rules that have served the learned these two or three thousand years, and which, without any complaints of defects, the learned have rested in, are not sufficient to guide the understanding; and I should not doubt but this attempt would be censured as vanity or presumption, did not the great Lord Verulam's authority justify it; who, not servilely thinking learning could not be advanced beyond what it was, because for many ages it had not been, did not rest in the lazy approbation and applause of what was because it was, but enlarged his mind to what might be." (Conduct of the Understanding; Introduction, Section 1.) The judgment of Bacon may be summed up in one of his own authoritative and prophetic sentences, the import and cogency of which are as claimant in our time as in that of his illustrious disciple; "*Necessario requiritur, ut melior et perfectior mentis et intellectus humani usus et adoperatio introducatur.*"

The reason for this preliminary remark is easily given. Phrenology, as it appears to those who have both satisfied themselves of its conformity to nature, and witnessed its utility, possesses, to say the least of it, all the theoretic excellencies of the ancient metaphysics, so far as correctly expository of the intellectual and moral constitution of mankind, and admits all the efficacy of the ancient logic, so far as really conducive to the guidance of the faculties in the acquisition or the maintenance of truth. The production before us, to the notice of which we now hasten, as a proof, will, we think, not only sustain but materially enhance the reputation of its accomplished and singularly able author. We are aware that the essence of it is contained in the two first editions of Dr S.'s *Physiognomical System*; but, we may remark, it is here given with so much more detail, so many additional and im-

portant expositions, and in an arrangement so different, as fairly to demand new and even increased attention.

The general nature and design of the book may be expressed in the following sentence, which we take from the preface :—

“ In my work, entitled ‘ Phrenology,’ a great mass of incontestable facts is collected. This volume contains philosophical reflections and inferences only ; it is divided into seven sections. In the first I examine the modes of action of the fundamental powers of the mind, and the necessity of rectifying by Phrenology all the systems of philosophy which have been given to the world ; in the second, give a new nomenclature of the fundamental powers of the mind, state their aim, the disorders which may result from them, and the consequences of their inactivity ; in the third, discuss their origin ; in the fourth, the conditions of their manifestations ; in the fifth, the moral nature of man ; in the sixth, make some practical reflections ; and in the seventh, explain several philosophical expressions, according to the fundamental powers of the mind.”

The judicious reader will easily perceive, from this statement, that the work is intended strictly to correspond with its title, “ A View of the Philosophical Principles of Phrenology ;” and it is now our duty to show in what manner, and to what extent, it accomplishes the design. We shall take the sections in order ; but, for good reasons, our extracts from and our observations on them must be very limited.

In the first section, Dr. S. gives, *inter alia*, a summary view of the fundamental powers of the mind. For determining these, as he justly remarks, the prevalent error of those philosophers who confine themselves to general ideas, must be avoided ; and, consequently, it is maintained to be necessary in this case, as in the various departments of natural history, to determine the specific qualities of the mind. In short, in place of reducing all the operations of the mind, as some philosophers have attempted to do, to *sensation*, or, with others, to *understanding* and *will* ; or employing, like a third and a very numerous class, such general terms as *perception*, *conception*, *memory*, *judgment*, *imagination*, and *attention*, to denote the fundamental powers of the mind, which they conceive to be thereby sufficiently enumerated and indicated ; it is

incumbent on an inquirer to detect, if possible, and describe, the special faculties of the mind, of the operations or modes of action of which the terms now mentioned are expressive. The reason is quite obvious, as applicable to one class of metaphysicians at least; and it is quite valid, indeed, in every other instance of a similar kind. The consequence has been a degree of confusion, a perplexity, a difference of opinion and statements as to facts, and a separation into sects and parties, which have proved so great a bane as almost entirely to deter sober-thinking minds from the pursuit or cultivation of this branch of science. One distinction, hence arising, is of very ancient date, and still exists among the retainers of the scholastic doctrines, namely, that of *Idealogians* and *Moralists*; the former title being used to denote those who confined themselves principally, or altogether, to the study of the UNDERSTANDING, and the latter to those who directed their attention chiefly, or solely, to the WILL. It is one of the objects of Dr S., in this section of his work, to point out the harmony which subsists between Phrenology and both of these branches of philosophy, so far as they can be ascertained to be conformable to truth, or, in other words, to be expository, or to afford a fair record, of the phenomena of the mental world, considered as capable of classification under such titles as intellect and moral feeling, understanding and will, intellectual and moral or active powers.

In treating, first, of the opinion of the idealogians, with a view to the illustration and establishment of his proposed harmony, Dr S. presents a concise history of intellectual science commencing with the period of the Greek philosophers, and coming down very nearly to our own day. We say very nearly, because, though he speaks of Kant and Fichte, we cannot help regretting it as a serious defect in his memoir, that he has made no mention of the system of the late Dr Brown, in which, more than in any previous works, he would have found materials for comparison with his own principles. To the views of Locke, as forming the basis of the greater

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number of the philosophic opinions in England and France, he pays most particular regard with this intent,—on which account, as well as because of its intrinsic worth, we quote, without apology for length, the following remarks on the subject:—"Like Locke, I think that truth is to be placed above all other considerations; with him, too, I think, we cannot examine the nature of the mind, but only observe its faculties; Dr Gall and I, therefore, study the organs by means of which these are manifested. With Locke, I admit innate capacities, but not innate ideas or innate principles. He, however, denies the innateness of ideas and principles on a ground different from mine, viz. because certain children and adults, and even nations, are without them, or possess them variously modified. Granting the fact is so, Locke's position is not proved thereby, because inactivity of the faculties is explained by insufficient development of their appropriate organs; and modifications of ideas and principles result from different and dissimilar combinations of the faculties,—a subject which I shall treat particularly by-and-by.

"Locke admits only one primitive source of the activity of the mind—external impressions on the senses; whilst, if I speak of the mind generally, I still admit a second, which is internal. According to Locke, the mind begins with external sensations, and then by means of its perception, contemplation, retention, comparison, and its faculties of composing and abstracting, it executes all the particular operations of thinking and volition: the feelings also, in his system, primitively result from external impressions, and immediately from the understanding. I, on the contrary, separate the propensities and sentiments of the mind from its understanding; independently of which they exist, and to which they bear no proportion; they are internal faculties, which, it is true, may be excited by external impressions, but which are often active by their own inherent power alone. They are innate as particular faculties, and are inseparable from the nature of man, though their determinate actions be not so. According to Locke, moral principles must be proved; but I think they must be felt; reasoning does not produce them any more than it produces the perception of colours, or of musical tones.

"In regard to the understanding, Locke thinks that it is by means of the five senses and their impressions alone, that it conceives the existence of external objects, their separable or sensible and their inseparable or original qualities, such as extent, figure, and mobility. I am of opinion that the mind conceives very few ideas by the senses alone, and that peculiar parts of the brain are commonly necessary. In my physiological work entitled *Phrenology*, I treat of the immediate and mediate functions of the five senses; to the latter of which belong our conceptions of the existence of bodies, of their form, size, weight, colour, order, and number. The understanding as a reflective power acts, in my opinion, not only

" upon the sensations and conceptions of external objects, but also  
 " upon the propensities and sentiments, the sources of which are in-  
 " ternal; these, as well as external sensations and perceptions, it  
 " knows, compares, considers in different ways, and determines in  
 " their various relations. Moreover, I do not only admit an inter-  
 " nal activity of mind independent of external experience as the  
 " propensities and sentiments are concerned, but also, with Kant,  
 " as understanding and experimental knowledge, even as the re-  
 " flective powers are implicated. The conception of dimension, that  
 " the whole, for instance, is greater than the half, does not result from  
 " experience, but from an internal faculty. The conception, that  
 " there is nothing without a cause, is also internal. These general  
 " conceptions are the attributes of the internal faculties of the un-  
 " derstanding, just as the particular feelings are of the propensities  
 " and sentiments. The general conceptions of experimental know-  
 " ledge which arise from within, and the primitive feelings, are cal-  
 " culated for the external world; and the general conceptions of  
 " the reflective powers of the mind are calculated for experimental  
 " and sentimental knowledge. This second knowledge, then, is as  
 " positive as the first; for we know our feelings as well as we do our  
 " sensations and perceptions by the five senses. Every determinate  
 " action of any faculty whatever depends on two conditions, the fa-  
 " culty and its object. The activity of every feeling and the gene-  
 " ral conceptions of the perceptive faculties are merely applied to  
 " the external world; whilst the general conceptions of the reflect-  
 " tive faculties are applied to experimental knowledge and to the  
 " feelings. In a perfect state of mind, all conditions must agree and  
 " harmonize with each other. If, for instance, external impressions  
 " do not agree with the ordinary state of man, and with the respec-  
 " tive internal faculties, they are illusive; and if internal faculties  
 " suppose in external objects something which experience does not  
 " confirm, they also err; each condition must correspond with ano-  
 " ther, and all be conformable to the conceptions of reflection; and  
 " these again apply to the actions of the particular faculties.

" Thus, in a perfect system of the knowledge of man, every par-  
 " ticular faculty must be pointed out and considered in its concor-  
 " dance with every other. I recognise internal powers and exter-  
 " nal faculties, by whose intermedium the mind and the external  
 " world are brought into communication, and made mutually in-  
 " fluent. The external faculties differ essentially in their na-  
 " ture, and may either act by their own power, or be excited by  
 " appropriate impressions from without. Some of them make man  
 " act, while others modify, assist, and direct his actions. Some pro-  
 " cure a relative knowledge of external objects, and others bring all  
 " the faculties into harmony, in order to constitute unity. If such  
 " a system be practical, it requires first a knowledge of particulars,  
 " and if these be capable of useful application, they must be reduced  
 " to generals, and even to unity. All modern idealogians admit  
 " several mental operations, which they ascribe to various faculties,  
 " or to particular laws or categories, according to which the mind

"acts. Their opinions differ only in as far as the number of faculties, or the mode in which the mind acts, are concerned. Nevertheless, it is certain that they have considered general operations and modes of action or effects only, and have discovered none of the fundamental faculties of the mind."

We recommend the tyro in Phrenology, who has hitherto confined his attention to what may be called its outworks and gross materials, diligently to study this passage, in order that he may enter on the metaphysics of the science with the hope of advantage. Were we to make any objections to it, which, we own, a regard for the judgment and the merits of Locke almost forces on us, we should say, that, though quite familiar with many positions of his truly magnificent work, which bear out Dr S.'s exposition of his general theoretical views respecting the primitive source of the activity of the mind, namely, SENSATION, full justice is not done to his remarks on REFLECTION, in speaking of which, as the only "other fountain from which experience furnisheth the understanding with ideas," it is quite clear, we think, that he makes a larger provision for a certain part of our constitution than the popular opinion respecting his principles, in which, we see, Dr S. concurs, allows. Without being at much pains to prove the necessity there is for a little qualification in stating Mr Locke's sentiments, we shall content ourselves with a single, and that, too, a very brief quotation from his essay, in which, we think, the ground-work of our objection is at least plainly indicated. The quotation is from Book 2. Chap. 1. § 4. To the expressions marked by us in *italics* we request particular consideration.

"By REFLECTION, I would be understood to mean," says Locke, "that notice which the mind takes of its own operations, and the manner of them, by reason whereof there come to be ideas of these operations in the understanding. These two, I say, viz. external material things, as the objects of SENSATION, and the operations of our own minds within, as the objects of REFLECTION, are to me the only originals from whence all our ideas take their beginning. The term operations here I use in a large sense, as comprehending not barely the actions of the mind about its ideas, but some sort of passions, arising sometimes from them, such as is the satisfaction arising from any thought."

Is it not manifest, that *the operations of our own minds*, taken in Mr L.'s large sense, more especially as *comprehending some sort of passions*, stand in the same relation to REFLECTION as that of *external material things* to SENSATION? And if so, is not the correspondence between the respective sentiments of Mr Locke and Dr Spurzheim, *quoad* this point, we mean, much greater than at first sight appears? Let the reader judge when he has again perused the following sentence:—"The understanding, as a reflective power, acts, in my opinion, not only upon the sensations and conceptions of external objects, but also upon the propensities and sentiments, the sources of which are internal; these, as well as external sensations and perceptions, it knows, compares, considers in different ways, and determines in their various relations."

Before quitting this part of Dr S.'s work, and in reference to the last three sentences of the quotation made from it, beginning "All modern idealogians," &c., it occurs to us to propose for inquiry and discussion, "What is the probable origin of the theory so commonly entertained among metaphysicians, and commonly credited by the vulgar, respecting the supposed general mental faculties, or those general operations and modes of action to which the terms attention, perception, memory, &c. have been long applied?" Several ideas on this subject have presented themselves to us in the course of our speculations, which we shall give in a subsequent publication.

From the analysis, into which Dr S. now enters, of the commonly received general faculties of the metaphysicians, we shall select a few particulars in illustration of the phrenological views of the constitution and qualities or powers of the mind, and with a special reference to any of his peculiar opinions. By ATTENTION, the first of the supposed general faculties of which he treats, Dr S. conceives is denoted no more than the active state of any intellectual faculty, or that it implies merely the effect of any of them, as either arising from its own proper force, or as excited by external impressions, or by one or several affective faculties; and, in consequence, that there are as many species of attention as fundamental faculties of the mind. On this last principle, it is obvious, the differences, not merely in the degree of attention,



but in the nature of the objects to which it is applied; are easily explained; and on the same principle, it is equally easy to perceive that the exercise of attention is absolutely necessary to succeed in any pursuit.

Under the head of CONSCIOUSNESS OR PERCEPTION, which he conceives to be an essential constituent in the nature of the intellectual faculties generally, but not a special faculty, he takes notice of two questions of some importance in the metaphysics of the science, namely, "whether all the impressions which produce consciousness, or sensation, come from without through the external senses; and, secondly, whether all fundamental powers of the mind are perceptive, or have consciousness of their peculiar and respective impressions, the consciousness of which is only obtained by the medium of other faculties?" In regard to the first of these, as our readers must be aware, Dr S. decides in the negative; being of opinion that there are two sources of mental activity, one external and the other internal, of which latter kind are the instinctive dispositions of animals, and all the affective powers of man.

"An answer to the second question is given with more difficulty than to the first. Dr Gall thinks that each external sense and each internal organ has its peculiar consciousness or perception, its memory, judgment, and imagination; in short, that the modes of action are alike in each external sense and in each organ of the brain. To me, however, the individual faculties of the mind do not seem to have the same modes of action; I conceive that the functions of several faculties are confined to the procuring of impressions which are perceived by other faculties. The nerves of hunger and thirst propagate their peculiar impressions to the brain, there to produce sensation or perception; and I believe the fundamental faculties, which I call affective, destined only to produce impressions, which being perceived, are then called inclinations, wants, or sentiments. The affective functions are blind and involuntary, and have no knowledge of the objects respectively suited to satisfy their activity; the nerves of hunger do not know aliments, nor circumspection, the object of fear, nor veneration, the object deserving its application, &c. &c. Even supposing the affective powers had an obscure consciousness of their own existence, a point which, by-the-by, is not proved, it is still certain that the intellectual faculties alone procure clear consciousness. The internal sense of *Eventuality*, combined with those of Comparison and Causality, determines the species of both internal and external perceptions. As it is, however, much more difficult to specify the internal than the external sensations, the species of the former have remained almost entirely unknown to philosophers."

To this well-known difference of opinion between Dr. G. and Dr. S. we do not think it necessary at present to pay any more attention than that of barely recording it; and for the peculiar views which the latter entertains as to *Eventuality*, it is enough to mention, that the organs of it correspond with UPPER INDIVIDUALITY; that the function is to recognise the activity of every other, and to act in turn upon all of them; that, by "knowing the functions of the other powers, it contributes essentially to the unity of Consciousness;" and that the modification of it, which corresponds with the memory of other faculties, constitutes REMINISCENCE, defined by him, accordingly, as "the peculiar memory or repetition of the functions of *Eventuality*." Of MEMORY itself he gives his opinion in words, the essence of which must be quite familiar to the reader.

"It is not a fundamental faculty, but the repetition of some previous perception, and a *quantitative* mode of action. However, as I think the affective powers are blind, and without clear consciousness, I do not believe they have any memory. I consequently, confine the mode of action under discussion to the intellectual faculties, and farther distinguish between the faculties which have memory and the species of notions remembered; the perceptive faculties have memory, and all kinds of perceptions are remembered. Now, as the intellectual faculties do not all act with the same energy, memory necessarily varies in kind and strength in each and every individual. No one has an equally strong memory for every branch of knowledge. Attention, too, being another name for activity of the intellectual faculties applied to their respective objects, naturally strengthens memory; it facilitates repetition. Exercise of the faculties, it is further evident, must invigorate memory; repetition is made more easy."

For similar reasons, IMAGINATION is held to be not a fundamental power, but "a quantitative mode of action of the primitive faculties, combined particularly with those of Causality and Comparison." Hence, Dr. S. speaks of its various kinds being as numerous as the primitive faculties; hence, reviewing his reflections on *Attention*, *Perception*, *Memory*, and *Imagination*, he says "they are quantitative modes of action of the fundamental faculties, each of which may act spontaneously, or be raised by external impressions;" and he adds, "the intellectual faculties alone perceive or know im-

"pre-~~vious~~, and being directed towards the objects of which respectively they have cognizance, produce attention ; repeating notions already perceived, they exert memory ; and being as active as to cause effects as yet unknown, they may be said to assist imagination,"

Of JUDGMENT, Dr S.'s explanation is somewhat different both from Dr Gall's, and from that which he gives of the general faculties previously noticed. We can spare room for only an abridged portion of it ; but even this will exhibit him to great advantage as an acute observer and a deep thinker, though all his positions may not obtain assent.

"I neither consider judgment as a fundamental faculty, nor, with Dr Gall, as a degree of activity, or as a mode of action to every faculty. The affective powers are blind, and neither recollect nor judge their actions. What judgments have physical love, pride, circumspection, and all the other feelings ? They require to be enlightened by the understanding as intellectual faculties ; and on this account it is that, when left to themselves, they occasion so many disorders. And not only does this remark apply to the inferior, but also to the superior affective powers, to Hope and Veneration as well as to the Love of Approbation and Circumspection : we may fear things innocent or noxious, and venerate idols as well as the God of the true Christians.

"I consider, then, that judgment is a mode of action of the intellectual faculties only, and not a mode of quantity but of quality." To understand this, observe, there are relations between external objects themselves, and between them and the affective and intellectual faculties, determinate, invariable in their essence, and which admit of modifications only. Dr S. alludes specially to the relation between hunger and aliment. Now, if these relations are seen to be perfect, and as they are usually found, we say the functions of the faculties by which they are so seen is good or healthy, as in the sense of taste. On the contrary, there is disorder or aberration when the functions depart from their ordinary modes of manifesting themselves. What is true of taste applies so far to the intellectual faculties, which are in relation with the affective powers, and with external objects, and the functions of which are also subject to determinate laws. Now, these functions may be perfect or imperfect in like manner, that is, they may be in harmony or not with their innate laws, "and the pro-

and the preference given to the former depends on intelligence, by which their differences are ascertained and determined. There is no will without intelligence, though intelligence does not constitute it. Desire and will are not the same; the former being capable of existing, not only without it, but, as it were, in opposition to it,—a circumstance of very material importance, both in explaining some of the precepts of Christianity, and in the practice of morality. In addition to the desires, therefore, or the effects or operations of feelings, the exercise and decision of intellect are required to will; or, in other words, “will consists in the application “of reason to the affective and perceptive faculties,” or in “the application of the reflective powers to our desires and “notions.” Will, properly so called, is the basis of liberty; of which Dr S. treats more particularly in a subsequent section. We close this summary with a short quotation, which will be found deserving of serious attention by all who enter on the delicate question now suggested:—“Pious persons, “in their address to the great Guiding Power, pray that their “wills may be directed towards certain actions, and turned away “from others. This proves that they consider will as susceptible of “being influenced, and by no means as independent, and acting “without any cause. Such an independent will would, indeed, be “a principle, and could have only one, never opposite tendencies.”

Having defined AFFECTIONS, according to the etymology of the term, so as to indicate the different states of being affected of the fundamental powers, Dr S. divides them into kinds, of which there are several, as must be obvious to all who consider, not only the number of the faculties, but also the various qualities and combinations, and quantities of action or energy, of which they are susceptible. The subject is of wide extent, and connects itself with every pursuit, occupation, behaviour, and condition of mankind; but, for good reasons, is discussed by Dr S. too slightly to admit of farther notice on our part. We may say the same of the PASSIONS, by which he understands merely the highest degrees of the activity of the faculties. Then we come to RELIGION, .

from his remarks on which we shall, without comment, take a single extract.

"The only means of seeing clearly, and of uniting philosophy and religion, seems to me to depend on separating strictly religious ideas from ideas of morality, that is, ideas relative to God, from such as implicate our duties as social beings.

"The power of priesthood has gradually diminished, and civil governments have established a moral code independently of religious faith, so that now-a-days we distinguish between civil laws and the rules of religious legislators. Formerly the priesthood laid down all the moral precepts, but civil governments now decide even on the value of religious systems. They declare one preferable and dominant, and merely tolerate every other. Extremes, in all cases, do harm, and extremes and mischief will be unavoidable, so long as religion and morality are under the direction of two distinct classes of governors. Sacerdotal supremacy must terminate; meanwhile it is upheld by civil rulers, who, appreciating its influence duly, have united with priests for their mutual advantage. Civil governments, however, begin to feel their rights and their duties. They endeavour to promote general happiness and order in society. They already separate duties towards the administration and our neighbours from those which are, strictly speaking, religious. The enactments of civil powers are now generally much wiser than the interpretations of revealed legislation; they are also more forbearing than the statutes of the priesthood. History, indeed, proves that religious governments have done more mischief to mankind than civil ones, which have in fact been faulty and injurious in the ratio of their interference with religion. The contest between the civil and religious powers is not yet at an end, and it is impossible to prevent the disorders which result from it. I sincerely wish that governments would abstain from meddling with any religious belief which is not inconsistent with the general order. There should be no exception in the civil code. It should be the same for every member of the community it governs; for those who sing to the glory of God, and for those who do not sing; for those who eat flesh as for those who eat vegetables; for the rich and the poor; for the gay and the gloomy. It should have only one aim,—general happiness. Whatever does not concern this ought to be out of its province."

We pass entirely over the Second Section of the work, as not containing any thing which, either in substance or form, can be new to our readers.

In the Third Section, the merits of some of the theories respecting the origin of the mental powers are examined. Dr S. objects, of course, to the theory, that "a few general

and the preference given to the former depends on intelligence, by which their differences are ascertained and determined. There is no will without intelligence, though intelligence does not constitute it. Desire and will are not the same; the former being capable of existing, not only without it, but, as it were, in opposition to it,—a circumstance of very material importance, both in explaining some of the precepts of Christianity, and in the practice of morality. In addition to the desires, therefore, or the effects or operations of feelings, the exercise and decision of intellect are required to will; or, in other words, “will consists in the application of reason to the affective and perceptive faculties,” or in “the application of the reflective powers to our desires and notions.” Will, properly so called, is the basis of liberty; of which Dr S. treats more particularly in a subsequent section. We close this summary with a short quotation, which will be found deserving of serious attention by all who enter on the delicate question now suggested:—“Pious persons, in their address to the great Guiding Power, pray that their wills may be directed towards certain actions, and turned away from others. This proves that they consider will as susceptible of being influenced, and by no means as independent, and acting without any cause. Such an independent will would, indeed, be a principle, and could have only one, never opposite tendencies.”

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"faculties produce all particular dispositions," and, consequently, to the propositions virtually conveyed under it, as, that "wants and passions produce the faculties; that "attention is the cause of them;" or that either "understanding or will is the cause of them." He objects, too, as the Phrenologist must be aware, to the theory, that "man's "faculties are the result of education;" of which he says, generally and forcibly, that "it produces no faculty whatever, either in man or animals;" although, as is well known, from his own Essay on the subject, and from the concurrent labours of other Phrenologists, education, so far from being thought superfluous, is held to be of the highest importance in exciting, exercising, determining the application, and preventing the abuses of the innate faculties. In the chapter alluded to, in consideration of his theory, Dr S. treats in order, with great perspicuity, of the influence of various fortuitous or accidental circumstances, as society, misery, climate, and mode of living; and of the influence of the prepared and specific modes of instruction,—to some or all of which, certain philosophers, contenting themselves with narrow views, have had recourse, in order to account for the faculties. From the Fourth Chapter of the Third Section, in which he maintains, in opposition to the preceding theories, "the innateness of the mental faculties," we willingly, and we should think to the reader's satisfaction, extract the concluding paragraph:

"Why moral principles differ in different nations is obvious. I agree with Locke, that they are not innate, but maintain that the faculties which form them are. I shall afterwards show that moral principles depend on several faculties, and vary in nations in consequence of different combinations of their organs; the justice of a libertine, without Benevolence and Veneration, must differ entirely from that of a charitable, modest, and continent person. The same fundamental faculties exist everywhere, but their manifestations are universally modified. Men everywhere adore a Supreme Being; they everywhere have marks of honour and of infamy; they are everywhere masters and servants; all nations make war, whether with clubs and arrows, or with muskets and artillery; and everywhere the dead are lamented, and their re-



"membrane cherished, whether it be by embalming their bodies, by putting their ashes into an urn, or by depositing their remains in the tomb. Hence, though the functions of the faculties in general are modified in different nations, and of those consequently which determine the moral principles also, the same fundamental powers still appear in the customs, manners, and laws of all.

"An essential part of the study of man, therefore, is to shew that his nature is determinate, that all his faculties are innate, and that nature's first prerogative is to maintain the number and the essence of his special powers, whilst she permits many modifications of the functions of all, in the same way precisely as she preserves species, but continually sacrifices individuals.

"The second right of nature is to allow more or less activity to individual faculties in different persons; that is, she endows all with the same faculties, but gives them in very different degrees. Some few are geniuses, but the majority are middling in all respects. Nature then produces genius, and the individual dispositions of every one.

"Finally, nature has stamped a difference upon the sexes: some faculties are more active in women, others in men. Men will never feel like women, and women will never think like men.

"These are facts which observation proves. Philosophers, therefore, can only examine how nature produces such phenomena, and see whether it is possible to imitate and to assist her."

The Fourth Section relates to the inquiry respecting the means by which nature effects, or rather manifests, the faculties and phenomena previously described, and endeavours, on general reasoning, to determine the existence and certainty of the connexion between them and the body,—a proposition; the direct proofs of which, as deduced from observation, are given abundantly in another work. Then he finds it expedient to clear himself from the charge of conceiving and asserting, that organization produces the affections and intellectual faculties. No conduct can be more unfair, than the urging of such a charge against Phrenology, which, in reality, sets out with a provision against it; inasmuch as it maintains, that the organization is necessary only to the manifestations of mind; or, in other words, that we know nothing of mind save through the medium of the bodily system, with which we find it invariably united in this world,—a principle, not only perfectly safe in itself, and as certainly true as it is safe, but also in entire harmony with every correct

idea, however derived, of the nature or essence of the soul. "Whatever metaphysicians and theologians may decide on this and "some kindred points," says Dr S. with strict propriety, therefore, "the position, that manifestations of the faculties of the mind depend, in this life, on organization, cannot be shaken."—We deem it superfluous to take particular notice of all the general proofs by which this position is defended. Enough to say, that they are afforded by the well-known facts respecting the "differences of the sexes;" the "Individuality of every person;" the modifications produced by, or connected with, "age;" the "influence of physical conditions;" the states of "sleeping and dreaming;" and the effects of "exercise;" to which topics Dr S. successively, but succinctly, addresses himself.

The enemies of Phrenology have rung, and do still ring, so many changes on its absurdity, its falsity, its inconsistency, its insignificance, its vulgarity, its meanness, its dangerous nature and consequences, that one ignorant of the subject would be at a loss to discover the real import of the varied opposition which they have made, and might be almost compelled to conclude, that they were as insincere and blundering as they were malignant and unmerciful. It is a curious fact, too, and, we think, ought to be deemed an instructive one, however mortifying to those who require its benefits, that the Phrenologists have done more justice to the arguments, such as they are, by which they have been assailed, than the individuals who advanced them; nor is it immaterial to add, as an evidence of the same spirit, that they are much more anxious to hear, to illustrate, and to obviate reasonable objections, than successful in their endeavours to bring respectable antagonists into the field of controversy. We have an admirable example of this candour and fearlessness in Dr S.'s Fifth Section, in which, while discussing, on phrenological principles, "the moral character of man, materialism, fatalism," "liberty," "morality," "the origin of evil," the "comparison between natural religion and morality and the Christian morality," he unre-

servedly advances the science to the post of greatest hazard, and, consequently, of highest honour. In so doing, it is our conviction, he has not neglected the "better part of valour," as we hope to make appear to our readers, even by the very superficial survey and scanty extracts to which we must confine ourselves.

The word Materialism is generally used in one of two senses, to denote, 1st, The system maintained, it is believed by few, either in former or present times, which asserts that there is no Creator; that matter has always existed, and that the phenomena of the world are the effects of matter; and, 2dly, The system, of more frequent occurrence, but by no means common in our day, which, without denying the existence of a Deity, or that the universe is his workmanship, alleges, that the mental and moral constitution of man, or, in other words, all the phenomena which have been attributed to mind, considered as something essentially distinct from body, are the results of the mere forms and combinations of matter. Of the first kind of materialism, it is enough to say, so far as Phrenology is concerned, that "he who inquires into the laws of phenomena cannot be an atheist; he cannot consider the admirable and wise concatenation of all things in nature, and their mutual relations, as existing without a primitive cause. He is obliged, by the very laws of thought, to admit such a cause,—a supreme understanding, an all-wise Creator.

To the accusation, that Phrenology leads to, or implies, the second kind of materialism, the reply of Dr S. is, in our judgment, equally effective. It is given, of course, at greater length, and with a distinct reference to opinions corresponding with those of the Phrenologists, held by individuals and classes of philosophers who were never charged with the obnoxious tenet.

"When our antagonists, however, maintain that we are materialists, they ought to shew where we teach that there is nothing but matter. The entire falsehood of the accusation is made obvious by a review of the following considerations:—The expression *organ*, designates an instrument, by means of which some faculty proclaims itself; the muscles, for ex-

"ample, are the organs of voluntary motion, but they are not the moving power; the eyes are the organ of sight, but they are not the faculty of seeing. We separate the faculties of the soul or of the mind from the organs, and consider the cerebral parts as the instruments by means of which they manifest themselves. Now, even the adversaries of Phrenology must, to a certain extent, admit the dependence of the soul on the body. In the very same passage in which Professor Walter of Berlin imputes materialism to our physiology of the brain, he says,—'The brain of children is pulpy, and in decrepit old age it is hard. It must have a certain degree of firmness and elasticity, that the soul may manifest itself with great splendour. But this consideration does not lead to materialism; it shews only the mutual union of the body and soul.'

"We are therefore no more materialists than our predecessors, whether anatomists, physiologists, or physicians, or the great number of philosophers and moralists who have admitted the dependence of the soul on the body. For the materialism is essentially the same, whether the faculties of the mind be said to depend on the whole body, on the whole brain, or individual powers on particular parts of the brain: the faculties still depend on organization for their exhibition."

Fatalism, as involving atheism, is obviously rebutted by a system which ascribes the faculties and nature of man to creation. As to that species of fatalism, again, which connects the hypothetical idea of the irresistibility of actions with the innateness of the faculties, the latter being considered, moreover, as the determinate gifts of the Almighty, Dr S. contends for the natural liberty, both of the lower animals and man, and thus, denying the necessity of the connexion, disclaims the charge. But there is still another species, to which, in common with the soundest reasoners and the most devout Christians, he subscribes. Witness the following remarks:

"The faculties which constitute and the motives which determine the will, it is true, are given and innate. And fatalism, in this sense, must be admitted, not only in man, but even in the Supreme Being; for perfection and infinite goodness inhere in the nature of God, and he cannot desire evil. So also the superior faculties of man's nature, called his divine part, must desire the true good of all. Hence a certain fatalism is founded in nature; and therefore the philosophers of China, Hindostan, and Greece, the eastern and western Christians, and the followers of Mahomet, have blended it with their religious opinions."

"It is positive, then, that the faculties are innate; but I must also say with St Augustine, 'God in giving the power does not inflict the necessity.' Thus, I do not see that admission of the innateness of the faculties implies irresistibility of action; nor do I fear any physical truth as dangerous. The whole constitution of man is determined by creation; but this axiom does not exclude deliberation, choice, preference, and action, from certain principles and to certain ends; because all this is matter of experience universally acknowledged, and is that of which every man must every moment be conscious. I recognise one sole Creator, who has rendered physical and moral truths universally consistent."

The sentences last quoted may be said to contain the fundamental proposition on which Dr S. builds his opinions on the question of *Liberty*. But to these we have not room to advert; and, indeed, for another good reason, we would have purposely passed over them with a general remark. The subject may hereafter come before us in the form of regular and systematic discussion. In the mean time, for the sake of those who, in consequence of recent events, affecting the progress of Phrenology, may desire to be put in immediate possession of the views of our enlightened author on this intricate and complex point, we quote a series of condensed passages, in which the essence of them is held forth. It will be found to correspond with what we formerly extracted.

"Each faculty of animal life being active, gives a desire or an inclination which man and animals experience involuntarily. Man has neither any power upon accidental external impressions, nor over the existence of internal feelings. He must feel an inclination if its appropriate organ be excited. But inclinations, propensities, or desires, are not *will*, because man and animals often have these, and yet *will* not. To have *will* to decide *for* or *against*, I must evidently know what is to happen or has passed; I must compare: hence, *will* begins with the perceptive and reflective faculties, i. e. with understanding; the will of every animal is therefore proportionate to its understanding. Man has the greatest freedom, because his will has the widest range; and this because he has the most understanding. He knows more than any animal; compares the present with the past; foresees future events; and discovers the relation between cause and effect. It is even to be observed, that not only *will*, but also our participation and accountableness, begin with the perceptive faculties. Idiots have sometimes inclinations, but they are neither free nor answerable. It is the same with children before a certain age; they are said not to be capable of distinguishing good from evil.

"A man of great understanding and good education is also more blameable for a fault than an uncultivated and stupid individual.

"The faculties that *will*, however, are not given up to chance, but subjected to certain rules; for the laws of the understanding are as determinate by creation as are those of nutrition. Man cannot will any thing which does not seem good to him."

It follows from this view, that three conditions are required for liberty; namely, *Will*, considered as an effect of knowledge and reflection; or plurality of motives, between which the understanding decides; and the unrestrained influence of the will upon actions, or the organs whence they proceed. If any one of these conditions be wanting, liberty ceases; but still, in order that liberty may have a moral character, and therefore be predicated of man, we must take into account his peculiar constitution, as possessing animal, intellectual, and moral powers, arranged so as to indicate the supremacy of the latter, and, more especially, that of Conscientiousness; "the feeling of which," says Dr S., "is to morality that which will, or the perceptive and reflective faculties, are to liberty." Reasoning in this manner, he is brought to the consideration of the nature or essence of MORALITY. But, from his discussion of this subject in the abstract we are debarred; and to his reflections on Christian Morality in particular, we regret we can pay no other tribute than the acknowledgment, that, though on some topics we might be disposed to hazard an opinion somewhat different, they seem to us at once profound, liberal, truly benevolent, and importantly useful. No one, we imagine, who seriously peruses them, can ever afterwards entertain an idea, or hazard an expression, to the disparagement of the system of philosophy with which they harmonize, and from which they emanate.

From the Sixth Section of his work, which contains various practical considerations deducible from the principles of the science, and requisite to its successful application to the great business of human life, and the improvement of the condition, or promoting the happiness of mankind, we would willingly adorn our pages by extracts. Let the following de-

monstrate our own self-denial, and, at the same time, justify the high station we assign to the author among the cultivators of the best, because the most beneficially useful, of the sciences. Whether the age in which we live be enlightened enough to profit by his services, and generous enough to confess obligations to their source, we do not say; but sure we are, that the prosperity of our race, and the attainment of that dignified elevation to which it seems the gracious purpose of the Creator we should aspire, and not without hope, cannot possibly be accomplished by any agency which disregards, far less contemns, the labours of this eminent and singularly successful philosopher. We close with these extracts and this sentiment, because the nature of the Seventh Section, which alone remains to be noticed, precludes any particular remarks, and because we are sure any thing we could add of our own would come with poor grace after matter of such interest and energy.

"Wants, like faculties, are either of an inferior or a superior nature. To be just is a *want* for the righteous, as to take nourishment is for him who is hungry. As, however, the animal faculties are the most generally active in man, if wants are spoken of, we commonly think of inferior powers, as of self-esteem, ambition, personal interest, &c. Now, as happiness depends on the gratification of active faculties, and unhappiness on their non-satisfaction, it is obvious why those who are fond of ostentation, luxury, riches, distinctions, &c., are commonly discontented or unhappy: it is impossible to appease their wants or desires.

"Thus, wants or desires, or, in other words, the activity of the faculties, are not the immediate cause of happiness or unhappiness. The whole of the mental powers acting with energy, may be sources either of bliss or of misery. This follows on the possibility, or impossibility of gratifying their impulses. He who has many faculties active which he can satisfy, is more happy than the man who has no desire whatever; it is, however, better to be without desire than to possess very active faculties with no means of ministering to their cravings. Even those who are eminently endowed with the superior faculties, and who would see every one happy, find a kind of misery in the injustice of mankind. The unfortunate of this kind, however, are by no means the most numerous.

"Those who have studied the doctrine of wants have not distinguished the faculties sufficiently from their satisfaction. This may vary, and produce both good and evil. Religious sentiments are inherent in human nature, but they have been fearfully abused,

“and done an immensity of mischief to mankind. Philosophers do  
 “ill merely to dwell on the absurdities and crimes these feelings  
 “have occasioned; they ought also, and rather, to indicate the  
 “manner of cultivating and directing these very superior parts of  
 “our nature, to the increasing of our own and our neighbour's hap-  
 “piness. Religion itself must never be ridiculed; certain actions,  
 “however, called religious, are but too fit butts for mockery. If  
 “the vain and ostentatious be prevented from carrying images of  
 “saints in procession through the streets, they will still invent new  
 “divinities, and show them with pomp in the churches. It would  
 “be of essential importance to enlighten the understandings of such  
 “men. We can live on many and various sorts of aliments, and  
 “credulity may admit reasonable things as well as absurdities.

“It is the study of human nature which shews how ignorance,  
 “both in governors and the governed, is the principal cause of un-  
 “happiness. Our ignorance in regard to the laws of nature is the  
 “most to be lamented; for as they are constantly neglected and in-  
 “fringed, we are continually punished, and never know wherefore.  
 “Moreover, the principles of several governments being atrocious,  
 “frequently-recurring revolutions were unavoidable, for man natu-  
 “rally desires to be happy; religion, too, being superstitious, was, of  
 “necessity, exposed to change in proportion as intellect improved.”

“It is evident, that to promote human happiness, the causes  
 “which oppose it are to be removed, or, at least, diminished. All  
 “that can augment or excite the animal nature is therefore to be  
 “avoided, and every condition that may develop the faculties pro-  
 “per to man is to be encouraged. Now, it is obvious, that, to ef-  
 “fect this, the fundamental powers of the mind must be determin-  
 “ed, and the conditions of their manifestations made known. This  
 “once done, moralists will see that to preach moral principles, to  
 “give alms, to found charity-houses, and to cultivate the arts and  
 “sciences, is not sufficient; they will apprehend that the evil is to  
 “be attacked at the root; that is, that means are to be employed to  
 “improve the natural dispositions. Governments also will be shewn  
 “not to be serious in their desire for morality, so long as they en-  
 “courage lotteries, countenance games of hazard, and keep merce-  
 “nary soldiers in pay. Whatever may be done, however, the pro-  
 “gress will necessarily be slow. Governments must, as a first step,  
 “begin by nourishing pure intentions, by giving up all selfish and  
 “exclusionary views, and in all their particular regulations, by fa-  
 “vouring general happiness. The principal object in working for  
 “the universal weal is to strengthen the peculiarly human faculties,  
 “and to enfeeble those which are common to man and animals. The  
 “importance of the faculties proper to man, in regard to general  
 “happiness, is a point that cannot be too strongly nor too often in-  
 “sisted upon. These are satisfied by their own functions; the  
 “just, the benevolent, the religious, and the disinterested, need not  
 “foreign aid to satisfy their noble feelings. Inferior inclinations,  
 “on the contrary, almost always depend on the caprices of others  
 “for their gratification. The egotist, for instance, is opposed in his



“ undertakings by those who, like him, think chiefly of themselves.  
“ The ambitious man is unhappy if he be not approved of, or honoured to the extent he thinks he has deserved. He who, prompted by charity, does good, finds his reward in the deed itself; but he who does good to gain approbation, or gratitude, is liable to be deceived, and, in the very act, often prepares himself a source of sorrow. In proportion, therefore, as the animal nature shall lose in energy, and the peculiarly human faculties gain in strength, the sum of human happiness will increase.”

“ History proves that nations attain the highest prosperity when every one is permitted to work for his peculiar advantage; but history also proves that this prosperity is not permanent; its very causes involve the elements of decline; for luxury, indolence, moral corruption, degeneracy of body, and feebleness of mind, are consequences of its temporary endurance, and these are the sure precursors to the death of empires. I leave this discussion to those who are occupied with politics. I am particularly interested in calling the attention of all thinking people to the necessity of founding society on the broad basis of natural morality, itself the sole, sure, and unalterable foundation of universal welfare. This ground is more stable than that which sensual pleasures, or the arts and sciences, can supply. The indulgence of inferior appetites degrades, morality ennobles human nature, and is indispensable, whilst the arts and sciences are mere embellishments of existence.”

“ From all I have said, it follows that I consider the practice of natural morality as indispensable to the welfare of mankind at large, and that all social institutions ought to be founded on this natural morality, which has been, is, and will ever be, invariable. Individually I call those happy who, without difficulty, subject their animal nature to the faculties proper to man; who, for instance, are satisfied with such things as are merely necessary—with their daily bread; who desire not superfluities, luxuries, riches, or distinctions; who taste of all pleasures in moderation, enjoying every thing, but abusing nothing; who cultivate art or science for the delights it affords; who in every situation do their duty; and who stand not in need of others' or foreign aid, to satisfy their active faculties. Unhappy, on the other hand, are almost all who look for their personal well-being in things which are opposed to natural morality; who have many and active faculties, the satisfaction of which depends on others; whose inferior faculties, in short, are the most energetic, especially if they injure the health, and if their indulgence be expensive.”

## ARTICLE XII.

QUESTIONS WHICH ARE CONSIDERED AS SETTLED BY  
PHRENOLOGY.

*To the Editor of the Phrenological Journal.*

SIR,—I have sometimes, for my own amusement, put down some of those points which either were, or still are, matters of dispute in the old school, but which Phrenologists regard as set at rest by the discoveries of their science. I subjoin the following list, without much regard to arrangement of the subjects; and which, I have no doubt, might be greatly enlarged. The bringing of these points into one view may perhaps tend more impressively to shew the advantages which Phrenology is one day destined to confer on mankind, when passion and prejudice shall have given way to a conviction both of its truth and importance :—

1. That the brain is exclusively the organ of the mind.
2. That the mind possesses a number of distinct or primitive faculties, each of which is dependent on a particular material organ for its manifestation; the power of manifestation being, *ceteris paribus*, in proportion to the size of the organ.

3. That these faculties and organs are divided into three great classes,—propensities, sentiments, and intellect.

These may be considered as the great leading discoveries of Phrenology. The following either flow from, or are included under, the above general heads.

4. That *faculties*, and not *ideas*, are innate.
5. That attention, perception, memory, and imagination, are not primitive faculties of the mind, but only modes of activity of all or any of the intellectual faculties.
6. That there is an infinite variety among individuals in their respective endowment of the primitive faculties. Hence

the differences among men are original and innate ; a mathematician is not necessarily a metaphysician, nor a poet a painter.

7. That these original differences descend, by the laws of propagation, from parents to children.

8. That it is upon this principle chiefly that national character depends ; the feebleness of the Hindoo character, as compared with the European, being caused by the former inheriting from nature a smaller brain than the latter.

9. The distinctive character of the sexes, particularly in the propensities of *Amativeness* and *Philoprogenitiveness*, and in general size of brain.

10. The essential distinction between man and the lower animals. In particular, the latter do not possess the organs of the sentiments of *Hope*, *Veneration*, *Conscientiousness*, &c., nor those of the reflecting faculties of *Comparison*, *Causality*, or *Wit*.

11. That man possesses a natural sentiment leading him to the worship of a God.

12. That man has an innate moral sense. This depends chiefly, though not solely, on *Conscientiousness*. The existence of this faculty disproves the theories of virtue given by Hume, Hobbes, Mandeville, Paley, &c.

13. The existence of the faculties of *Adhesiveness*, *Acquisitiveness*, *Secretiveness*, *Love of Approbation*, *Benevolence*, *Conscientiousness*, and *Intellect*, prove that a state of society or civilization is natural to man, in opposition to the theories of Rousseau, Monboddo, &c., who held that the solitary or savage state was natural, and the social unnatural.

14. That we may determine, *a priori*, the education most suitable to be given to, and the professions best adapted for, different individuals.

15. That insanity is, in every case, a bodily and not a mental malady ; and that the seat of the disease is exclusively in the brain, or in some particular part of it.

16. Hence the cause of partial insanity,—the organ of

"under the head of each individual organ, I still bring forward some experiments made in the presence of a great number of persons who accompanied us to the prisons, &c. I wish to neglect nothing that may encourage philosophers to study the functions of the different parts of the brain."

The following is a translation of an authentic notice of this visit, which first appeared in the 97th and 98th Nos of the *Freymüthige*, in May 1805, and which we have copied almost literally from the pages of Dr Gall :

Dr Gall having expressed a desire to inspect the prisons of Berlin, with the view of making himself acquainted with their arrangements and construction, as well as of observing the heads of the prisoners, it was proposed to him that he should visit not only the prisons of that city, but the house of correction, and the fortress of Spandau.

Accordingly, on 17th April, 1805, Dr Gall began with those of Berlin, in presence of the directing commissaries, the superior officers of the establishment, the inquisitors of the criminal deputation, the counsellor Thürnagel and Schmidt, the assessors Mühlberg and Wunder, the superior counsellor of the medical inspection, Welper, Dr Flemming, Professor Wildenow, and several other gentlemen.

As soon as Dr Gall had satisfied himself in regard to the regulations and general management of the establishment, the party went to the criminal prisons, and to the *salles de travail*, where they found about 200 prisoners, whom Dr Gall was allowed to examine without a word being said to him either of their crimes or of their characters.

It may here be remarked, that the great proportion of those detained in the criminal prisons are robbers or thieves ; and, therefore, it was to be expected, that if Dr Gall's doctrine were true, the organ of Acquisitiveness should, as a general rule, be found to predominate in these individuals. This accordingly soon appeared to be the case. The heads of all the thieves resembled each other more or less in shape. All of them presented a width and prominence at that part of the temple where the organ is situated, with a depression

above the eyebrows, a retreating forehead, and the skull flattened towards the top. These peculiarities were perceptible at a single glance; but the touch rendered still more striking the difference between the form of the skulls of robbers and that of the skulls of those who were detained for other causes. The peculiar shape of the head, generally characteristic of thieves, astonished the party still more, when several prisoners were ranged in a line; but it was never so strikingly borne out and illustrated as when, at the request of Dr Gall, all the youths from 12 to 15 years of age, who were confined for theft, were collected together; their heads presented so very nearly the same configuration, that they might easily have passed for the offspring of the same stock.

It was with great ease that Dr Gall distinguished confirmed thieves from those who were less dangerous; and in every instance his opinion was found to agree with the result of the legal interrogatories. The heads in which *Acquisitiveness* was most predominant were that of Columbus, and, among the children, that of the little H., whom Gall recommended to keep in confinement for life, as utterly incorrigible. Judging from the judicial proceedings, both had manifested an extraordinary disposition for thieving.

In entering one of the prisons, where all the women presented a predominance of the same organ, except one, (then busy at the same employment, and in precisely the same dress as the offenders,) Dr Gall asked, as soon as he perceived her, why that person was there, seeing that her head presented no appearance indicative of any propensity to steal. He was then told that she was not a criminal, but the inspectress of works. In the same way he distinguished other individuals confined from different causes than theft.

Several opportunities of seeing *Acquisitiveness*, combined with other largely-developed organs, presented themselves. In one prisoner it was joined with *Benevolence* and *Veneration*, the latter particularly large. This individual was put to the proof, and in all his discourses shewed great horror at

thefts accompanied by violence, and manifested much respect for religion. He was asked which he thought the worse action, to ruin a poor labourer by taking his all, or to steal from a church without harming any one? He replied, that it was too revolting to rob a church, and that he could never summon resolution enough to do it.

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The prisoner Fritze, suspected of having killed his wife, and apparently guilty of that crime, although he still stoutly denied it, was next shewn to Dr Gall. The latter found the organs of Secretiveness and Firmness highly developed,—qualities which his interrogator had found him manifest in the very highest degree.

In the tailor Maschke, arrested for counterfeiting the legal coin, and whose genius for the mechanical arts was apparent in the execution of his crime, Gall found, without knowing for what he was confined, the organ of Constructiveness much developed, and a head so well organized, that he lamented several times the fate of that man. The truth is, that this Maschke was well known to possess great mechanical skill, and at the same time much kindness of heart.

Scarcely had Dr Gall advanced a few steps into another prison, when he perceived the organ of Constructiveness

equally developed in a man named Troppe, a shoemaker, who, without any teaching, applied himself to the making of watches and other objects, by which he now lives. In examining him more nearly, Gall found also the organ of Imitation, generally remarkable in comedians, considerably developed;—a just observation, since the crime of Troppe was that of having extorted a considerable sum of money under the feigned character of an officer of police. Gall observed to him, that he must assuredly have been fond of playing tricks in his youth, which he acknowledged. When Gall said to those about him, *“If that man had fallen in the way of comedians, he would have become an actor,”* Troppe, astonished at the exactness and precision with which Gall unveiled his dispositions, told them that he had in fact been some time (six months) a member of a strolling company,—a circumstance which had not till then been discovered.

In the head of the unhappy Heisig, who, in a state of intoxication, had stabbed his friend, Gall found a generally good conformation, with the exception of a very deficient Cautionness, or great rashness. He remarked in several other prisoners the organs of Language, Colour, and Number, in perfect accordance with the manifestations; some of the first spoke several languages; those with large Colour were fond of shewy clothes, flowers, paintings, &c.; and those with Number large, calculated easily from memory.

On Saturday, 30th April, the party went to Spandau. Among those who accompanied Dr Gall were the privy counsellor Hufeland; the counsellor of the chamber of justice, Albrecht; the privy counsellor Kols; the professor Reich, Dr Meyer, and some others. Observations were made at the house of correction upon 270 heads, and at the fortress upon 200. Most of them were thieves and robbers, who presented more or less exactly the same form of head of which the prisons of Berlin had exhibited a model. Including the whole, the prisons of Berlin and of Spandau had thus subjected to the examination of Dr Gall, a total of about five hundred thieves,

most of them guilty of repeated offences; and in all it was easy to verify the form of brain indicated by Gall as denoting this unhappy tendency, and to obtain the conviction, from the discourse of most of them, that they felt no remorse for their crimes, but, on the contrary, spoke of them with a sort of internal satisfaction.

The morning was spent in examining the house of correction and its inmates; the most remarkable of whom were submitted, in the hall of conference, to the particular observation of Dr Gall, sometimes one by one, and sometimes several. The combination of other organs with that of Acquisitiveness was also noticed.

In Kunisch, an infamous thief and robber, who had established himself as a master-carpenter at Berlin, and who, in concert with several accomplices, had committed a great number of thefts with "*effraction*" (burglary,) for which he had been shut up till he should be pardoned, Gall found, at the first glance, the organs of Number and of Constructiveness, with a good form of head in other respects, except that the organ of Acquisitiveness was exceedingly developed. Gall said on seeing him, "*Here is an artist, a mathematician, and a good head; it is a pity he should be here,*"—an observation remarkable for its accuracy, as Kunisch had shewn so much talent for mechanics, that he was appointed inspector of the spinning machinery, the repairing of which was confided to him. Gall asked him if he knew arithmetic, to which he answered with a smile, "*How could I invent or construct a piece of work without having previously calculated all the details?*"

The head of an old woman, who was in prison for the second time for theft, presented a great development of the organs of Acquisitiveness, Veneration, and Philoprogenitiveness, especially the last. Upon being asked the cause of her detention, she answered, that she had stolen, but that she fell upon her knees every day to thank her Creator for the favour she had received in being brought to this house; that



she saw in this dispensation one of the clearest proofs of the wonderful ways of Providence, for she had nothing so much at heart as her children, whom it was impossible for her to educate properly; that since her imprisonment they had been taken into the Orphan Hospital, where they were now receiving that education which she had not had the means of giving them.

Deficiency of Cautiousness was often joined to a great endowment of Acquisitiveness. This was particularly the case in the woman Muller, née Sulzberg, whose head presented also a very remarkable development of the organ of ambition (Love of Approbation,) which, according to Gall, degenerates into vanity in narrow-minded and ignorant persons. She was unwilling to acknowledge that she was fond of dress, thinking that this was not in harmony with her present situation; but her companions insisted that she had much vanity, and was careful about nothing but her dress.

In the prisoner Albert, the organ of Self-esteem was joined with that of Acquisitiveness. "*Is it not the case,*" said Gall to him, "*that you were always desirous of being the first, and of distinguishing yourself, as you used to do, when still a little boy? I am sure that, in all your sports, you then put yourself at the head.*" Albert confessed that it was so; and it is true that he still distinguishes himself by the command which he assumes over the other prisoners, and by his insubordination, to the degree that, when a soldier, he could not be constrained but by the severest punishments; and even now he generally escapes one punishment only to fall into another.

Here, as at Berlin, Gall distinguished at a glance such prisoners as were not thieves. Among others brought before him was Régine Dæring, an infanticide, imprisoned for life. This woman, different from the other infanticides, shewed no repentance and no remorse for her crime, so that she entered the room with a tranquil and serene air. Gall immediately drew the attention of Dr Spurzheim to this woman, in asking

him if she had not exactly the same form of head, and the same disposition to violence, as his gardener of Vienna, Mariandel, whose chief pleasure consisted in killing animals, and whose skull now serves in his lectures as an example of the organ of Destructiveness. This organ was found to be very largely developed in Rêgine Dæring, and the posterior part of the head in the situation of Philoprogenitiveness was absolutely flattened. This was in exact accordance with the character of the culprit, in so far as her examination bore upon it; for not only has she had several children, of whom she has always secretly got rid, but she lately exposed and murdered one of them, already four years old, which would have led her to the scaffold if the proofs had not been in some respects vague and incomplete, and her judges had not on that account preferred sentencing her to imprisonment for life.

One of the gentlemen present on this occasion was a distinguished musician, upon whom Gall had incidentally pointed out one of the forms of development of the organ of Tune, which consists in a projection above the external angle of the eye. As soon as the prisoner, Kunow, appeared before him, "*Hold,*" said Gall; "*here is the other form in which the organ of Music shews itself; it is here, as in the head of Mozart, of a pyramidal shape, pointed upwards.*" Kunow immediately acknowledged that he was passionately fond of music, that he had acquired it with facility; and the production of the jail register shewed that it was as an amateur that he had spent his fortune, and that latterly he had had in view to give lessons in music at Berlin. Gall asked what was his crime. It appeared that he had spent his youth in debauchery, and had been condemned to imprisonment for an unnatural crime. Gall having examined his head, and found the organ of Amativeness in enormous development, immediately exclaimed, "*C'est sa nuque qui l'a perdu;*" then, carrying his hand upwards towards Cautionness, which was exceedingly deficient, he added, "*Mau-dite légèreté.*"

After dinner the party went to the fortress. Major de Beekendorf, the commandant, had the politeness to cause all the prisoners to be drawn up in line to be presented to Dr Gall. Here the organs of Secretiveness and Acquisitiveness predominated, as in the other prisons. They were sometimes so strikingly apparent, that at a glance the thief might be distinguished from the other criminals. Raps, in whom the organ of Acquisitiveness was very conspicuous, attracted among others the notice of Gall, who discovered at the same time large organs of Destructiveness and Benevolence. What makes the justness of these observations very remarkable is, that Raps strangled a woman whom he had robbed, and that in going away he untied the cord from compassion, and thus saved the poor woman's life after stealing her property. He then examined the young Brunnert, in whom he found the organs of Acquisitiveness, Locality, Constructiveness, and Self-esteem, which were curiously verified in his history; for Brunnert had committed several robberies; had been confined in various prisons, from which he had escaped; fixed himself nowhere; deserted as a soldier; underwent several castigations for insubordination; and, having again rebelled against his superiors, was once more waiting his sentence. He was, besides, skilful in the mechanical arts, and shewed some exquisitely finished works in pasteboard, which he had executed in a prison very unfavourable to such talents.

The organ of Number was largely developed in some; and in each case the power of calculation was found to correspond.

Two peasants, father and son, mixed with the thieves, attracted notice from having quite different forms of head. Gall having examined them, found an enormous development of Self-esteem, and said, "*These two have not wished to be ruled, but to rule themselves, and to withdraw from any thing like subordination.*" It was discovered that the cause of their confinement was insolence to superiors.

An old soldier, who was among the prisoners, had a very large organ of Acquisitiveness. It was, however, for insub-

most of them guilty of repeated offences; and in all it was easy to verify the form of brain indicated by Gall as denoting this unhappy tendency, and to obtain the conviction, from the discourse of most of them, that they felt no remorse for their crimes, but, on the contrary, spoke of them with a sort of internal satisfaction.

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ordination, and not for theft, that he was confined in the fortress; but on farther research it appeared that he had been punished several times in the regiment for having stolen.

Such is the history of Dr Gall's visits to the prisons of Berlin. The facts narrated will not, says Dr Gall in concluding, astonish the reader who is acquainted with the principles which explain their possibility.

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#### ARTICLE XIV.

##### DR ELLIOTSON AND PHRENOLOGY.

IT has often been urged as an argument against the truth of Phrenology, that no medical man of any reputation or talent is to be found among its supporters. Many names have been given in refutation of this statement, and several more might be added to the number; but there is one gentleman in particular, to which we are at present the more anxious to do full justice, that we have, unintentionally on our parts, been rather tardy in noticing him at all. We allude to Dr Elliotson of London, Physician to St Thomas's Hospital, Lecturer on the Practice of Physic, and President of the London Phrenological Society.

In 1815, Dr Elliotson published a translation of the celebrated Blumenbach's Institutions of Physiology, enriched with copious notes, bringing down the original work to the latest discoveries of the day. In 1820, this translation was at a *third* edition, and a few months ago it was again reprinted. In the edition of 1820, in several long and able notes on the functions of the nervous system, Dr Elliotson stands boldly forward to assert the truth and importance of the Phrenological doctrines, and loudly claims for them the patient attention and investigation of his brethren. Not having seen the two earlier editions, we know not whether Dr E. has the merit of having espoused the cause of Phrenology at the time

when it seemed by universal consent to be destined to everlasting oblivion so soon as the feverish existence, into which it had been apparently fostered by the ridicule lavished against it, should have ceased ; but this we know, that, even in 1820, when the edition we allude to appeared, it required not only a pretty resolute mind, but also a very strong conviction of the moral supremacy and ultimate dominion of *truth*, to enable any one, who was at all sensible to the estimation and respect of his fellow men, to expose himself to the abuse and contempt, at that time so liberally bestowed upon the science, its founders, and disciples. It is, therefore, highly to Dr Elliotson's credit, that he, whose official situation rendered him a more conspicuous mark, had the magnanimity to disregard the personal consequences to which he was exposing himself in advocating unpalatable but important truths. A short extract will suffice to show how well he had appreciated the doctrines of the new philosophy, and by what steps he was himself led to their serious consideration.

After stating, that " Dr Gall has the immortal honour of having discovered the particular parts of the brain which are the seats of the different faculties, sentiments, and propensities," he adds, " much disgraceful invective but no argument has been written against the doctrine. We are presented with a simple statement, —that strength of certain parts of the mind is accompanied by strong development of certain parts of the brain, and, consequently, of the skull. The truth must be ascertained, not by fancying, quibbling, and abusing, but *by observing whether this is the case*, and every one has it in his power to make the necessary observations. I had heard of a religious bump, a thievish bump, and a murderous bump, and was as lavish of my ridicule and contempt of Dr Gall's doctrine as any one, till I heard Dr Spurzheim's lectures in the Medico-Chirurgical Society; his modesty, candour, and sound sense, struck me powerfully; his anatomical facts were demonstrated; his metaphysics were simple and natural, and the truth of his craniology was evidently to be ascertained by personal observation only. I commenced observations; and, so satisfied was I of its correctness, that, whilst the storm was yet raging violently against the German physicians, I wrote an anonymous defence of them in the only review that declared itself their friend. Three years have now elapsed, and my observations have been much extended, but they all confirm Dr Spurzheim's statements. Of the accuracy of his general division of the organs, and of the situation of many particular ones, I am quite certain. Upon some organs

"I have not yet made sufficient observations, and I have no doubt that our views of the functions of many organs will be much modified and improved. The wonder is, that so much has been already done, and that by only two individuals. The whole praise of discovery belongs to Dr Gall; but Dr Spurzheim has made such advances and improvements as to have almost equal merit. The science of Craniology is entirely theirs; nearly so, henceforward, will metaphysics be regarded; and anatomy must acknowledge them among its greatest benefactors."

Such is Dr Elliotson's testimony in regard to the *truth* of Phrenology. The method which he adopted of arriving at the truth was in the highest degree philosophical; it was that so strongly recommended by Bacon, so happily pursued by Dr Gall, and so scrupulously adhered to by all who become real converts to Phrenology. In entering upon a new study, or in prosecuting new inquiries, we ought always to begin with verifying and establishing the *facts*, and leave the consequences to themselves, certain that the Creator has arranged all things in harmony and for the wisest ends. Trusting to this adaptation, Dr Elliotson justly maintains, that if the facts stated are *true*, all objections on the score of fatalism, &c. are unworthy of attention. This principle we have often urged, and, much to the future benefit of man, it now begins to be admitted and acted upon.

Dr Elliotson offers some very judicious remarks on the uses of Phrenology in educating the young, and in legislating for the criminal, and in improving self. It is a curious and instructive fact, that, while those who, in ignorance, array themselves against the new philosophy, always found their hostility on its supposed dangerous consequences, those, on the other hand, who have made themselves acquainted with its nature, without a single exception, attach to it the highest value on account of the numberless beautiful and beneficial results to which it directly leads, and are delighted with the variety of applications which may be made of it to increase the happiness, by improving the moral and intellectual natures of man. Humility and Benevolence, says Dr E., are two of the feelings which it has the most obvious tendency to

cherish ; and if these are hurtful or dangerous to society, then is Phrenology likely to be so.

Before parting with Dr Elliotson, we must remind the reader, that the value of that gentleman's defence of Phrenology is not to be estimated by what it would have cost, so to speak, at the present day ; we must take into account the troublous times in which it was sent forth, and the influence which it was calculated to produce, and which it did produce, on the unprejudiced minds of the numerous class of readers for whose hands it was destined. At that time it was almost the only modern physiological work to which the English medical student had access, and that its influence was extended over a wide surface is evident, from the simple fact of four large editions having been sold off in a very few years. At the present day a man may sit quietly down and defend Phrenology, certain that his efforts will neither procure for him insupportable ridicule, nor loss of reputation ; but it was quite the reverse six years ago ; it then required no small degree of moral courage to face the storm with which the Phrenologist was sure to be assailed, even in private society, if he ventured a word in support of his views. Keeping these circumstances in mind, the Phrenologist will not hesitate to rank Dr Elliotson high among the earliest, boldest, and ablest advocates of his science. For our parts, we should be delighted if the present notice were to stimulate him to extend his usefulness still farther, by publishing more in detail the results of his experience in the science.

There is one other very early, able, and zealous defender of the science, to whom also we have hitherto omitted to do justice, Sir George S. Mackenzie, Bart. We have prepared, and intended to publish in this Number a review of his works on Phrenology, and an exposition of his meritorious services in the cause, but the length to which our reviews of Dr Pools's and Dr Spurzheim's works, both recent publications, demanding immediate notice, have extended, precludes us from discharging this duty on the present occasion ; we pledge ourselves, however, not to fail in doing so in our next.

## ARTICLE XV.

## SCOLDING OF JURIES.

IN the Scots criminal courts, after the witnesses have been examined, and the counsel for the crown and the prisoner have each addressed the jury, the presiding judge recapitulates the statements of the different witnesses, makes comments upon them, explains such matters of law as require to be dealt with, and finally directs the jury what verdict, according to his views of the case, they ought to return. It sometimes happens, however, that they differ from him in opinion, and give a decision opposite to that which he has recommended. The verdict decides the fate of the prisoner ; but if he has escaped when the court thought he should have been found guilty, it is not uncommon for the judge to address the jury in a strain of rather strong and vehement vituperation. We have heard jurymen complain of this treatment, and regard it plainly as a scold for having decided according to their own conviction, and not according to that of the bench.

We shall endeavour to analyze phrenologically the *rational* of this proceeding.

First, then, the human mind has received a definite constitution, and its operations are governed by determinate laws. A man believes that three times three are nine, in consequence of his faculty of number perceiving the relations of these quantities ; but if in him the organ be very small, and the faculty in consequence weak, he may have great difficulty in finding out how many 14 times 19 are. Suppose we wish to convince him that the amount is 266, we must lay before him the simplest elements of the calculation, and advance step by step till he see it as we do. If he fail in attaining the right result after all our pains, the proper inference is, either that we have not been sufficiently explicit in

our demonstration, or that his faculty of number is so weak as not to be able to comprehend the computation. If the first has been the cause, we must bear the blame ourselves; if the second, we ought to avoid in future placing that individual in a situation where the power of calculation is necessary to the discharge of his duties; but in neither view is it proper to scold him for the disappointment that we meet with.

In judging of moral guilt or innocence the laws that regulate the mind are analogous. If the case is simple and the evidence clear and strong, the conclusion will be as intuitively reached as in the calculation of 3 times 3; but if the circumstances are numerous and complicated, stronger natural moral sentiments and intellectual faculties will be required to arrive at a sound judgment. If the major part of a jury happen to be deficient in Conscientiousness and reflection, they may, in such cases, experience a real difficulty in detecting justice. After the witnesses, counsel, and judge, have done their best to enlighten them, they may still involuntarily wander in error from sheer incapacity to feel justly;—we say to *feel* justly, because Conscientiousness is a sentiment, and justice must be felt, and cannot be imparted by intellect alone, like a logical or mathematical demonstration. If, on the other hand, the jurymen possess an average endowment of the moral and intellectual powers,—then, as evidence produces conviction according to regular laws, the cause of the verdict being erroneous must be sought for in the imperfection of the manner in which the faculties have been addressed. Even prejudice itself, if it has been the occasion of the error, must owe its existence, after the trial, to one or other of these causes. Prejudice is a preconceived opinion of the guilt or innocence of the party accused, taken up before entering the jury-box; but every opinion, however formed, must necessarily yield to the force of evidence, unless the natural capacity for recognising truth be too feeble, or the evidence itself be deficient in strength and precision.

Whether, therefore, the disappointment of the judge arises from natural incapacity in the jury; or from imperfection in the steps necessary to produce conviction, it is unphilosophical to blame them for their verdict. They are not entitled by law, even although inclined, to recall their opinion, and adopt that of the bench; so that, in the case in which they are found fault with, it is impossible for them to remedy the evil. The only effect of scolding them, therefore, must be to make them slavishly follow the direction of the judge *in future trials*, and not trust to the impressions made on their own minds,—a result to be deprecated above every thing, as defeating the very end of their institution.

But farther, it is a possible case, that a judge himself might be deficient in the organ and faculty of Conscientiousness; and then the impressions made on his mind by the evidence and speeches of the counsel, would not be a correct reflection of that which would arise in the minds of individuals in whom Conscientiousness was strong. Every faculty has a natural language of its own, which is recognised only by the same faculty in others. An unconscientious witness may give evidence so feasible to the intellect, that a person with a deficient Conscientiousness may not detect imperfection in it; while an individual with a strong Conscientiousness might feel that the substance of truth was wanting. Suppose such evidence contradicted by the testimony of another witness, in whose tones and manner truth spoke out in her native language, a person, with Conscientiousness strong, would instinctively believe the latter; while another, in whom that faculty was weak, would not, improbably, be led by sympathy to believe the former. Accordingly, if a jury possess average intellect and moral sentiments, and a judge find them return an unanimous verdict in opposition to his charge, we think the philosophical inference is, either that some obstacle, in the way of arriving at a sound judgment, has existed, which has not been removed; or that his own impression is erroneous; and, again, we arrive at the



conclusion, that it is not proper to blame a jury for expressing in their verdict the opinion which they have actually formed, whatever its merits may appear to the mind of another individual to be.

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## ARTICLE XVI.

## COMMERCIAL DISTRESS.

*(From a Correspondent.)*

IT is a fundamental doctrine of ours, that the faculties common to man with the lower animals are inferior to those proper to man; and that the Creator has so arranged the world, that misery is the natural result of the predominance of the former, and happiness of the latter. We shall endeavour to apply these principles in accounting for the commercial distress which has of late so painfully engaged public attention.

In a period of profound peace, and immediately after one of the finest summers and most abundant harvests ever showered by a bountiful Providence on Britain, this country has been a theatre of almost universal misery. In October and November, 1825, stocks began to fall with alarming rapidity; in November, numerous bankers in London failed; in December the evil spread to the country bankers; in January and February, 1826, the distress overtook the merchants and manufacturers, thousands of them were ruined, and their workmen thrown idle; agricultural produce began to fall, and suffering and gloom have extended over the whole empire. These events have carried awful misery into the bosoms of numberless families. The Phrenologist, who knows the nature of the propensities and sentiments, and their objects, is well able to conceive the deep, though often silent agonies that must have been felt when Acquisitiveness was suddenly deprived of its long-collected stores;—when Self-esteem and Love

of Approbation were in an instant robbed of all the pride, pomp, and circumstance of worldly grandeur, that, during years of fancied prosperity, had formed their chief sources of delight ;—and when Cautiousness felt the dreadful access of despair at the ruin of every darling project. The laceration of those feelings hurried some unfortunate victims to suicide, and spread mental and bodily distress widely over the land. So dire a calamity indicates to our minds, in the most unequivocal manner, some grand departure from the just principles of political economy, or, in other words, from the dictates of the higher sentiments, which we hold to be the real basis of all sound political philosophy.

This distress appears to us to have originated in our paper currency, which, so far as we at present perceive, is founded in injustice, and, consequently, is unsound, and dangerous in its consequences.

Suppose A to possess L.20,000 in money invested in land, houses, government stock, or some other fixed and productive form, yielding a return of 4 per cent., or L.800 per annum ; that he pledges this investment to the public, and is permitted on the security of it to issue bank-notes to the value of L.20,000 ; in this case real property could be made forthcoming in case of necessity to retire the notes, and, according to the general opinion, no harm would arise to the public from the transaction. Let us, however, trace out its effects.

Suppose A to confine himself to the proper business of banking, and that he puts L.20,000 in notes into circulation, he would draw first L.800 a-year of interest from his capital, and then L.1000 a-year of interest at 5 per cent. from his notes, in all L.1800 per annum. It is obvious that he could afford to discount bills with his bank-notes, or lend them at interest at a lower rate than if he carried on the same operations with real money, which could not both be laid out at 4 per cent. in land or stock, and remain at its owner's disposal, yielding five per cent. more at one and the same time. The moment, therefore, A with his notes comes into competition

as a banker or money-lender with other individuals who employ real capital in these operations, he is able to beat them out of the market by lowering the rate of interest. If he draws 3 per cent. for his notes and 4 per cent. of regular return from the invested capital, he will receive 7 per cent. in all, when other capitalists, who do not first invest their money productively, and then issue notes, are drawing only 3 per cent.

This is unjust ; and yet this was the real state of matters during the prodigious fall of interest in 1824 and 1825. The bankers issued their paper in floods, and to keep it in circulation and increase its quantity, they lowered and lowered the rate of interest :—Nevertheless bank-stock rose, trade increased, and every one seemed to flourish except the holders of money capital, who were impoverished by the impossibility of finding investments, or obtaining a moderate interest for their stock. The bankers were well able to do this ; for those who had capital profitably invested to the extent of their notes, drew the above-mentioned double return, and actually realized 7 or 8 per cent., when other capitalists were receiving only 3 or 4. Those bankers, again, of whom there seems to have been many in England, who had no invested capital or real stock of any kind, could discount bills with notes, or lend at a very low rate of interest ; for, as their notes cost nothing beyond paper, engraving, printing, and stamp, and as they had nothing behind them to lose, whatever interest they received, if it exceeded these expenses, was all gain.

From these principles it follows, that every man who first invests his capital productively, and then issues bank-notes at interest on the credit of it, places himself in a situation of great advantage over those individuals who act as bankers, or lenders at interest, with money capital itself ; and that the latter can never compete on equal terms with the former, except by investing their capital also in a productive form, and issuing bank-notes on the credit of it to the same extent as their rivals. If, to protect himself, every one were to issue notes to

the extent of his invested capital, paper would become so redundant as to have scarcely any value, and would speedily be put down as a public nuisance ; and yet, unless every man who possesses real property does this, he is injured by the issue of notes.

The effects of the paper system may be further illustrated. Let us suppose the trade of a country to be carried on by means of gold and silver as the medium of exchange, then the following results will take place. The precious metals are real commodities, which cannot be increased instantaneously to an unlimited extent. They are procured by labour, and require time for their increase. A small trade requires a small supply, while a great trade demands a proportionate quantity of them. If trade increases faster than the supply of gold and silver, they will become relatively scarce, and their value will rise ; or, in other words, the price of goods will fall. This fall will check production until the supply of gold and silver has increased in proportion to the trade, when prices will again rise, and production proceed.

According to this principle, while gold and silver are the circulating medium, full scope is given for a gradual production of wealth, because those metals can be increased by time and labour in proportion to the increase of population, and the natural augmentation of commodities. At the same time a positive check to over-production in every branch of industry is supplied, because the metals cannot be instantaneously and indefinitely increased : whenever goods are produced with undue rapidity, money will become relatively scarce and prices fall.

On the bank-note system the order of nature is exactly reversed. If immense manufacturing, buying, and selling take place, even without corresponding consumption, bills are multiplied, and when bills are multiplied, discounts increase, and where these abound, the paper circulating medium increases ; when the circulating medium increases prices rise ; and hence we have the absurd anomaly of rising markets in

the face of a most enormous over-production. We have also the oddity of interest falling as trade increases, and the difficulty of finding employment for capital reaching its acmé when transactions to a most unwonted extent are going forward, requiring a vast amount of circulating medium. The result of this system renders the error of principle involved in it still more conspicuous. The bankers, tempted by the flood of wealth that flowed in upon them in the form of interest for their notes, preserved no bounds to their issues; they discounted bills at 6, 9, and 12, months date, lent on mortgages, and in England bought mills and lands, and even commenced manufacturers themselves. When their notes were returned, these securities were not convertible, the bankers failed, a panic arose, and paper was poured back upon them in a stream of frightful magnitude and extent. Those bankers, who had nothing to give in return for their notes, except the bills of merchants for which they had at first issued them, called on the merchants to pay; the latter, however, had nothing except the goods which the bills represented. The goods, unfortunately, had not been produced to meet the real wants of society, but had been fostered into existence by the temptation of profit, which dazzled first the manufacturer, and then the banker who discounted his bills; and at last, when the paper currency ceased to flow, and the goods required to be bought by real capital, they fell 50 per cent.; the merchants were unable to pay, and bankruptcy stalked far and wide over the land.

If, as in Scotland, the bankers had land, houses, stock, or other property behind their notes, they were able to make up the deficiency arising from the failure of the merchants; but they became alarmed at the extent of their losses, drew in their notes, lessened the circulating medium, and depressed the prices of goods to the lowest ebb. Real capital then came into request, interest rose, and L.100 in real cash bought more goods than L.150 would have done while the country was deluged with paper.

Matters will remain in this state until the stock of manufactured articles is brought below the natural demand; trade will then revive, and for a time be profitable; confidence will be restored, bills again be granted, discounts will follow, paper currency will increase, prices will continue to rise, production will be pushed to the last extremity, every thing will appear to flourish for a time, till another crash arrives, and then we shall be told about the calamities of life and commercial distress, and perhaps see a little deeper into the causes, and at last look for a remedy.

According to our view, instead of the abolition of one-pound bank-notes being an evil, the only fault of the measure is, that it does not go far enough, and do away with bank-paper altogether. We fear that the national debt would become an intolerable burden if this was done; but, nevertheless, as long as we suffer a paper currency to exist, a currency which can be produced without labour, and increased without limits, and which enables the issuer of it to reap *double* profits at the expense of those who do not issue bank-notes, so long will the nation be doomed to suffer the punishment which follows every departure from justice and sound principle. It has been said, that the holder of L.20,000 of capital may lend this sum, and he will easily get credit for other L.20,000 on the faith of it, and that thus he will be on a par with a banker who invests his capital, and then issues notes. But there is this difference, the banker and capitalist are, no doubt, on a par in both drawing a return for their L.20,000 if they lend them; but when the latter goes to market and asks credit for L.20,000 worth of goods, he has to pay the *credit* price, or  $2\frac{1}{4}$  per cent. for three months, whereas the issuer of notes pays his notes for the goods, and gets this per centage of discount. Here the injustice of the principle is equally obvious.

Our limits prevent us from tracing out all the evils of the paper system in their minute ramifications; but we take our stand here, that its principles are unjust and unnatural, and

that all its consequences must be evil. We proceed, therefore, to apply Phrenology to this subject. According to our view, the Creator has framed the world on the principle of the predominance of the higher sentiments; that is to say, if mankind will condescend to seek their chief gratifications in the exercise of Benevolence, Veneration, Conscientiousness, and intellect, they will be exempt in an amazing degree from calamity, while they will suffer continually-recurring misery so long as they place their highest enjoyments in the gratification of the lower propensities. It is an undeniable fact, that the inhabitants of Britain generally are involved in a chase of wealth, power, and personal aggrandisement, or the gratification of Acquisitiveness, Self-esteem, and Love of Approbation, to the exclusion of every thing like systematic cultivation of the proper human faculties before enumerated. Now, if our principle be correct, they never can be happy while this is the case. If the Creator has intended the higher powers to prevail, his whole arrangements must be in harmony with them, and the world must be so constituted that it is possible for every individual to reap the enjoyment for which existence is given. By the gratification of the human powers, we do not mean mere psalm-singing and superstitious devotion, but enlightened religion, the exercise of habitual benevolence, justice, and respect between man and man, the reciprocal communication of knowledge, and the systematic exercise of the intellect in studying the laws of creation. For these ends a portion of time every day is requisite; but on the present system the whole energies, bodily and mental, of millions of our population, are expended in ministering to the gratification of Acquisitiveness, Self-esteem, Love of Approbation, and still lower animal propensities; and, if suffering follows this course of conduct, men have themselves to blame. If, by the arrangements of the Creator, the labour of six or seven hours a-day is amply sufficient for the full satisfaction of every desire that mere physical objects can gratify, and if the other hours, not necessary for sleep, were intended for the

exercise and gratification of the moral and intellectual powers, then men, by devoting their whole time to the former, and neglecting the latter, must necessarily produce evil to themselves. Accordingly, this is the actual state and result of matters in Britain at the present time. The labouring population are forced to work ten or twelve hours a-day; this creates a great redundancy of goods; then they are thrown entirely idle, and suffer infinite misery, and their masters are involved in bankruptcy and ruin. The bank-notes, by enabling the masters to force production at this rate, which without them would be impossible, greatly contribute to this evil. The Creator's laws, at the same time, shew themselves paramount even in the breach of them; for if the months, days, and hours of idleness which follow regularly, on every stagnation of trade, had been distributed over the working days, they would have reduced each day's toil to the precise extent that was *really necessary* for the satisfaction of actual human wants;—and the same law will continue to rule the world whether men recognise it or not. If the masters could be persuaded to establish schools, libraries, and every means of moral and intellectual cultivation, and allow their workmen systematically to cultivate their human faculties for three or four hours a-day, trade would go regularly on, there would be no gluts of the market, profits would be steady, crime would diminish, and a flood of moral and intellectual enjoyment would spread over the land, that would render earth the porch of heaven.

These ideas, we fear, will be regarded by many as Utopian; but we may notice a practical illustration of them, which, we think, will be generally recognised. By the combination laws, the workmen were punishable for joining together in a resolution to have their wages raised. This was clearly in opposition to justice. The wisdom of our present excellent ministers repealed this enactment. Last summer and autumn extensive combinations were formed among the operative workmen for a rise of wages, and they struck work for several months because their demands were not complied with. The



masters and the conductors of the public press clamoured against ministers, and complained that the country would be ruined, if the law were not restored which enabled the employer to compel his servants to work at such wages as he chose to give. We noticed at the time, that these complaints proceeded from shallow minds, and that the just law would ultimately prove the most beneficial. Already this prediction has been amply fulfilled. The demand for workmen last summer now turns out to have been entirely factitious, fostered by the bank-notes, and the whole manufacturing districts to have been engaged in an excessive over-production. The combination of the workmen was one of the *natural checks* to this erroneous proceeding ; to have compelled them by force to work would have aggravated the evil ; and it is a notorious fact, that those masters whose men stood longest out are now best off, for their stocks were sold off at the high prices of summer, and having been prevented laying in more, they now rejoice when their fellows mourn. Glasgow has been saved a great deal of calamity by the workmen standing out so long. The practical men should confess this, and do justice at once to the laws of the Creator and the wisdom of ministers.

We close with a last example. Leather made from hides of *home-slaughter* has preserved its price, and continued steadily in demand amidst an extensive fall on leather of every other description ; and the reason is, that as cattle are killed for their flesh, and not for their hides, the supply of these could not, by human contrivance, be increased in proportion to the cupidity of the manufacturers, but remained nearly stationary at the rate of the *natural demand*. Leather made from imported hides, which, under the impulse of Acquisitiveness, were procured from every corner of the earth, is of a different quality, and cannot be substituted for the other, and the stock of it is now excessively redundant, and the price ruinously low. Whenever the human intellect supplies the check that nature affords in the home hide-trade, the results will be equally consolatory. The profits of that business, we

are told, have been regular and steady; the stock, although lowered in value by the present crisis, is comparatively little depressed, and is said to be one of the safest and steadiest branches of manufacture at present prosecuted in Britain.

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## ARTICLE XVII.

### PROCEEDINGS OF THE PHRENOLOGICAL SOCIETY.

*January 5th, 1826.*—Mr Lyon read an essay on the functions of the organs of Individuality. A New Zealand skull was presented by Mr Alexander Moffat, Brown Square, Edinburgh. Mr John Burn Murdoch, advocate, was admitted an ordinary member.

*January 19th.*—The Secretary read an essay, by Dr Kennedy of Glasgow, on the cerebral development and mental manifestations of James M'Kaen, executed at Glasgow on 25th January, 1797, for the murder and robbery of James Buchanan, the Lanark carrier. He also read the case of a mechanical genius, communicated by the Rev. Thomas Irvine, assistant minister of Lundie. Mr Law presented a mask of Mr Taylor, teacher of the harp.

*February 2d.*—Mr G. Combe read an essay on human responsibility as affected by Phrenology. Mr Combe was requested to print and circulate the paper among the members; and the consideration of it was adjourned till the subsequent meeting. A motion was made by Mr Combe, that the Society should invite Dr Spurzheim, who had come to reside for some time in England, to deliver a course of lectures in Edinburgh; and the president was instructed to write to Dr Spurzheim accordingly. The following donations were presented, viz.—Cast, shewing the bones of the human skull, and cast of the skull of a Greenland bear, by

Mr Luke O'Neill; cast of the interior of skull of a whale, by Mr Thomas Buchanan of Hull; cast of the head of Dr Poole.—A bust of Dr Gall, and a bust of Dr Spurzheim, donations to the Society by Mr James de Ville of London, were presented.

*February 6th.*—The COUNCIL met, in consequence of a remit by the Society to them, on Mr Lyon's motion, that ladies be admitted as visitors to the meetings of the Society, when they resolved, that it was inexpedient for the present to press the motion.

*February 16th.*—Mr Combe's essay on human responsibility was again brought forward, when the subject was very fully discussed. The Rev. Gilbert Wardlaw, minister of Albany Street chapel, was admitted an ordinary member.

*March 2d.*—The Rev. Robert Buchanan read an essay on the phrenological theory of virtue. The secretary read a letter from a gentleman in Aberdeen, accompanied by a cast of the head of Allan, lately executed there for murder; also a letter from the secretary of a Phrenological Society in Washington, United States, intimating the formation of that society.

*March 16th.*—The secretary (in absence of the Rev. Gilbert Wardlaw) read an essay, by that gentleman, on the faculty of Concentrativeness. The Rev. James Whitson read a report on the case of Allan, lately executed at Aberdeen for murder. A letter from Dr Spurzheim to the president, assigning his reasons for not coming to Edinburgh at present, was read to the meeting. Mr T. Burstall, engineer, Leith, and Mr John Epps, student of medicine, Edinburgh, were admitted ordinary members.

*March 30th.*—Mr G. Combe read an essay on the natural supremacy of the moral sentiments.

## NOTICES.

LONDON.—We have been favoured with an interesting notice of the proceedings of the London Phrenological Society, which is printed in this Number; we solicit similar reports from all phrenological societies, that we may be able to record the progress of the science. Mr James de Ville continues his exertions unabated in adding to his collection of casts, and diffusing a knowledge of the science. His gallery in the Strand is a place of fashionable resort,—the Duke of Wellington lately solicited and obtained a private demonstration from Mr De Ville. Dr SPURKHEIM arrived in London in the end of January, and is occupied in bringing out additional publications, and lecturing. He is now delivering lectures in the LONDON INSTITUTION: his auditors are so numerous, that there is not room enough on the benches to sit, at least a hundred persons are occasionally standing; and among them are many who would hesitate to attend his private courses. He delivers also a private course in the evening; but the attendance is less numerous than last year, owing to the overflow at the Institution. Dr S., in lecturing in the Institution, greatly extends a knowledge of the science, but generously sacrifices his private interest; for the Institution, after paying the lecturer a moderate fee, draws the surplus profits arising from the sale of tickets. The newspapers, in reporting Dr S.'s lectures, no longer disgrace themselves by paltry jokes, but treat the subject as a science. Dr S. intends to lecture in Dublin in May, if it is in his power to do so.

EDINBURGH.—Sir William Hamilton has *not* yet published his essay against Phrenology read in the Royal Society. We trust he will redeem his pledge, and bring it forward soon. The interest of the science has been amply supported in the public mind in Edinburgh this season; in private parties it has been a ceaseless topic of discussion, and we are in possession of some curious anecdotes of individuals beginning to read the works, and even submitting their heads to Phrenologists for examination, who till lately could not hear the subject mentioned without indignation against its supposed absurdities. It is certain that the diffusion of the science among the ladies, who have attended two popular courses of lectures by Mr Combe, has produced a decided effect in exciting many to study. Mr Combe concluded his second popular course on Tuesday, 14th, and the following notice of a compliment then paid to him appeared in the Courant newspaper of 20th March:

POPULAR LECTURES.—“Dr Hope's Lectures on Chemistry, given to ladies within the walls of the University, may justly be regarded as an era in the history of science. Their perfect success, the undoubted benefits which they confer on the other sex, and the evident interest taken in them generally, make it abundantly certain that the system will be continued; and followed, as

" it has already been, by a similar announcement on the part of the  
 " professor of Botany, and by rumours of others from the classes of  
 " natural and moral philosophy, and, we hope, of natural and civil  
 " history, it will speedily cause a striking change in the character of  
 " our country. Mr Brougham described the mechanics' institutions  
 " as planting a spur in the toe of the lower orders, whereby they  
 " pushed forward the upper ranks. *Popular* institutions will furnish  
 " the other sex with a similar power over ours; and the day is not  
 " far distant, if they prosper, when the poor frivolity of drawing-  
 " room conversation will be replaced by a more respectable and not  
 " less pleasing intercourse, and when the rational human nature of  
 " both sexes, differing as it does in each, and yet finely adapted by  
 " both to their mutual wants, will be brought into full play in all  
 " the varied circumstances of life. Dr Hope thus has the merit of  
 " giving the weight of a university name to this beautiful improve-  
 " ment in education. But it is due to another individual here,  
 " who, though not in the university, is highly esteemed as a teacher,  
 " to say, that he was the first to venture upon it, though not merely  
 " exposed to the ridicule from which Dr Hope has suffered; but,  
 " having already experienced it with reference to the department of  
 " knowledge which he prosecutes. We mean Mr George Combe,  
 " who has now for two years delivered popular courses of lectures to  
 " large audiences, and who from the first invited ladies to attend  
 " them. He completed his course on Tuesday last, and was pre-  
 " sented, at the conclusion of the lecture, by the ladies who attend-  
 " ed it, with a massive silver case, containing Calliper Compasses of  
 " the same metal, accompanied with a letter, in which they 'ex-  
 " press the sense they entertained of Mr Combe's kindness in agree-  
 " ing to give a course of public instruction on an interesting sub-  
 " ject, to which they have had access; and regarding him as being  
 " the first resident lecturer who has done this substantial benefit to  
 " their sex, they add, that he is well entitled to receive the first  
 " tribute due to such exertions.' The case and instruments, pre-  
 " sented with the letter, are made by Mr James Howden, and are of  
 " very beautiful workmanship."

We hear that in the Juvenile Literary and Philosophical So-  
 cieties in Edinburgh, Phrenology is now so ably and zealously de-  
 fended, that opposition to it is no longer a creditable vocation.

UNITED STATES.—A number of medical and other gentlemen  
 have lately united in the formation of a society in the city of Wash-  
 ington, for the promotion of Phrenological studies. Among their  
 members they have already enrolled Mr Wirt, attorney-general, and  
 Dr Lovell, surgeon-general, of the United States.

We beg to request our correspondents, especially beyond the At-  
 lantic, in transmitting papers and pamphlets, to make them up in-  
 to a parcel, and, if possible, to get them sent from the port at which  
 they are landed to us, by a stage-coach or public carrier. It seems  
 not to be known there, that in England letters are charged by  
 weight, and we have, in some instances, paid L.1, 5s. Sterling of  
 postage for a packet from Liverpool to Edinburgh, which would

have been delivered by a coach or carrier for half-a-crown. Our friend Dr G. D. Cameron, 4, Great George Street, Liverpool, will oblige us by receiving any ship-packets directed for us to that port, and Mr De Ville, 367, Strand, will take charge of any directed to London. Editors of foreign newspapers are respectfully requested to copy this notice.

The following articles are prepared, and some of them in types, but we are obliged to defer the publication of them till our next number :—List of the Members of the Phrenological Society,—Essay on M'Kaen's Character and Development,—Essay on the Phrenological Theory of Virtue,—Report on Allan's Character and Development,—Essay on the natural Supremacy of the moral Sentiments,—Notice of Master Aspull, the Musical Genius,—Review of Sir George S. Mackenzie's Phrenological Works,—Napoleon and Phrenology,—Dr Bailly on the Existence of God and of moral Liberty as proved by Phrenology,—A Notice of Wilderspin on Infant Education,—An Abstract of several Articles contained in the late Numbers of the "Archives Generales de Médecine," viz. 1st, The organ of Language proved by Dissection after Death, and, 2d, on the Application of Phrenology to Medical Jurisprudence.

END OF NO X.

THE  
**PHRENOLOGICAL JOURNAL.**

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No XI.

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ARTICLE I.

ON THE NATURAL SUPREMACY OF THE MORAL  
SENTIMENTS.

OUR readers are now generally acquainted with the several phrenological faculties, their uses, abuses, modes of activity, and the effects of size in the organs upon the manifestations. We subjoin some practical applications of these doctrines.

In the first place, let us take a brief retrospective survey of the different faculties, and attend to their relations to outward objects, and their relative dignity in the scale of excellence. The faculties are divided into Propensities common to man with the lower animals, Sentiments common to man with the lower animals, Sentiments proper to man, and Intellect. Every faculty stands in a definite relation to certain external objects; when it is internally active it desires these objects; when they are presented to it, they excite it to activity and delight it with agreeable sensations; and all human happiness and misery is resolvable into the gratification or denial of gratification of one or more of our faculties, including in these the external senses, and all the feelings connected with our bodily frame. The first three faculties, Amativeness, Philoprogenitiveness, and Adhesiveness, or

the group of the domestic affections, desire a conjugal partner, offspring, and friends,—the obtaining of these affords them delight,—the removal of them occasions pain. But to render an individual happy, the whole faculties must be gratified harmoniously, or at least the gratifications of one or more must not offend any of the others. The animal faculties are all blind in their impulses, and inferior in their nature to the moral and intellectual powers; and hence, if we act in such a manner as to satisfy them to the displeasure of the higher powers, the moment the animal excitement ceases, which, by the nature of the faculties, it will soon do, that instant unhappiness will overtake us. For example, suppose the group of the domestic affections to be highly interested in an individual, and strongly to desire to form an alliance with him, but that the person so loved is improvident and immoral, and altogether an object which the faculties of Self-esteem, Love of Approbation, Benevolence, Veneration, Conscientiousness, and Intellect, if left dispassionately to survey his qualities, could not approve of; then, if an alliance be formed with him under the ungovernable impulses of the lower faculties, bitter days of repentance must necessarily follow when these begin to languish, and the higher faculties receive daily and hourly offence from his qualities. If, on the other hand, the domestic affections are guided by intellect to an object pleasing to the higher powers, then these themselves are gratified, they double the delights afforded by the inferior faculties, and render the enjoyment permanent.

The great distinction between the animal faculties and the powers proper to man is, that the former are all selfish in their desires, while the latter disinterestedly long for the happiness of others. Even the domestic affections, amiable and respectable as they undoubtedly are when combined with the moral feelings, are, in their own nature, purely selfish. The love of children, springing from Philoprogenitiveness, when acting alone, is the same in kind as that of



the miser for his gold ; an intense interest in the object, for the sake of the gratification it affords to a feeling of his own mind, without regard for the object on its own account. In man, this faculty generally acts along with Benevolence, and a disinterested desire of the happiness of the child mingles along with and elevates the mere instinct of Philoprogenitiveness ; but the sources of the affections are different, their degrees vary in different persons, and their ends are also dissimilar. The same observation applies to the affection proceeding from Adhesiveness : when this faculty acts alone, it desires, for its own satisfaction, a friend to love ; but, if Benevolence do not act along with it, it cares nothing for the happiness of that friend, except in so far as his welfare is necessary to its own gratification. The horse in a field mourns when his companion is removed ; but the feeling appears to be one of personal uneasiness at the absence of an object which gratified his Adhesiveness. His companion may have been led to a richer pasture, and introduced to more agreeable society, yet this does not assuage the distress suffered by him at his removal ; his tranquillity, in short, is restored only by time causing the activity of Adhesiveness to subside, or by the substitution of another object on which he may expend it. In human nature, the effect of the faculty, when acting singly, is the same ; and this accounts for the fact of the almost total indifference of many persons who were really attached, by Adhesiveness, to each other, when one falls into misfortune, and becomes a disagreeable object to the Self-esteem and Love of Approbation of the other. Suppose two persons, elevated in rank, and possessed of affluence to have each Adhesiveness, Self-esteem, and Love of Approbation large, with Benevolence and Conscientiousness moderate, it is obvious, that, while both are in prosperity, they may really like each other's society, and feel a reciprocal attachment, because there will be mutual sympathy in their Adhesiveness, and the Self-esteem and Love of Ap-

probation of each will be gratified by the rank and circumstance of his friend; but imagine one of them to fall into misfortune, and to cease to be an object gratifying to Self-esteem and Love of Approbation, suppose that he becomes a poor friend instead of a rich and influential one, the harmony between their selfish faculties will be broken, and Adhesiveness in the one who remains rich will transfer its affection to another individual who may gratify it, and also supply agreeable sensations to Self-esteem and Love of Approbation,—to a genteel friend, in short, who will look well in the eye of the world.

Much of this conduct occurs in society, and the whining complaint is very ancient, that the storms of adversity disperse friends just as the winter winds strip leaves from the forest that gaily adorned it in the sunshine of summer; and many moral sentences are pointed and episodes finely turned on the selfishness and corruption of poor human nature. But such friendships were attachments founded on the lower feelings, which, by their constitution, are selfish, and the desertion complained of is the fair and legitimate result of the principles on which both parties acted during the gay hours of prosperity. If we look at the head of Sheridan, we perceive large Adhesiveness, Self-esteem, and Love of Approbation, with deficient reflecting organs and moderate Conscientiousness. He has large Individuality, Comparison, Secretiveness, and Imitation, which gave him talents for observation and display. When these earned him a brilliant reputation, he was surrounded by friends, and he himself probably felt attachment in return. But his deficient morality prevented him from loving his friends with a true, disinterested, and honest regard; he abused their kindness, and, as he sunk into poverty and wretchedness, and ceased to be an honour to them, or to excite their Love of Approbation, they almost all deserted him. But the whole connexion was founded on selfish principles; Sheridan honoured

them, and they flattered Sheridan; and the abandonment was the natural consequence of the cessation of gratification to their selfish feelings. We shall by and by point out the sources of a loftier and a purer friendship, and its effects.

To proceed with the propensities,—Combativeness and Destructiveness also are in their nature purely selfish. If aggression is committed against us, Combativeness draws the sword and repels the attack; Destructiveness inflicts vengeance for the offence; both feelings are obviously the very opposite of benevolent. We do not say, that in themselves they are despicable or sinful; on the contrary, they are necessary, and, when legitimately employed, highly useful; but still self is the object of their supreme regard.

The next organ is Acquisitiveness; and it is eminently selfish. It desires blindly to possess, is pleased with accumulating, and suffers great uneasiness in being deprived of its objects. There are friendships, particularly among mercantile men, founded on Adhesiveness and Acquisitiveness, just as in fashionable life they are founded on Adhesiveness and Love of Approbation. Two individuals fall into a course of dealing, by which each reaps profit by transactions with the other: this leads to intimacy, and Adhesiveness probably mingles its influence, and produces a feeling of actual attachment. The moment, however, the Acquisitiveness of the one suffers the least inroad from that of the other, and their interests clash, they are apt, if no higher principle unite them, to become bitter enemies. It is probable that, while these fashionable and commercial friendships last, the parties may employ and profess great reciprocal esteem and regard, and that, when a rupture takes place, the party who is depressed, or disobliged, may recall these expressions and charge them as hypocritical; but they really were not so; each probably felt from Adhesiveness something which they coloured over, and perhaps believed to be disinterested friendship; but if each would honestly probe his own conscience, he would be obliged to acknow-

ledge that the whole basis of the connexion was selfish ; and hence, that the result is just what every man ought to expect who places his reliance for happiness chiefly on the lower propensities.

Secretiveness is also selfish in its nature ; for it suppresses feelings that might injure us with other individuals, and desires to find out secrets that may enable its possessor to guard self against hostile plots or designs. In itself it does not desire, in any respect, the benefit of others.

Self-esteem is, in its very essence and name, selfish ; it is the love of ourselves, and the esteem of ourselves *par excellence*.

Love of Approbation, although many think otherwise, is also in itself a purely selfish feeling. Its real desire is applause to ourselves, to be esteemed ourselves, and if it prompt us to do services, or to say agreeable things to others, it is not from love of them, but purely for the sake of obtaining self-gratification.

Suppose, for example, we are acquainted with a person who has committed an error in some public duty, who has done or said something that the public disapprove of, and which we see to be really wrong, Benevolence and Conscientiousness would prompt us to lay before our friend the very head and front of his offending, and conjure him to forsake his error, and publicly make amends :—Love of Approbation, on the other hand, would either fear to speak to him on the subject, lest he should be offended, or it would try to extenuate and smooth over his fault, and represent it as either positively no error at all, or as extremely trivial ; and if we analyze the motive which prompts to this course, it is not love of our friend, or consideration for his welfare, but fear lest, by our presenting to him disagreeable truths, he feel offended at us,—lest he deprive us of the gratification afforded to our own Love of Approbation by his good opinion ; in short, the motive is purely selfish.

Another illustration occurs. We were lately told of

a ——— manufacturer in a country town, who, having acquired a considerable fortune by trade, applied part of it in building a princely mansion, which he furnished in the richest and most expensive stile of fashion. He asked his customers, near and distant, to visit him when calling on business, and led them into a dining-room or drawing-room that absolutely dazzled them with its magnificence. This excited their wonder and curiosity, which was precisely the effect he desired; he then led them over his whole apartments, and displayed before them all his grandeur and taste. In doing so, he imagined that he was conferring a high pleasure on them, and filling their minds with an intense admiration of his greatness; but the real effect was very different. The motive of his conduct was not love of them, or regard for their happiness or welfare; it was not Benevolence to others that prompted him to build the palace; it was not Veneration, nor was it Conscientiousness. The fabric sprung from Self-esteem and Love of Approbation, combined, no doubt, with considerable Intellect and Ideality. In leading his humble brethré in trade through the princely halls, over the costly carpets, and amidst the gilding, burnishing, and rich array, that every where met their eyes, he exulted in the consciousness of his own importance, and asked for their admiration, not as an expression of respect for any real benefit conferred upon them, but as the much relished food of his own selfish vanity.

Let us attend, in the next place, to the effect of this display on those to whom it was addressed. To gain their esteem or affection, it was necessary to manifest towards them real Benevolence, real regard, and impartial justice; in short, to cause another individual to love us, we must make him the object of the higher sentiments, which are not selfish, but have his good and happiness for their end. Here, however, these were not the inspiring motives of the conduct, and the want of them would be instinctively felt. The customers who possessed the less shrewdness

would ascribe the whole exhibition at once to the vanity of the owner, and they would either pity or hate him: if their own moral sentiments predominated, they would pity; if their Self-esteem and Love of Approbation were paramount, these would be offended at his assumed superiority, and would rouse Destructiveness to hate him. It would only be the silliest and the vainest who would be at all gratified; and their satisfaction would arise from the feeling, that they could now return to their own circle, and boast how great a friend they had, and in what a grand stile they had been entertained,—this display being a direct gratification of their own Self-esteem and Love of Approbation, by reflection from his. Even this pleasure could be reaped only where the admirer was so humble in rank as to entertain no idea of rivalry, and so limited in intellect and sentiments as not to perceive the worthlessness of the qualities by which he was captivated.

In like manner, when persons, even of more sense than the manufacturer here alluded to, give entertainments to their friends, they sometimes fail in their object from the same cause. They wish to shew off themselves as their leading motive, much more than to confer real happiness upon their acquaintances; and, by the irreversible law of human nature, this must fail in exciting good-will and pleasure in the minds of those to whom it is addressed, because it disagreeably affects their Self-esteem and Love of Approbation. In short, to be really successful in gratifying our friends, we must keep our own selfish faculties in due subordination, and pour out copious streams of real kindness from the higher sentiments, animated and elevated by intellect; and all who have experienced the heartfelt joy and satisfaction attending an entertainment conducted on this principle, will never quarrel with the homeliness of the fare, or feel uneasy about the absence of fashion in the service.

Cautiousness is the next faculty, and is a sentiment institut-

ed to protect self from danger, and has clearly a regard to individual safety as its primary object.

This terminates the list of the feelings common to man with the lower animals,\* and which, as we have seen, are all selfish in their objects. They are given for the protection and advantage of our animal nature, and, when duly regulated, are highly useful, and also respectable, viewed with reference to that end; but they are sources of innumerable evils when allowed to usurp the ascendancy over the moral faculties, and to become the leading springs of our social intercourse. From the very circumstance of their being all selfish, their unlimited gratification is physically and morally impossible, and, as this circumstance attending them is of great practical importance, we shall elucidate it at some length.

The birth and lives of children depend upon circumstances over which unenlightened men have but a limited control; and hence an individual whose greatest happiness springs from the gratification of Philoprogenitiveness, is in constant danger of anguish and disappointment by the removal of its objects, or by their undutiful conduct and immoral behaviour. Besides, Philoprogenitiveness, acting along with Self-esteem and Love of Approbation, would, in each parent, desire that *his* children should possess the highest rank, the greatest wealth, and be distinguished for the most splendid talents. Now the highest, the greatest, and the most splendid of any qualities necessarily imply the existence of inferior degrees, and are not attainable except by one or two. The animal faculties, therefore, must be restrained and limited in their desires by the human faculties, by the sentiments of Conscientiousness, Benevolence, Veneration, and Intel-

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\* Benevolence is stated in the works on Phrenology as common to man with the lower animals; but in them it appears to produce rather passive meekness and good nature, than actual desire for each other's happiness. In the human race, this last is its proper function; and, viewed in this light, we here treat of it as exclusively a human faculty.

lect, otherwise they will inevitably lead to disappointment. In like manner, Acquisitiveness desires wealth, and, as nature affords only a certain number of quarters of grain annually, a certain portion of cattle, of fruit, of flax, and other articles, from which food, clothing, and wealth, are manufactured, and as this quantity, divided equally among all the members of a state, would afford but a moderate portion to each, it is self-evident that, if all desire to acquire and possess a large amount, ninety-nine out of the hundred must be disappointed. This disappointment, from the very constitution of nature, is inevitable to the greater number; and when individuals form schemes of aggrandisement, originating from desires communicated by the animal faculties alone, they would do well to keep this law of nature in view. When we look around, we see how few make rich; how few succeed in accomplishing all their lofty anticipations for the advancement of their children; how few attain the summit of ambition, compared with the multitudes who fall short. All this arises, not from error and imperfection in the institutions of the Creator, but from blindness in men to their own nature, to the nature of external objects, and to the relations established between these; in short, blindness to the principles of the divine administration of the world.

This leads us to notice the moral sentiments which constitute the proper human faculties, and to point out their objects and relations.

Benevolence has no reference to self. It desires purely and disinterestedly the happiness of its objects; it loves for the sake of the person beloved; if he be well, and the sunbeams of prosperity shine warmly around him, it exults and delights in his felicity. It desires a diffusion of joy, and renders the feet swift and the arm strong in the cause of charity and love.

Veneration also has no reference to self. It looks up with a pure and elevated emotion to the being to whom it is di-



rected, whether God or our fellow-men, and delights in the contemplation of their venerable and admirable qualities. It desires to find out excellence, and to dwell and feed upon it, and renders self lowly, humble, and submissive.

Hope spreads its gay wing in the boundless regions of futurity. It desires good, and expects it to come ; its influence is soft, soothing, and happy ; but self is not its direct or particular object.

Ideality delights in perfection from the pure pleasure of contemplating it. So far as it is concerned, the picture, the statue, the landscape, or the mansion, on which it abides with intensest rapture, will be as pleasing, although the property of another, as if all its own. It is a spring that is touched by the beautiful wherever it exists ; and hence its means of enjoyment are as unbounded as the universe is extensive.

Wonder seeks the new and the admirable, and is delighted with change ; but there is no desire of appropriation to self in its longings.

Conscientiousness stands in the midway between self and other individuals. It is the regulator of our animal feelings, and points out the limit which they must not pass. It desires to do to another as we would have another to do to us, and thus is a guardian of the welfare of our fellow-men, while it sanctions and supports our personal feelings within the bounds of a due moderation.

Intellect is universal in its application. It may become the handmaid of any of the faculties ; it may devise a plan to murder or to bless, to steal or to bestow, to rear up or to destroy ; but, as its proper use is to observe the different objects of creation, to mark their relations, and direct the propensities and sentiments to their proper and legitimate enjoyments, it has a boundless sphere of activity, and, when properly applied, is a source of high and inexhaustible delight.

Keeping in view the great difference now pointed out be-

tween the animal and properly human faculties, the reader will perceive that three consequences follow from the constitution of these powers: First, the animal faculties in themselves are insatiable, and, from the constitution of the world, never can be satisfied, holding satisfaction to be the appeasing of their highest and last impulse of unregulated desire. Secondly, being inferior in their nature to the human faculties, their gratifications, when not approved of by the latter, leave a painful feeling of discontent and dissatisfaction in the mind, occasioned by the secret disclamation of their excessive action by the higher feelings. Thirdly, the higher feelings have a boundless scope for gratification; their least indulgence is delightful, and their highest activity is bliss; they cause no repentance, leave no void, but render life a scene at once of peaceful tranquillity and sustained felicity; and what is of much importance, conduct proceeding from their dictates carries in its train the highest gratification to the animal propensities themselves of which the latter are susceptible.

We have already adverted to examples of the impossibility of attaining unlimited gratification of the animal propensities; boundless wealth and prosperity cannot physically be attained by all; offspring unlimited in number and in virtues cannot be the lot of all; the gratification of a boundless ambition cannot be accomplished by all, and the destruction of all whom we hate would be a fearful visitation, if those who hated us had the same scope of gratification to their destructiveness in the subversion of ourselves. In short, we need not enlarge on this topic; for the proposition is so plain, that it can scarcely be doubted or misunderstood.

The second proposition is, that the animal faculties being inferior in their nature, a painful dissatisfaction arises in the mind when they become the leading motives of our habitual conduct, this uneasiness being occasioned by the want of gratification felt by the moral sentiments. Suppose, for example, a young person to set out in life with the idea that the

great object of existence is to acquire wealth, to rear and provide for a family, and to attain honour and distinction among men ; all these desires spring from the propensities alone. Imagine him then to rise early and sit up late, and to put forth all the energies of a powerful mind in transacting the business of the counting-house, in buying and selling, and making rich, and suppose that he is successful ; it is obvious, that, in prompting to this course of action, Benevolence, Veneration, and Conscientiousness, had no share, and that, in pursuing it, they have not received direct and intended gratification ; they have stood anxiously and wearily watching the animal faculties, longing for the hour when they were to say enough, their whole occupation, in the mean time, being to restrain them from such gross extravagancies as would have defeated their own ends. In the domestic circle again, a spouse and children would gratify Philoprogenitiveness and Adhesiveness, and their advancement would please Self-esteem and Love of Approbation ; but here also the moral sentiments would act the part of mere spectators and sentinels to impose restraints ; they would receive no direct enjoyment, and would not be recognised as the fountain of the conduct. In the pursuit of honour, suppose an office of dignity and power, or high rank in society, the mainsprings of exertion would still be Self-esteem and Love of Approbation, and the moral sentiments would still be compelled to wait in weary vacancy, without having their energies directly called into play, so as to give them full scope in their legitimate sphere.

Suppose, then, this individual to have reached the evening of life, and to look back on the pleasures and pains of his past existence, he must feel that there has been vanity and vexation of spirit,—a want of a satisfying portion ; and for this great good reason, that the highest of his faculties have been all along standing idly by, unsatisfied and scarcely half employed. In estimating, also, the real affection and esteem of mankind which he has gained, he will find it to be small

or great in exact proportion to the degree in which he has manifested in his habitual conduct the lower or the higher faculties. If society has seen him selfish in his pursuit of wealth, selfish in his domestic affections, selfish in his ambition ; although he may have gratified all these feelings without positive encroachment on the rights of others, they will still look coldly on him, they will feel no glow of affection towards him, no elevated respect, no sincere admiration, and he will see and feel this, and complain bitterly that all is vanity and vexation of spirit : but the fault has been his own ; love, esteem, and sincere respect, arise, by the Creator's laws, not from contemplating the manifestations of plodding selfish faculties, but only from the display of Benevolence, Veneration, and Justice, as the motives and ends of our conduct ; and the individual supposed has reaped the natural and legitimate produce of the soil which he cultivated, and eaten the fruit which he has reared.

The third proposition may now be illustrated. It is, that the arrangements of creation are framed on the principles of the higher sentiments, and that until these become the sources of our actions, it is impossible to attain to happiness, or even to enjoy fully the pleasures which the animal faculties are calculated to afford when employed in their proper sphere.

Imagine another individual to commence life, in the thorough conviction that the higher sentiments are the superior powers, and that they ought to be the sources of his habitual actions, the first effect would be to cause him to look habitually outward on other men and on his Creator, instead of looking habitually inward on himself as the object of his highest and chief regard. Benevolence would shed on his mind this conviction, that there are other human beings all as dear to the Creator as he, as much entitled to enjoyment as he, and that his duty is to seek no gratification to himself which is to injure them ; but, on the contrary, to act so as to confer on them, by his daily exertions, all the services in his power. Veneration would add a strong feeling of reliance

on the power and wisdom of God, that such conduct would conduce to the highest gratification of all his faculties, and it would add also an habitual respect for his fellow-men, as beings deserving his regard, and to whose reasonable wishes he was bound to yield a willing and sincere obedience ; and, lastly, Conscientiousness would prompt him to apply the scales of rigid justice to all his animal desires, and to curb and restrain each so as to prevent the slightest infraction on what is due to his fellow-men.

Let us trace, then, the operation of these principles in ordinary life. Suppose a friendship formed by such an individual : his first and fundamental principle is Benevolence, which inspires with a sincere, pure, and disinterested love of his friend ; he desires his welfare for his friend's sake ; next Veneration re-enforces this love by the secret and grateful acknowledgment which it makes to Heaven for the joys conferred upon the mind by this pure emotion, and, also, by the habitual deference which it inspires towards our friend himself, rendering us ready to yield where compliance is becoming, and curbing our selfish feelings when these would intrude by interested or arrogant pretensions on his enjoyments ; and, thirdly, Conscientiousness, ever on the watch, proclaims the duty of making no unjust demands on the Benevolence of our friend, but of limiting our whole intercourse with him to an interchange of kindness, good offices, and reciprocal affection. Intellect, acting along with these principles, would point out, as an indispensable requisite to such an attachment, that the friend himself should be so far under the influence of the sentiments, as to be able, in some degree, to meet them ; for, if he were immoral, selfish, vainly ambitious, or, in short, under the habitual influence of the propensities, the sentiments could not love and respect him as an object fitted to be taken to their bosom ; they might pity and respect him as unfortunate, but love him they could not, because this is impossible by the very laws of their constitution.

Let us now attend to the degree in which such a friendship would gratify the lower propensities. In the first place, how would Adhesiveness exult and rejoice in such an attachment ! It would be overpowered with delight, because, if the intellect were convinced that the friend habitually acknowledged the supremacy of the higher sentiments, Adhesiveness might pour forth all its ardour, and cling to its object with the closest bonds of affection. The friend would not encroach on us for evil, because his Benevolence and Justice would oppose this ; he would not lay aside restraint, and break through the bonds of affection by undue familiarity, because Veneration would forbid this ; he would not injure us in our name, person, or reputation, because Conscientiousness, Veneration, and Benevolence, all combined, would forbid such conduct. Here then Adhesiveness, freed from the fear of evil, from the fear of deceit, from the fear of dishonour, because a friend who should habitually act thus could not possibly fall into dishonour, would be at liberty to take its deepest draught of affectionate attachment ; it would receive a gratification which it is impossible it could attain while acting in combination with the purely selfish faculties. What delight, too, would such a friendship afford to Self-esteem and Love of Approbation ! There would be an internal approval of ourselves, that would legitimately gratify Self-esteem, because it would arise from a survey of pure motives and just and benevolent actions. Love of Approbation also would be gratified in the highest degree ; for every act of affection, every expression of esteem, from such a friend, would be so purified by Benevolence, Veneration, and Conscientiousness, that it would form the legitimate food on which Love of Approbation might feast and be satisfied ; it would fear no hollowiness beneath, no tattling in absence, no secret smoothing over for the sake of mere effect, no envying, and no jealousies. In short, friendship founded on the higher sentiments, as the ruling motives, would delight the mind with gladness, and

sunshine, and gratify all the faculties, animal, moral, and intellectual, in *harmony* with each other.

By this illustration, the reader will understand more clearly what we mean by the harmony of the faculties. The fashionable and commercial friendships of which we spoke gratified the propensities of Adhesiveness, Love of Approbation, Self-esteem, and Acquisitiveness, but left out as fundamental principles all the higher sentiments:—there was, therefore, a want of harmony in these instances, an absence of full satisfaction, an uncertainty and changeableness, which gave rise to only a mixed and imperfect enjoyment while the friendship lasted, and to a feeling of painful disappointment, and of vanity and vexation, when a rupture occurred. The error, in such cases, consists in founding attachment on the lower faculties, seeing the Creator never intended them to form a stable basis of affection, instead of building it on the higher sentiments, which he meant to form the foundation of real, lasting, and satisfactory friendship. In complaining of the vanity and vexation of attachments springing from the lower faculties exclusively, we are like men who should try to build a pyramid on its smaller end, and then lament the hardness of their fate, and speak of the unkindness of Providence, when it fell.

We have said, that friendship founded on the higher sentiments would be in very little danger of being broken; but imagine, that, by some error or imprudence incident to human nature, one of the parties were to offend against the other, or were to be overwhelmed by misfortune, for which he was not altogether blameless, how differently would both feel from what they would do on such occurrences happening if the attachment were altogether founded on the propensities! In the latter case, the selfish feelings of the offended party would be disagreeably affected, his Self-esteem and Love of Approbation mortified, and he would hasten to shake off the connexion. The pride of the offender would

be called into action by this treatment; he would harden himself to despise the coldness and selfishness of his pretended friend, and reciprocal dislike would reign between them. In the other case, where the sentiments were the springs of the attachment, each would know that, when he erred, he would grieve most deeply the Benevolence and Conscientiousness of his friend; that these faculties would lament his aberration, and long and desire that he would return by repentance to the condition in which they could love him again; he would know that selfish disappointment or animal resentment towards him had no abiding place in the mind of his friend; the door of reconciliation would always stand wide open to the hinges; and the countenance would habitually beam with a most kind and sincere invitation to return, by suitable acknowledgment, to all the cordiality and delights of their former affection. If the offender possessed almost any portion of the moral sentiments, such principles, practically displayed, would melt and subdue him to repentance and a return to duty, and the delight of being forgiven would more than compensate any humiliation to his Self-esteem that might attend it.

When we consider the pure and elevated principles on which such a friendship as this is formed, we shall have no difficulty in perceiving how little temptation it would afford to abuses of Secretiveness and Love of Approbation in one party in the form of mere compliment and flattery, addressed exclusively to Love of Approbation in the other. No man, who loves his friend from Benevolence, respects him through Veneration, and desires to deal justly by him from Conscientiousness, could be guilty of deceit, and injure him by offering a gratification to an inferior sentiment disowned by all the nobler powers; for unfounded compliment is really deceit, and an injury to him to whom it is offered. If it has any effect, it leads him to suppose that he has already secured a place in our esteem, when he has not done so; and it thereby takes away from him a motive to act



worthily, by which he might really attain the approbation, which is thus hypocritically proffered to him before he has deserved it.

The same principles enable us to understand, how, in such a friendship, the parties, far from disguising each other's faults, will be prompted to tell the one to the other all that he thinks amiss. Each is convinced that the other desires to act habitually under the guidance of the sentiments, and knows, that if his friend has, in any instance, failed to do so, none will be more anxious to amend the fault than the offender himself. He, therefore, approaches him, not with the natural language of Self-esteem gratified at the weakness which he has betrayed, nor with the natural language of wounded Love of Approbation, as if ashamed of him, nor under that of Destructiveness, as if angry with him, but, under the full inspiration of Benevolence, Veneration, and Justice, sorry for his error, esteeming the excellent qualities that he still possesses, even although he has erred, and kindly and honestly wishing him to return to the path of duty, purely for the sake of the advantages that will flow to himself from doing so. Such an exposition of errors causes no painful uneasiness; there is so direct an appeal to the higher sentiments of the offender, such an explicit declaration of our conviction that he desires to abandon error and to do that which is right, and such a throwing of ourselves upon all his better principles, that our very chiding draws closer the bands of affection between us. Persons who know these principles of human nature, possess a power of telling people their faults without giving offence, that occasions surprise to those who do not understand the theory of it; such persons also speak plainest to those whom they most esteem; and, in fact, no proof of friendship and respect is half so sincere, useful, and unequivocal, as that which consists in a candid exposition of our faults. The individual who tells us what we have done amiss, sincerely loves us; and we shall

find him true and affectionate, when the professionalists, who act from Love of Approbation alone, have fled and deserted us.

Farther,—Let us suppose a family united on the basis of the higher sentiments, and attend to the results. The husband, who marries chiefly from motives furnished by the lower propensities, will love his wife, not disinterestedly for her own sake, or from an ardent desire of her happiness, but only as an object who conduces to his self-gratification: there will be a prodigious difference between the practical consequences of affection springing from these opposite sources. In the latter case, the wife's enjoyment will habitually be subordinate to his own; in all the domestic arrangements, his will and pleasure must be first consulted; when he is sad, she must be sorrowful; when he smiles, she must look gay. In short, his gratification must be the land-mark by which she must steer, or incur his high displeasure. In the former case, where the affection springs from the higher sentiments, her happiness will be the leading and prominent object; he will desire to limit his demands upon her exertions in such a way as to be the least burdensome; when he is sad, his Benevolence will prompt him to shroud his sorrow that it may not dim the lustre of her brow; when he is gay, he will desire that she may smile, because he loves to see her always happy, and her joy will be his chief delight. Suppose both husband and wife to act upon the selfish principle, it is obvious, that cold and jarring discontent, originating from selfish desires crossing and defeating each other, would embitter life, and Adhesiveness itself could not long hold the bonds of attachment together. If both act on the higher sentiments, then the strife would be who should bear the most of the other's burden; the leading desires of the two would coincide; Benevolence in the husband, disinterestedly desiring the happiness of the wife, would meet and rejoice in her Benevolence desiring disinterestedly his enjoyment; Veneration in the one, directed in respectful deference, would meet the

same sentiment emanating like a blessed influence from the other's mind, and the perception of this quality would satisfy that faculty itself that its respect was worthily bestowed ; while Conscientiousness, regulating all the manifestations of each, would remove the fear of every extreme either in selfishness or fondness. How then would Adhesiveness and Philoprogenitiveness rejoice and delight in such society ! The children would be loved by both parents, not as mere appendages of self, but as beings committed by a bountiful God to their care, to be the objects on whom their moral and intellectual faculties were to be in a peculiar degree exercised and employed. The wish which would then animate the parents would be to see their offspring excel in moral and intellectual qualities, convinced, by personal experience, that these were the only stable and certain sources of prosperity and enjoyment on earth. The children, treated habitually under the guidance of these superior sentiments, would rise up dutiful, obedient, rational, and delighted ; and the result would prove that the Creator has established peace and joy on the basis of the moral sentiments, and given the propensities as additional sources of gratification only when held subordinate to them. Suppose affliction to happen to such a family ; that some of their members were removed by death ; the pressure of such a calamity would be greatly mitigated by the purity of the sources from which their affection flowed. Benevolence would glow with a redoubled fervour round the sick-bed, and sooth its sorrows. Veneration would inspire with a deep sentiment of resignation to the Divine will, easing the mind of more than half its load ; Conscientiousness would join the other faculties in looking abroad into the world, and in acknowledging, that, as the removal of one being is the signal for transmitting the enjoyments of life to another, there was no just cause for repining that the object had been taken from this family, seeing others flourished and enjoyed the gifts of the Creator, to be resigned also by them, after a time, into other hands ; while Hope would point to a

better world into which the sufferer had been received. It is when the animal faculties alone are the sources of affection that calamity presses with intolerable severity. Philoprogenitiveness, Adhesiveness, and Self-esteem, while principally active, and concentrating all the views and wishes of the mind on self, experience a dreadful agony on the removal of their objects; they possess no source of consolation, time alone being capable of bringing relief by allaying their activity.

Suppose again, as a contrast, a family animated chiefly by the lower faculties, to sustain severe loss of property, and to be reduced from competence to poverty; if the chief motives of the parents previously have been Acquisitiveness, Love of Approbation, and Self-esteem, such a visitation would affect them thus:—They would see the sole object of their solicitude, their wealth, torn from them in an instant; they would feel their previous life lost, as it were, and annihilated, the only abiding memorial of it being swept away. As they had founded their hopes of the welfare and advancement of their children exclusively on the substance they were to leave them, they would feel desolate and bereft, and be overwhelmed with regret and mortification, that their offspring were now to be left beggars and unprovided for. As they had founded their claims to rank and consideration in society chiefly on their possessions, and moved in the world in all the splendour of affluence, more to gratify their own Self-esteem and Love of Approbation, than to shed the sunshine of prosperity on others; and, as the loss of property would hurl them from this throne of selfish magnificence, bitter would be the pang, deep and poignant the distress on their fall: yet all these miseries, it will be observed, originate from the merely animal feelings.

To reverse the picture, and shew the result of conduct flowing habitually from the higher sentiments, let us, as a last illustration, take the opposite case of a family whose parents have been habitually animated by the higher senti-

ments, and suppose some dire calamity, some wasting flood or deadly wreck, to blast the fruits of their toils, and leave them poor and unprovided for at an advanced period of life. Such misfortunes, we may observe, would not be very likely to happen to them, because the evils sent by Providence, altogether independent of our own misconduct, are comparatively few; but let us suppose them to occur. Then, as their chief sources of enjoyment, when in prosperity, were the gratifications of the higher sentiments, it is not difficult to perceive that they would be bereft comparatively of little. If their consequence in society was founded on the kindness, the generous interest, which they felt for others, on the humility of their own deportment, their respectful deference to their fellow-men, and on the rigid justice which they observed in all their conduct, how little of these qualities would the loss of wealth impair? If, in the days of their prosperity, Self-esteem and Love of Approbation did not seek gratification in the display of mere magnificence and selfish superiority, the loss of external circumstance would not deprive those faculties of their objects; they might still love their fellow-men, although their sphere of active benevolence were contracted; they might still love God, and bow with submission to his will; they might still be upright in all their dealings; and while they were so, their Self-esteem and Love of Approbation would meet with a full and ample share of legitimate gratification. The moral sentiments of society would, by the very law of their nature, flow towards them in their misfortunes with a more profound homage than would be paid to them even in their prosperity. The deep wounds of adversity are suffered solely by the propensities; and it is because the sentiments have not been the sources of habitual conduct while fortune smiled, that it is so painful, or even impossible, to throw one's self on them for consolation, and to rely on them for respect, when the clouds of misfortune have gathered around us.

In regard to the children of the family which we have

supposed, the parents, being convinced that prosperity and happiness depend altogether on obedience to the dictates of the higher sentiments, would see that the moral dispositions and intellectual cultivation of their offspring were to constitute the real sources of their advancement in life; they would perceive, that, if they sent them into the world qualified to discharge the duties of their station, they had the pledge of the Creator that the just recompense would not be withheld from them; and, trusting thus in the goodness of God, and in the supremacy of the moral faculties, they could even die in peace and hope, unrepining and undeterred by all the bereavements that had befallen them.

In short, viewing the world on every side, we discover that while the undirected gratifications of the lower propensities are selfish, unstable, unsatisfactory, and often impossible, the enjoyments afforded by the higher sentiments, acting in combination with intellect, are pure, elevated, generous, entirely satisfactory, and, to an amazing extent, independent of time, place, and outward circumstances.

It may be asked, what has Phrenology to do with all the doctrine now delivered, which, it may be said, is neither more nor less than old common-place morality, easily preached, but utterly impracticable in society? The answer is, that till Phrenology was discovered, the theory, or philosophical principle on which this morality is founded, was unknown, and that in consequence it was infinitely more difficult to carry it into practice. The faculties exist, and each of them fills the mind with its peculiar desires; but men who do not know Phrenology experience greater difficulty in discriminating uses from abuses of the propensities, than those who, by its aid, are in the habit of referring every feeling to its source. In fact, so much is this the case, that, in the writings of the most moral authors, and even from the pulpit in the present day, we occasionally observe errors of a grave description committed in characterizing abuses of the lower feelings as virtues, and in estimating falsely the merit

of various actions. We are far less likely to be misled by the inspirations of Acquisitiveness, Secretiveness, Self-esteem, and Love of Approbation, when we have become familiarly acquainted with all the forms and degrees of these faculties, with the effect which each manifestation of them produces on other minds, and with the barren and unsatisfactory consequences to which they all lead, when permitted to run to excess, than if we were unacquainted with these principles and results. In the next place, Phrenology, by revealing to us, with clear and demonstrable evidence, the existence of the higher sentiments in men, by making us familiarly acquainted with their sphere of activity, objects, and enjoyments, opens up to our view the most beautiful feature of human nature, and enables us to trust in it and love it with a far sincerer sympathy and respect than while the existence of such elements was either disbelieved, or was the subject only of cold conjecture. While every individual drew his philosophy from his own internal feelings, the selfish man could see the race only as selfish, the ambitious man could see it only as ambitious, and those persons alone whose natural dispositions were of the highest order could obtain a glimpse of its really excellent qualities. Phrenology, by demonstrating the existence of the higher sentiments, removes this circumscribing and chilling influence of ignorance, and enables us with confidence to address ourselves to the moral feelings of our species, and to rely on their operation; it removes countless fears, which the animal feelings, when blind, suggest about the dispositions towards us of our fellow-men, and about the arrangements of Providence in this lower world, and, finally, by rendering us acquainted with the natural language of the higher powers, and with their objects and desires, it enables us to go directly to their fountains, to call them forth, and cause them to flow around us in a pure, copious, and fertilizing stream.

## ARTICLE II.

REPORT OF THE CASE OF W. ALLAN, EXECUTED AT  
ABERDEEN, ON THE 10th FEBRUARY, 1826, FOR  
MURDER.

A GENTLEMAN in Aberdeen has obligingly sent us a cast of the head of the unfortunate subject of this sketch; and he says,—“A character of this description, I imagine, “is worth the attention of Phrenologists, though, from the “slight acquaintance I have with Phrenology, I should have “expected a very different development.” We are at a loss to conceive on what circumstance our correspondent could rest this expectation. The development is as follows, and it appears to us to be in precise accordance with the manifestations.

## W. ALLAN'S DEVELOPMENT.\*

## MEASUREMENT.

	Inches.
From Spine to Lower Individuality, .....	7½
From Concentrativeness to Comparison, .....	7½
From Meatus to Spine, .....	4½
From ditto to Individuality, .....	5
From ditto to Firmness, .....	6½
From ditto to Self-esteem, .....	6
From Destructiveness to Destructiveness, .....	6
From Secretiveness to Secretiveness, .....	6
From Cautiousness to Cautiousness, .....	5
From Ideality to Ideality, .....	4½
From Acquisitiveness to Acquisitiveness, .....	5½

## DEVELOPMENT.

1. Amativeness, large.	19. Lower Individuality, rather large.
2. Philoprogenitiveness, rather large.	19. Upper ditto, rather full.
3. Concentrativeness, rather large.	20. Form, full.
4. Adhesiveness, moderate.	21. Size, rather large.
5. Combaticiveness, full.	22. Weight, large.
6. Destructiveness, large.	23. Colouring, moderate.
7. Constructiveness, rather large.	24. Locality, rather full.
8. Acquisitiveness, large.	25. Order, rather full.
9. Secretiveness, large.	26. Time, rather full.
10. Self-esteem, large.	27. Number, full.
11. Love of Approbation, moderate.	28. Tune, full.
12. Cautiousness, rather full.	29. Language, moderate.
13. Benevolence, full.	30. Comparison, moderate.
14. Veneration, rather large.	31. Causality, moderate.
15. Hope, moderate.	32. Wit, moderate.
16. Ideality, small.	33. Imitation, moderate.
17. Conscientiousness, small.	34. Wonder, rather full.
18. Firmness, very large.	

\* There are great inequalities in the two sides of the head; Combaticiveness is large on the left and small on the right side; the right side in general is the larger; the coronal surface is exceedingly narrow, and the base of the brain broad.



The facts will be found in the Aberdeen Journal of the 4th January and 10th February, 1826.

" On Friday last (says the Aberdeen Journal of the 10th February), pursuant to sentence passed on him by the High Court of Justiciary at Edinburgh, W. Allan, from the parish of Monquhitter, suffered in the front of the jail of this city, the awful but just penalty of the law, for the atrocious crimes of murder and robbery. The circumstances attending the case were of an extraordinary nature, and marked strongly the ferocious character of the culprit. This fully appears from the enormity of the crime committed for the attainment of so insignificant an object as the sum of 36s., which he had seen in the hands of the hapless victim of his perfidy and cruelty, a drover, of the name of Alexander M'Kay. This old man, between 50 and 60 years of age, travelled two days with Allan, who, under the mask of friendship, had induced him to continue his journey in his company, until, at a lone place, near the wood of den of Rothie, the assassin accomplished his horrid purpose, by means of a loaded horsewhip, by repeated blows from which he fractured the skull, and otherwise wounded the person of the unfortunate M'Kay in so shocking a manner, as that the poor man, in about a fortnight, sunk under the weight of his sufferings, leaving a wife and destitute young family to lament the catastrophe which had thus prematurely deprived them of their support.

" Soon after being brought back to Aberdeen, the criminal confessed his guilt, but without shewing any feeling of that compunction which the commission of a crime of so deep a dye was fitted to produce. If ever there was a case in which the wanton cruelty of the culprit defied human sympathy, W. Allan's was that case. Individuals supplied his bodily wants; and it is needless to say, unless to those who are unacquainted with the pious benevolence of the reverend chaplain of the jail, that, in concern for his immortal spirit, humanity and affection could not have done more. The zealous and persevering labours of Mr Thom were uniformly employed to overcome the lamentable apathy which the conduct of the unhappy criminal exhibited, as well as to remove his ignorance, in which latter he so far succeeded as to bring him to read with tolerable readiness. And though he declared, that, before he was condemned, he knew nothing of the Bible, by dint of perseverance he became well acquainted with the leading doctrines of Holy Scripture; and among the few things which he said that are worthy of being noticed, one was—' That, had he known what the Bible said, he would not have lived the life he did.' Indeed, at one time, the anxious endeavours of the worthy chaplain to arouse him to a sense of his danger seemed to promise success; but the se-

“quel leaves it doubtful how far they had the desired effect. “Unmoved by the awful situation in which he was placed, “Allan, about three weeks ago, shewed that other thoughts than “those which regarded his spiritual interests occupied his mind: he attempted to escape from prison.

“Several of his friends have since visited him; his interviews “with whom, especially his wife, a very interesting young woman, seemed to affect him for a short time; and the affectionate and tender manner in which his younger sister addressed “him on the necessity of preparing to appear before his Judge, “appeared to draw his attention to this subject of the last importance. This favourable impression was only temporary, “and seemed to arouse him to make another attempt to escape: “To trace the aberrations of his conduct and conversation “from this period were both painful and impossible; suffice it “to say, that both the clergymen, the Rev. Mr Thom and Dr “Kidd, found their efforts fruitless beyond any former example, the wretched man seeming to give himself up to ‘a “reprobate mind.’

“It was observed, that the fear of death, and the desire, by “any means, to preserve his natural life, were ruling features “in his mind; so that he could not be brought seriously to think “of death till within the last 48 hours. The day before his “execution, however, his obdurate heart was so far softened as “to lead him to express his penitence for his past conduct, and “his earnest desire, that one or other of the two clergymen “might not leave him in the trying hour of adversity.

“Mr Thom readily complied with his request, and assisted “him in his religious exercises. In the course of the night, and “especially on hearing the workmen employed in erecting the “scaffold, his agitation was extreme, and such the fear of death “which had haunted his imagination, that now, on its nearer “approach, his resolution seemed entirely to forsake him, and “he fainted when his arms were pinioned, and again when he “reached the bottom of the scaffold. On being asked by the “Provost if he had any thing to say, the trembling man rose, “and, with a faltering voice, said, ‘That he was satisfied.’ “He begged to return his humble thanks to every one who had “shewn kindness to him; to the clergy; to the magistrates; “but more especially to the jailor, from whom he had received “more than he could have looked for, and he hoped the Lord “would reward him and them all. When conducted to the “scaffold, the sight seemed to appal him;—he required to be “supported. He said he would sit down during prayer; and “on being informed that no further devotional exercises were “intended, he said,—‘Oh! surely some of you will pray for “me once more.’ Before he was thrown off, he expressed his “earnest wish once more to see the jailor, whom he saluted “again, thanked for his care, and prayed God to bless him.”

It is farther stated, "that he was in the 20th year of his age, and had been employed as a farm-servant, in which capacity he had conducted himself with *tolerable* propriety until after his marriage; but, from the influence of drink and loose company, he gave many proofs of that *vicious and violent disposition which early distinguished his character.*"

We shall now endeavour to apply the principles of Phrenology to explain this case; and, first of all, let us attend to the development. We have here an instance where the propensities bear a fearful preponderance. We have a *large* Destructiveness; a *large* Acquisitiveness; a *large* Secretiveness; a *large* Self-esteem; Combativeness full; and Firmness *very large*. Then, on the other hand, we have Cautiousness only *rather full*; Benevolence *full*; Conscientiousness and Ideality *small*. The only moral sentiment, in any considerable endowment, is Veneration, which is *rather large*. The restraining powers, therefore, with the exception of Secretiveness, which is equally available for good or for evil, and the sentiment of Veneration, are greatly surpassed in endowment by the propensities. The intellect, moreover, exists in a very modified degree; and it is farther to be taken into account, that, previously to his condemnation, he moved in the lowest rank of life, and was conversant with objects fitted to excite and gratify his animal propensities.

Not only, however, are the moral and intellectual organs in Allan comparatively deficient, but there is an additional circumstance to be taken into view,—he was altogether uneducated; and feeble as his human faculties were, they had not received the little improvement of which, perhaps, they were susceptible. He might have heard indeed that there was a presiding Power who inspected his conduct, and might punish him for his crimes; but how circumscribed must have been his knowledge, when he was not able even to read! In Allan, the faculty of Veneration, which is the strongest of his moral sentiments, was much in the same condition as in the untutored Indian,

"Who sees God in storms,  
"And hears him in the wind."

When, by the exertions of the clergymen, his mind was en-

lightened in some degree, and Veneration directed to its appropriate object, he became sensible that he had been outraging this sentiment, and said,—that, “had he known what the Bible said, he would not have lived the life he did.” When at a still later period, too, this faculty was excited to a still higher degree of activity, he was very urgent with the clergyman to pray with him,—thus manifesting the predominant activity of this sentiment. It deserves particular notice, however, that, up to the moment of his death, he never seems to have expressed one real sentiment of contrition for his violation of the rights of his fellow-creature, excepting that, had he known the Bible, he would have acted differently. This is in perfect accordance with his development; for the sentiments are so feeble, compared with propensities, that he could not feel deeply the opposition between his conduct and the dictates of morality. In the preceding article we have shewn that all the animal powers are selfish in their tendencies, and that the human faculties alone disinterestedly love and desire the happiness of others. It is impossible to look upon the overwhelming preponderance of the animal portions of Allan’s brain, with the great deficiency in the moral and intellectual regions, recollecting also that his whole previous life had favoured the activity of the former, and that nothing had been done to call forth the latter, without arriving at the conclusion, that he must have been utterly selfish in his nature. This very selfishness, at the same time, would add tenfold horrors to death, at the prospect of which, as we have seen, he was dreadfully terrified; for it is to the animal powers that the loss of life is the most formidable and appalling. His insensibility to the crimes he had committed, and his terror of dying, therefore, spring from the same source; and in this respect Allan is a counterpart of Pallet, the proportions of whose brain considerably resemble his.

From the aspect of the head, besides, we strongly suspect, that, independently of a very unfavourable combination, this unhappy individual was not altogether free from disease.

The inequalities between the two sides of the brain are so great, and the irregularities so striking, that we have a strong suspicion that he never was, from his infancy, in possession of average moral and intellectual qualities; and that his ignorance may have arisen from deficient capacity as well as from neglect of instruction. Inquiry in his native place would settle this point; and in our opinion it ought to have been noticed at his trial.

### ARTICLE III.

#### NAPOLEON AND PHRENOLOGY.

AFTER answering many objections, Dr Gall adds, in the 6th volume of his octavo work on the Phrenology of the brain, "there are still some passages directed against my discoveries, and which are interesting more from the source from which they spring, than from their intrinsic excellence or force. In the second volume of the *Memoires du Docteur F. Antommarchi, ou les derniers Momens de Napoléon*," says he, "we read as follows:—

"Lady Holland had sent a box of books, in which was also contained a bust in plaster, the head of which was covered with divisions and figures according to the craniological system of Dr Gall. 'There, doctor,' said Napoleon, 'that lies in your province; take and study it, and you shall then give me an account of it. I should be glad to know what Gall would say of me if he felt my head.' I immediately set to work; but the divisions were inexact, and the figures misplaced, and I had not been able to put them to rights when Napoleon sent for me. I went, and found him in the midst of a mass of scattered volumes, reading Polybius. He said nothing to me at first, and continued to run over the pages of the work he held in his hand; he then threw it down, came to me, and taking me by the ears, and looking me steadily in the face, 'Well! *dottoraccio di capo Corso*, you have seen the bust?—Yes, sire.—Meditated the system of Gall?—'Very nearly.—Comprehended it?—I think so.—You are able to give an account of it?—Your majesty shall judge.—To

\* Verily the *Dottoraccio's* modesty was very great, and his understanding very gigantic in its dimensions. Few men, except himself, could have studied, comprehended, and mastered, in as many months as he required hours, a science which, in its application and details, is perhaps the most extensive that is known.—  
EDITOR.

“ ‘ know my tastes and to appreciate my faculties by examining my  
 “ ‘ head?—Even without touching it (he began to laugh.)—You  
 “ ‘ are quite up to it?—Yes, sire.—Very well, we shall talk about  
 “ ‘ it when we have nothing better to do. It is a *pis-aller*, which  
 “ ‘ is just as good as any other; and it is sometimes amusing to no-  
 “ ‘ tice to what extent folly can be carried.’ He now walked up  
 “ ‘ and down, and then asked, ‘ What did Mascagni think of these  
 “ ‘ German reveries? Come, tell me frankly as if you were talking  
 “ ‘ to one of your brethren.—Mascagni liked very much the man-  
 “ ‘ ner in which Gall and Spurzheim develop and point out the  
 “ ‘ different parts of the brain; he himself adopted their method,  
 “ ‘ and regarded it as eminently fitted for discovering the structure  
 “ ‘ of this interesting viscus. As to the pretended power of judg-  
 “ ‘ ing from protuberances of the vices, tastes, and virtues of men,  
 “ ‘ he regarded it as an ingenious fable, which might seduce the  
 “ ‘ *gens du monde*, but could not withstand the scrutiny of the ana-  
 “ ‘ tomist.—That was like a wise man; a man who knows to appre-  
 “ ‘ ciate the merit of a conception, and to isolate it from the false-  
 “ ‘ hood with which charlatanism would overcharge it; I regret not  
 “ ‘ having known him. Corvisart was a great partisan of Gall; he  
 “ ‘ praised him, protected him, and left no stone unturned (*fit l'im-  
 “ ‘ possible*) to push him on to me, but there was no sympathy be-  
 “ ‘ tween us. Lavater, Cagliostro, Mesmer, have never been to my  
 “ ‘ mind; I felt I cannot tell how much aversion for them, and I  
 “ ‘ took care not to admit any one who kept them among us. All  
 “ ‘ these gentlemen are adroit, speak well, excite that fondness for  
 “ ‘ the marvellous which the vulgar experience, and give an ap-  
 “ ‘ pearance of truth to theories the most false and unfounded.  
 “ ‘ Nature does not reveal herself by external forms. She hides  
 “ ‘ and does not expose her secrets. To pretend to seize and to  
 “ ‘ penetrate human character by so slight an index, is the part of  
 “ ‘ a dupe or of an impostor; and what else is that crowd with  
 “ ‘ marvellous inspirations which pullulates in the bosom of all great  
 “ ‘ capitals? The only way of knowing our fellow-creatures is to  
 “ ‘ see them, to haunt them, and to submit them to proof. We  
 “ ‘ must study them long if we wish not to be mistaken; we must  
 “ ‘ judge them by their actions; and even this rule is not infallible,  
 “ ‘ and must be restricted to the moment when they act; for we al-  
 “ ‘ most never obey our own character; we yield to transports, we  
 “ ‘ are carried away by passion; such are our vices and virtues, our  
 “ ‘ perversity and heroism. This is my opinion, and this has long  
 “ ‘ been my guide. It is not that I pretend to exclude the influence  
 “ ‘ of natural dispositions and of education; I think, on the con-  
 “ ‘ trary, that it is immense; but beyond that, all is system, all is  
 “ ‘ nonsense.’ ”

Already, says Dr Gall, in the *Mémorial de Sainte Hélène*, by the Count Las Casas, the following passage had appear-  
 ed:—

"I have greatly contributed to put down Gall;\* Corvisart was his great follower; he and his fellows had a strong leaning to Materialism; it would increase their science and their domain. But nature is not so poor; if she was rude enough to announce her meaning by external forms, we should soon attain our ends, and we should be more learned. Her secrets are finer, more delicate, and more fugitive;—hitherto they have escaped every one. A little hunchback is a great genius; a tall and handsome man is often a great ninny; a large head with a big brain sometimes has not an idea, while a little brain is often in possession of vast intelligence. And yet, think of the imbecility of Gall; he attributes to certain bumps, dispositions and crimes which are not in nature, and which take their rise from the conventional arrangements of society. What would become of the bump of thieving if there was no property? of the bump of drunkenness, if no fermented liquors existed? of that of ambition, if man did not live in society?"

Sovereigns, remarks Dr Gall, are always deceived when they ask advice from the ignorant, the jealous, the envious, the timid, or from those who, from age, are no longer accessible to new opinions. Napoleon acquired his first notions of the value of my discoveries during his first journey to Germany. A certain metaphysical jurisconsult, E——, at Leipzig, told him, that the workings of the soul were too mysterious to leave any external mark. And, accordingly, in an answer to the report of the Institute, I had this fact in view when I terminated a passage by these words:—"And the metaphysician can no longer say, in order to preserve his right of losing himself in a sea of speculation, that the operations of the mind are too carefully concealed to admit of any possibility of discovering their material conditions or organs." At his return to Paris he scolded sharply (*à vertement*) those members of the Institute who had shewn themselves enthusiastic about my new demonstrations. This was the thunder of Jupiter overthrowing the pigmies. On

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\* What a many-lived man Gall must be, and what a bold man too, to dare to flourish after being put down by the conqueror of Moscow and by the Edinburgh Review! Moscow may be pardoned for her resurrection, for she was put down by one only; but for Dr Gall to dare to survive the vengeance of both is surely a sin beyond forgiveness.—EDITOR.

the instant my discoveries were nothing but reveries, charlatanism, and absurdities; and the journals were used as instruments for throwing ridicule—an all-powerful weapon in France—on the self-constituted bumps. Napoleon was made to believe that “Gall’s imbecility” had led him to imagine a bump or organ for drunkenness; and in this case I certainly should have merited this laconic epithet. *“He attributes to certain bumps, dispositions and crimes which are not in nature, but arise from the conventional arrangements of society.”* And whence does society arise? If Napoleon had read all that I have said in this work on society, on the social life of man and animals, and on the pretended artificial qualities and faculties, he would have acquired profounder views of all these objects. In regard to my doctrines, the ideas and prejudices of Napoleon differ in no respect from those of the vulgar. *What would become of the bump of thieving if there was no property? of that of ambition if there was no society?* What would become of the eye if there was no light?—but light exists. What would become of taste and smell if there were no odorous particles, and no savoury qualities?—but these qualities and particles exist. What would become of the propensity to propagation if there were not two sexes?—but two sexes exist. What would become of the love of offspring and of children if offspring and children did not exist?—but they do exist. What would become of the carnivorous instinct if animals did not exist to be devoured?—but these animals do exist. In the same way, property and society exist in nature, as I have already proved in treating of these subjects. I conclude, then, that neither Napoleon nor his advisers had penetrated sufficiently far into the nature of things, to perceive that the organization of man and animals is calculated for and adapted to the existences of the external world, and that we have no connexion with external objects, except in so far as we have received organs which are in relation and in harmony with these same objects; and that, whenever any given organ is wanting, the thing in



relation with that organ has no longer an existence for such an individual.

If Napoleon wished to destroy the tendency to materialism in the way he understood it, he ought to have begun by prohibiting the study, not only of the anatomy and physiology of the brain, but also that of natural philosophy, natural history, of the influence of nourishment, of the seasons, climate, and temperament, upon the character of man, &c. &c. And after having ordained it to be taught, that the eyes and ears were not necessary for seeing and hearing, nor the brain for thinking, he ought to have employed three hundred thousand bayonets and as many cannon to render the functions of the mind absolutely independent of matter. This victory once promulgated and acknowledged, he would easily have put down the anatomy and physiology taught by a feeble son of Esculapius. But coffee is swallowed, potatoes are eaten, and vaccination is performed, without regard to the outcries of some physicians against them; the blood circulates in spite of Gassendi; the earth revolves in despite of the anathema of the Pope; animals are no longer automata, notwithstanding the decrees of the Sorbonne, and the anatomy and physiology of the brain, discovered by the German doctor, subsist and will subsist in spite of the efforts of Napoleon, and of his imitators, and of all their auxiliary forces.

M. Antommarchi, continues Dr Gall, had but a very meagre and superficial knowledge of the physiology of the brain, and was not at all prepared to rectify the prejudices of his august patient. After the fashion of superficial and officious ladies, a plaster-bust, with the organs marked on it, was sent like a play-thing to Napoleon. But it was quite above an ordinary conception to send him my work, or to ask him to become acquainted with my own ideas. In this way the emperor and his physician continued, in the midst of their amusement, to be ignorant of the principles and tendency of the physiology of the brain. M. Antommarchi amuses his readers with a vague enumeration of the organs of which he perceived the

indications in Napoleon. He found the organs of Dissimulation and of Conquest, which last is apparently my organ of the Carnivorous Instinct; the organ of Benevolence; that of Imagination, which is not to be found in my work; and the organs of Ambition, of Individuality, of Locality, of Calculation, of Comparison, of Causality, or the inductive spirit.

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#### ARTICLE IV.

*To the Editor of the Phrenological Journal.*

##### TUNE INVOLUNTARILY ACTIVE, WITH PAIN IN THE ORGAN.

WHEN I read the proceedings of the London Phrenological Society, as given in your last Number, and observed no less than five instances mentioned, in which great activity of particular faculties was attended with heat and pain in the situation of the corresponding organs, I confess I felt somewhat sceptical whether, with the view of pleasing, the subjects of these cases had not given way to the mere suggestions of fancy, or, at least, had not a little exaggerated what they really felt; and, under this impression, when a gentleman lately wrote me, that "sometimes, when I cannot account for it, Tune is amazingly active, so much so that even my very knife and fork at dinner mark time to the music that is going on in my brain, and I cannot eat in a regular manner," my first question was, Whether in this state of intense activity he ever felt any of that external heat or pain, so often noticed by the London Phrenologists? But scarcely was the letter out of my hands, when a case in point occurred to myself, which, from the order and precision of the phenomena, and their most distinct connexion with excitement of the cerebral organ, is not a little remarkable, and which, therefore, I beg to offer to the notice of your readers.

A young lady of high musical and intellectual powers, and of a very active mind, and who has for some months past been subject to frequent attacks of hysteria in all its ever-changing forms, and who suffers almost constantly in a greater or less degree from headache, complained on Saturday, 22d April, 1826, of feeling acute pain at the external angle of the forehead, precisely in the situation of the organs of Tune, which are largely developed, and upon which, in describing the seat of the pain, she placed most accurately the points of the fingers. Next day the same complaint of pain in that region was made; and about two hours after I saw her she was suddenly seized with a spasmodic or rather convulsive affection of the larynx, glottis, and adjoining parts, in consequence of which a quick, short, and somewhat musical sound was regularly emitted, and continued with great rapidity as if the breathing had been very hurried. On examination externally, the os hyoides at the root of the tongue and the thyroid cartilages were seen in constant motion, and in the act of alternately approximating and receding from each other. The will was so far powerful in controlling this motion, that the young lady was able to utter a few short sentences at a time without much difficulty, interrupted, however, by two or three movements. After this singular state had continued for about two hours, she herself remarked, that it was becoming rather too musical, and wished that it would cease, which it did at the end of another half-hour, from accidental pressure with the finger in pointing out the motion to another person; she was then as well as usual, only somewhat fatigued.

On Monday, 24th April, she still complained of pain in the situation of the organ of Tune; and stated, that she had been dreaming a great deal of *hearing the finest music*; that she felt quite excited by it, and could not even now get the impression out of her head. The day passed on, however, and nothing remarkable occurred.

On Tuesday I found that I had been rather anxiously expected. During the night the young lady had been tor-

mented with the recurrence of the musical dreams, during which she heard and performed the most beautiful airs, with a distinctness which surpassed those of the preceding night. These dreams continued for some hours, and left such an impression, that on awaking she thought she could almost note down one piece of composition which had particularly pleased her. But, what is very remarkable, the excessive excitement of the faculty of Tune had now reached a height that could not be controlled; the patient felt, not to say a desire only, but a *strong and irresistible passion or craving* for music, which it was painful beyond endurance to repress. She insisted on getting up and being allowed to play and sing; but that being for many reasons inadvisable, she then begged to have a friend sent for to play to her, as the only means of relief from a very painful state; but shortly after the craving of the faculty became so intolerable that she got hold of a guitar, lay down upon a sofa, and fairly gave way to the torrent, and with a volume, clearness, and strength of voice, and a facility of execution, which would have astonished any one who had seen her two days before, she sung in accompaniment till her musical faculty became spent and exhausted. During this time the pain at the angles of the forehead was still felt, and was attended with a sense of fullness and uneasiness all over the coronal and anterior parts of the forehead. Regarding all these phenomena as arising from over-excitement chiefly of the organs of Tune, I directed the continued local application of cold, and such other measures as tended to allay the increased action, and soon after the young lady regained her ordinary state, and has not since had any return of these extraordinary symptoms.

In this case, the order in which the phenomena occurred put *leading* queries on my part, or exaggeration or deception on the part of the patient, alike out of the question. The pain in the organ was distinctly and repeatedly complained of for many hours (at least 36) **BEFORE** the first night of dreaming, and for no less than *three days* before the irresist-

ible waking inspiration was felt. When my attention was first drawn to the existence of the pain, I imagined it to arise from an affection of the membranes covering that part of the brain, and had no conception that it was to terminate in any such musical exhibition as afterwards took place; and, in fact, although the young lady had mentioned her previous melodious dreams, my surprise was quite equal to, although, thanks to Phrenology, my alarm was not so great as that of her relations, when, on entering the house on the morning of Tuesday, the 25th, I heard the sound of the guitar mingling with the full and harmonious swell of her own voice, such as it might shew itself when in the enjoyment of the highest health and vigour. I am, &c.

*Edinburgh, 28th April, 1826.*

A. C.

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#### ARTICLE V.

NOTICE OF THE CASES OF LECOUFFE AND FELDTMANN, EXECUTED AT PARIS FOR MURDER IN 1823; WITH SOME REMARKS ON THE QUESTION OF THEIR INSANITY, AND A CONTRAST BETWEEN THEIR MANIFESTATIONS AND THOSE OF JEAN PIERRE, IN WHOM THE DISEASE WAS PROVED TO BE SIMULATED.

It is curious to remark, that, while many sensible people still decline to inquire into the merits of Phrenology, on the ground of its being treated with contempt by the medical profession, the two best medical journals of Europe should have, the one warmly and boldly espoused the cause, and proclaimed the value of the science, and the other fairly and honestly opened its pages to its defence and propagation; I allude to the *London Medico-Chirurgical Review* in England, and to the *Archives Generales de Médecine* in France. The former, it is well known, has, in more than one instance, given us the most able and efficient support; and the latter has not only from time to time published observations calculated, at

least, to promote inquiry, but in some late numbers it has given in succession a valuable essay, proving, by numerous dissections, the accuracy of the function assigned to the organ of Language; two articles, by Dr Georget, on medical jurisprudence relative to insanity, in which constant reference is made to the principles of Phrenology; and, lastly, a very favourable critique, in which Dr Gall's great work is most earnestly recommended to the study of the physician, the physiologist, the moralist, and the statesman. All of these essays might, with much benefit and propriety, be brought under the notice of the Society; but want of time, and, I may add, want of the volume in which they are contained, and which I have had in my possession only for four or five days, compel me to restrict myself for the present to a brief account of the cases of Lecouffe and Feldtmann, as related by Dr Georget in the pages of that work. In both instances the plea of insanity was set up, and supported with very conclusive evidence; and in both, notwithstanding, the prisoners were condemned and executed. I choose these, not because they are the most important in themselves, but because, through the kindness of M. Royer our corresponding member at Paris, we have an opportunity of contrasting the history of their mental manifestations with the cerebral development indicated by their respective casts.

M. Georget's observations in proof of the insanity of these unhappy men, may seem, to *the experienced* and observing Phrenologist, so strong and unequivocal, as to render any additional remarks altogether unnecessary. But the general question of insanity, as connected with the commission of crime, offers so many points of highest interest, and concerns so nearly the best feelings of our social and human nature, and is, at the same time, so much involved in obscurity and error, that no apology can be required for attempting its elucidation by the aid of Phrenology. There is perhaps no subject in morals or in legislation on which the public mind is so ill informed, and in regard to which it is of more consequence

that sound ideas should be entertained. The consequences of a wrong judgment are often dreadful, as experience has already shewn. Instances might be adduced, and one shall presently be laid before you, in which imbecility and disease have been punished with the infamy and ignominy due, if due in any case, only to premeditated crime ; and so long as a possibility of the recurrence of such an error exists, no effort ought to be considered too great, and no repetition too tedious, which has for its object the protection, not only of the lives and moral reputation of the victims of a terrible disease, but also of the feelings and credit of their relations. Under this influence, therefore, I proceed without apprehension to the detailed consideration of the individual cases ; and first to that of Lecouffe, (Arch. Gen. de Med. vol. VIII. p. 177,) in regard to the particulars of whose crime I regret that M. Georget has not been very explicit.

" Louis Lecouffe, aged 24 years, accused of murder, was brought to trial before the court of Assizes at Paris, the 11th December, 1823. It appeared that he was epileptic from infancy ; and those who were in the habit of associating with him declared, that they always regarded him as an idiot or fool. He had had some disease of the head when very young. At 15 he shewed manifest signs of insanity, and affirmed that God came from time to time to visit him. A physician of his neighbourhood mentioned having understood that Lecouffe was not always in possession of his senses : and his mother, whom he accuses with violence, and seriously compromises by his disclosures, even while she stigmatizes him as a monster and a villain, declares, that he has always been in bad health, and almost never in possession of his senses ; that when his fits seize him he is no longer master of himself ; and that if he had not been either drunk or mad he would never have committed the murder. At his first examination he denied being guilty ; but in another he confessed, from the following consideration. He stated, that on the preceding night, while still awake, the spirit of his father appeared to him, with an angel at his right hand, and commanded him to confess his crime ; and that God immediately after placed his hand upon his heart, and said to him, "*I pardon thee,*" and ordered him to confess every thing within three days. He remained awake the rest of the night, and in the morning he was found by the turnkey, in his shirt, on his knees praying. He declared, that it was at the instigation of his mother that he committed the murder and stole the plate of his victim. The lat-

“ter was pawned for 230 francs, of which his mother gave him  
 “only forty to pay the expenses of his marriage, which took  
 “place two days after. He declared that his victim was fond  
 “of him; that he deserved her good-will, for that he rendered  
 “her many little services, and shewed her great attention; and  
 “that he remained insensible for five hours after depriving her  
 “of life. Confronted with his mother, he did not retract his  
 “statements, but only shewed some hesitation, saying, that he  
 “was not himself; and experienced a violent nervous attack.  
 “If you place me in presence of my mother, said he, the next  
 “day, I shall be unable to answer for myself; she will give  
 “me the lie, and I shall not have firmness enough to maintain  
 “the truth. The depositions of several witnesses confirm the  
 “fact of the mother possessing this authority and influence over  
 “her son. He deprived himself absolutely of every thing to  
 “sustain her, giving her all his earnings without daring to re-  
 “tain a single sou,—conduct which would have been more de-  
 “serving of approbation if it had been inspired by filial affection  
 “and not by fear. One of the keepers of the Conciergerie de-  
 “clared, that Lecouffe talked incoherently in prison, and that  
 “he changed his system several times in half an hour. The  
 “accused seemed to this witness idiotical and weak-minded, but  
 “not exactly what might be called insane: he was often un-  
 “well, he added, especially when his wife or his mother were  
 “spoken about. The chief keeper said, that he had often seen  
 “the accused with haggard looks, and eyes filled with tears,  
 “complain of headache, but without manifesting any true de-  
 “rangement of mind.

“During the trial, Lecouffe was every moment seized with  
 “violent attacks of convulsions; he was affected with them on  
 “entering the court, on hearing the indictment, on seeing the  
 “woman whom he had wished to marry, &c. He stated, that  
 “when he felt vexed, a kind of flame or flash passed before his  
 “eyes.

“A physician, whom the president asked if he could recog-  
 “nise in the accused any mental alienation, made the, at least,  
 “singular answer, that he saw nothing in the appearance of  
 “Lecouffe which indicated a tendency to epilepsy, and that the  
 “skull showed no deformity, and did not indicate any species  
 “of mental derangement:—as if the face furnished signs of  
 “epilepsy, and the skull signs of insanity!

“The Advocate-general supported the accusation, and strong-  
 “ly reprobated the allegation of imbecility,—a dangerous sys-  
 “tem, said he, which is reproduced in all desperate cases, and  
 “by which it would be so easy to secure the impunity of the  
 “most atrocious crimes. He then endeavoured to prove, by  
 “the testimony of the whole life of the accused, by the very  
 “nature of the crime imputed to him, by the hypocrisy and  
 “malice of his defence, that Lecouffe enjoyed all his faculties in  
 “spite of the execrable abuse he had made of them. He sup-



“ ported his argument by the depositions of the officers of the  
 “ Conciergerie, who, he said, had never remarked in him the  
 “ slightest sign of mental derangement. We are told, says the  
 “ Advocate-general, that ‘ He is sometimes heard groaning during  
 “ the night ; that he utters mournful cries, and complains of being  
 “ tormented by nocturnal apparitions, and thinks he sees his  
 “ father and his victim issuing from the tomb to reproach him  
 “ with his crime.’ ‘ But,’ continues he, ‘ we know the source of  
 “ these terrors ; they had already seized him on the field of mur-  
 “ der, when conducted to the place where he had slaughtered  
 “ his victim. They are the effect of the implacable remorse  
 “ which pursues him. His frightful features announce the dis-  
 “ order and the tempest of tumultuous passions which devour  
 “ his heart.’

“ The advocate of the accused alleged in vain the existence of  
 “ insanity, or, at least, great weakness of mind. Lecouffe was  
 “ condemned, and shortly after executed.”

Such is the history of the unfortunate Lecouffe ; but, before entering upon any analysis of the evidence adduced at the trial, I beg to call the attention of the Society to a principle founded on by the prosecutor, and which it is necessary to dispose of before proceeding farther, as it is general in its application, and affects equally all the subsequent cases. I allude to his unmeasured reprobation of the attempt made by the counsel of the defendant to establish the existence of insanity. This attempt having been, in every instance in which it was made, denounced by the Advocate-general as dangerous to society, subversive of social order, destructive of morality and religion, and as holding out a direct encouragement to crime, it will be highly proper to examine whether it really leads to all these consequences ; and I hope to be able to show, that whether the accused is really insane, or is only simulating madness, or is in that doubtful and difficult situation in which neither sanity nor lunacy can be *positively* established, it is still our duty, in every sense of the word, to admit the plea, and to welcome the proofs by which it can be supported.

*First*, then, let us suppose the accused to be really insane ; what are the consequences of allowing him to establish the fact ? The answer is obvious. An act of enlightened justice

is performed, and the accused and his family escape the infamy which would otherwise have attached to them. But although he is morally innocent, society is not on that account left unprotected from his violence. The plea of insanity at once admits the commission of the act for which he is tried, and proves that the individual cannot be trusted with liberty; and, therefore, while the law acquits him of criminal intent, it places him for the future under salutary restraint, and deprives him of all civil and political rights, which he can recover only after his reason is restored, and public safety is no longer endangered. Surely no one, in his zeal to put down crime, will go so far as to say, that disease ought to be punished by law. If then insanity really exists, every motive impels us to listen to the plea. The execution of one madman will never deter another madman from doing the same act, nor will it prevent another man from becoming insane. When an European regiment is sent to an unhealthy climate, it would be quite as philosophical, as justifiable, and even as benevolent, to attempt to prevent the attacks of the yellow fever or of the plague, by hanging the man whose misfortune it was to be first attacked, as it would be to hang one lunatic to prevent another from repeating his crime. To punish the insane may outrage the feelings of the humane, or blunt the feeble sense of justice of an inferior mind, but it can never operate as a preventive of crime; it remains, therefore, without an object, and can be classed only in the list of cruelties.

*Secondly,*—Let us suppose that the accused is only simulating madness, still it is our interest as well as our duty to listen to the plea, and to investigate its truth with every possible care. By doing so, we shall at once detect the cheat, and thus have the whole benefit of the moral added to the penal influence of the law; and this is not a matter of slight moment. To render legislation or punishment effectual, it must have public sympathy and approbation on its side. But if it shews itself eager for vengeance, and disregarding of jus-

tice, if it shews more anxiety to convict and to condemn than to establish innocence, how can the moral faculties of society ever sympathize in its proceedings? and how can the ill-disposed feel other than a desire to oppose resistance and hostility to the spirit of aggression and destruction with which they are met? By patiently receiving and sifting the evidence in cases of simulated insanity, instead of repelling and reprobating its appearance, we acquire the immense advantage of putting ourselves in accordance with the laws of God, and with the moral faculties of man; and in establishing the falsehood of the plea, we put to rest every scruple in the minds of our fellow men, and prove to the criminal, that our motives are not mere animal passion, but benevolence and justice; and, therefore, when measures are taken to protect society, either by abridging his liberty, or by holding out stronger, and to him more painful motives to good conduct, they operate with a tenfold force, because the criminal himself feels that they are just, and that they are rendered necessary by the unhappy constitution of his own mind. By impartial inquiry we also save ourselves the dreadful reproach necessarily consequent upon sacrificing a fellow-creature, whose only crime was his being afflicted with disease.

*Thirdly*,—Supposing the accused to be in a state of mind in regard to the true nature of which much doubt still remains, after every means of arriving at the fact have been zealously pursued,—what are the consequences? Cases of this kind are, it must be observed, of extremely rare occurrence, as may easily be supposed from the extent of *knowledge* and extent of talent required for the successful and permanent personation of such a difficult and variable character as that of a lunatic; but when they do occur, the presumption ought, unquestionably, to be in favour of the accused, otherwise we run the risk of committing judicially as great a crime as that for which the accused is sent to the scaffold. And even supposing that, in this way, one really guilty person were to escape the gallows, is society thereby

endangered, or is crime encouraged? Assuredly not. The perpetrator is not again let loose upon society; he does not even go unpunished. He is subjected to confinement, and his motions are watched; and this itself is to many more intolerable than death.

It appears then, that by freely admitting the plea of insanity to proof, we would rather raise the standard of morality even among the lowest classes than endanger its stability. Great crimes would then be looked upon as so much below humanity as to owe their existence to disease alone; and the minds of the less-favourably endowed would, in their calm moments, be led to contemplate them with a horror and repugnance, which, under the present system of treating all criminals as rational and wilfully perverse men, cannot by any possibility attend them; and thus, when placed in the midst of temptation, the same feelings would naturally recur, and tend to repress the commission of the crime, towards which they felt, for the moment, impelled by passion or by avarice, and hence a much higher object would be attained than it is possible to reach by the indiscriminate infliction of the severest punishments. This point settled, we shall now consider the question of the imbecility of Lecouffe.

The most convincing proof which a Phrenologist can have of the morbid derangement of Lecouffe's mind, consists in comparing the cast now before us with the character of imbecility so generally ascribed to him by those of the witnesses who had been long acquainted with him. If it is a fact in nature, and we know it to be so, that cerebral size is, *ceteris paribus*, an indication of mental power, then the very circumstance of Lecouffe, with a brain so generally large, and with such a development of the individual organs, particularly of those of Reflection, as the cast before us presents, being, during his whole life, habitually noted by some as an idiot, and by others as a fool, is, in itself, so demonstrative of the existence of disease, that a true Phrenologist would have done any thing—would have starved on the benches of the court,

rather than have sent such a being to the gibbet. To the uninitiated this may seem rather a novel way of deciding the question ; but if there is truth in the principles of Phrenology, it has the strong recommendation of infallibility on its side. If indeed our science is *untrue*, then I admit that the test is fallacious and absurd in no ordinary degree. But, believing its truth to be demonstrated, it seems to be impossible to avoid the conclusion, that when a brain, large and well-developed in point of size, is attended with weak, feeble, and wavering manifestations, disease *must* necessarily exist. When sight, for instance, is very weak, or even completely lost, and the eye is, to external appearance, healthy and well-formed, we never hesitate to infer, that disease is actually present, although we cannot tell in what it consists, or in what part of the organ it is seated ; and why not apply the same rule to the brain and to the mind, as to the eye and its function ?

If the brain of Lecouffe had been in a healthy state during his life, it is utterly impossible that he could ever have been taken for a fool, or a simpleton, or a being of no character ; and yet there is not a shadow of evidence that he was ever taken for any thing else. He stood in awe of his mother, a woman of cruel and violent dispositions, and of great animal propensities, but of much smaller brain than himself.—“ It is notorious,” says M. Georget, “ that Lecouffe, weak in mind and apprehensive of his mother, did whatever she ordered him. She refused her consent to a first marriage which he wished to contract ; she refused him again on another occasion, and according to his confession, which seems to be true, she long tormented him to commit the murder and the robbery, and decided his resolution, by promising no longer to oppose his marriage.” We have also Lecouffe declaring, that even in court he would not dare to maintain the truth in his mother’s presence. Now, supposing both brains to have been healthy, and Phrenology to be true, it is utterly impossible that the diminutive brain of the mother could have maintained such an ascendancy over the voluminous brain of the son. When the latter was forced to yield up to her rapacity the last *sous* which he had earned, provoked as he

must have been, he seems never to have had mind enough even to think of leaving her roof, and of taking the management of his own affairs; and, in short, his whole conduct shews an imbecility of intellect and a weakness of character utterly incompatible with the healthy condition of his largely-developed brain. But irresistible as such proof is to the Phrenologist, evidence of a general nature, and of almost equal cogency, is offered to our consideration.

"The alteration of the mental faculties of Lecouffe," says M. Georget, "is abundantly evident from the account we have 'given of his state,'—from the nature of the crime—and from his conduct long prior to as well as after the trial. The Advocate-general, however, seems to have thought otherwise; for, working on the feelings of the judges, he describes the apparitions with which the accused was visited as the effect of the implacable remorse which pursued him, and declares, that his frightful features announce the disorder and the tempest of tumultuous passions which devour his heart; but in giving way to such a piece of eloquence, he overlooks altogether the fact, that Lecouffe had complained of being visited by apparitions, and by the Deity himself, so long as nine years before the deed was committed, to the remorse consequent upon which these visions are attempted to be traced. Remorse and fearful agitation he certainly did feel; but instead of this being turned against him to his destruction, it ought rather to have saved him, insomuch as it shewed that he did not act from a ferocious thirst of blood, from which society could be protected only by his death, but solely from the overpowering influence of a wicked adviser, whom his imbecility had taught him to fear and to obey. The deed itself was in opposition to his natural character. He entertained a kindly feeling towards his victim, and habitually paid her attentions. He, therefore, could not murder her from malice or revenge. He robbed her of 280 francs, which he might have taken without violence; and yet how much did he gain? 40 francs to pay the expenses of his wedding! "Certes," says M. Georget, "the motives to the act are no

“ more in relation to the enormity of the crime than to the sentiments of Lecouffe for his victim ; and it is therefore elsewhere that we must seek the cause, and, in our opinion,” he adds, “ it is evidently to be found in mental derangement.”

The Advocate-general makes another ill-founded charge against Lecouffe, viz. that “ the officers of the Conciergerie had never remarked in him the slightest sign of mental derangement ;” whereas, in point of fact, one of the two examined stated distinctly, that the prisoner talked incoherently, and seemed to him *idiotical and weak-minded*, but not exactly what might be called insane. If we consider the vulgar notion of insanity being characterized by violence and fury, we see at once the source of the reservation as to his not being *exactly insane*.

In addition to the above evidence, we have, moreover, positive testimony of Lecouffe's having had some disease of the head when very young,—of his having been insane at 15 years of age,—of his having been epileptic from infancy,—and of his having been seized with violent and repeated convulsions in the court, and under the very eyes of his judges. The two last circumstances, even if there had been no other symptom, ought to have led to a suspicion of his insanity. For not only is epilepsy more generally admitted to be a disease of the head than any other convulsive affection, but we have the demonstrative weight of facts to shew, that in epileptics from infancy *the mind is almost always impaired*, and that the intellect generally goes on diminishing till complete idiocy ensues. Dr Georget, in noticing this important fact, copies a table from M. Esquirol, from which it appears, that out of 339 epileptics residing in the Salpetriere of Paris, in 1822, two were monomaniacs ; 64 were maniacs, of whom 34 furious ; 145 were imbecile, of whom 129 were so only after the attack ; 8 were idiots ; 50 were habitually reasonable, *but with loss of memory, exaltation in the ideas, sometimes a passing delirium and a tendency to idiotism* ; 60 were without any derangement of intellect, *but possessed of great susceptibility, irascible, obstinate, difficiles a vivre, capricious, and eccentric.\**

\* Dictionnaire de Medecine, Art. Epilepsie.

And enormous as is the proportion of those whose minds are here stated to be affected, it does not appear that these patients belong to the worst class, viz. epileptics from infancy, in which Lecouffe undoubtedly ranks.

When we now come to inquire what powerful testimony was produced to induce the court to sentence Lecouffe to death in the face of this mass of evidence in his favour, we find to our grief and surprise not one fact, and not a single argument which does not carry with it its own refutation. Had his judges known the valuable truths of Phrenology, his fate would have been very different; and it is in circumstances like these, that ignorance incurs a dreadful responsibility for the miseries which it occasions. And if such ignorance is blameable, now that we have the means of removing it, I fear that the physician, whose testimony was given at the trial of Lecouffe, cannot be held as altogether guiltless. When asked by the president of the court, if he perceived any signs of mental alienation in the prisoner, he is reported to have said, that *he saw nothing in his appearance which indicated any tendency to epilepsy, and that the skull shewed no deformity, and did not indicate any species of mental derangement.* It is possible that he may have meant to convey only the impression made on his mind by the outward appearance of Lecouffe; but if the judges regarded his words as expressing his deliberate opinion of the mental state of the prisoner, then he has much to reproach himself with. For it is notoriously impossible to tell from the appearance of any individual that he is subject to epilepsy,—a disease which, like other convulsive diseases, leaves no external trace of its ever having occurred; and it is notoriously absurd to say, that the form of the skull indicates the existence of mental derangement. And yet, apparently, on no other than those grounds does this physician give forth an opinion, which, if followed, sends a fellow-creature to the scaffold! But there must be some mistake. The opinion advanced is so carelessly and so loosely hazarded, in a situation requiring so much truth, circum-



spection, and deliberation, that I cannot help thinking that the fault is that of the reporter and not of the witness.

The next case to which we shall advert is that of Feldtmann, casts of whose head and brain are also in the possession of the Society; and here I shall translate literally from the text of Mons. Georget. " Henry Feldtmann, aged 56, journeyman tailor, was brought before the court of assizes at Paris on the 24th April, 1823, accused of having murdered his own daughter, for whom he had entertained an incestuous passion during the preceding six or seven years. " Feldtmann was naturally a man of a very passionate temper; his intellect was so moderately developed, that a witness, the pastor Gœppe, deposed, that Feldtmann had always seemed to him to be affected with a sort of idiotism; that he was a man whose ideas turned in an extremely narrow circle, and who was often obstinate, as such people generally are; in other respects he was laborious and honest.

" The passion of Feldtmann for his daughter first showed itself in 1815, and continued rather to increase till 1823 by the obstinate resistance which she made to seduction. The pastor Gœppe being informed from the beginning of the horrible designs of the unhappy father, had several conversations with him on the subject. Feldtmann, instead of justifying himself, got enraged at his daughter, but promised not to disturb her again, without, however, adhering to his promise. " In 1817 and 1818, the attempts having become more and more direct and alarming, and his outrages against his wife and daughter having become more frequent and more violent, the latter resolved to take refuge in the house of a relation; however they soon after returned to Feldtmann, who, far from being cured of his wicked inclination, still held the same conduct towards his daughter Victoire. Several times he had recourse to violence to satisfy his desire, and one day Victoire was obliged to strike him twice to make him desist from his importunity; and another time his second daughter succeeded in relieving Victoire only by bending back his thumb upon his wrist. The mother and the two daughters again left him, without disclosing the place of their retreat.

" The police, informed of this affair, threatened to send Feldtmann, who was a foreigner, out of the country if he did not change his conduct towards his daughter. This threat produced little effect on him, and he answered, that he would still have the right of taking his children with him.

" Having discovered the retreat of his family, Feldtmann repaired to the spot, and knocked at the door for two hours before being admitted, and then made useless entreaties to Victoire. On the 23d March, 1823, he begged M. Gœppe to in-

"duce his daughter to return home, saying, that if she did not, he would have recourse to acts of violence. The next day he bought a long pointed knife, which he concealed in his pocket, went to see his family, breakfasted with them, renewed his solicitations to Victoire to follow him home, and upon her refusal, exclaimed, 'Well, you are the cause of my perishing on the scaffold.' He stabbed her to the heart, and wounded his wife and other daughter. The neighbours assembled at the noise, and Feldtmann allowed himself to be arrested without resistance, adding, that he had no desire to escape. To the reproaches with which he was overwhelmed, he answered, 'It is well done.' Interrogated on the spot by the commissary of police upon the motive which had impelled him to buy the knife, he confessed that it was with the intention of stabbing his daughter if she did not yield to his wishes.

"At the trial, Feldtmann heard the indictment read without shewing the slightest emotion; his features remained calm and motionless. He answered well enough any questions put to him; indulged in a host of recriminations against his wife and daughters, and pretended that he had bought the knife on his way to his daughter's to make a present of it to his wife, who wanted one; he denied the answer which he had given to the commissary of police, and said, that he did not know what he was doing when he committed the murder, and was not master of himself. He answered the assertions of the witnesses by flat denial, and defended himself pretty well, and without giving any sign of derangement of mind.

"His wife declared, however, that he had often *la tête perdue*, talked incoherently, and was habitually guilty of stupidities, especially on the *Fridays* and *days of full moon*. Feldtmann added, that in his youth he had his head broken, in consequence of which he was for some time mad. The president observed, that the wife of the accused had stated in her deposition, that he had no wandering of mind except on the subject of his daughter, Victoire, and that in other respects he was tolerably reasonable, and that she had not said one word about the influence of Friday, but solely of that of the full moon. We have already related the testimony of the pastor Gœppe in regard to the state of Feldtmann's mind. Another witness deponed, that on Sunday, 23d March, Feldtmann arrived at the Protestant church with his face and clothes covered with dirt and mud. The witness offered him a psalm-book, which he declined, saying, that his head was wrong. During the service and during the sermon, which turned on the duties of fathers of families, Feldtmann never ceased weeping and talking incoherently. No other witness, even among those who have known him long, ever remarked in him any sign of mental derangement.

"The president, at the request of the counsel of the accused,

" addressed some questions to the physicians, which had for  
 " their object to determine *whether we can assimilate the effects*  
 " *of the passions to those of mental derangement? the fury of a*  
 " *man provoked by anger, jealousy, or despair, to that of a lunatic;*  
 " *or, in other words, whether, during the existence of a violent*  
 " *passion, the individual cannot be considered as affected with*  
 " *madness?* The solution of this last question, to which the  
 " others may be reduced, is of the greatest importance, since the  
 " object is to distinguish a criminal from an involuntary act, to  
 " condemn or to acquit.

" On one side it is maintained, that a man under the influence  
 " of violent passion is in fact insane; on the other, a distinc-  
 " tion is established between the effect of the passions and that  
 " of mental alienation. The former seems to us erroneous and  
 " dangerous, as it tends to confound two distinct states, and to  
 " place on the same level immorality and innocence, the assas-  
 " sin and the lunatic.

" To arrive at a sound conclusion, mental alienation may be  
 " regarded as of two kinds, or composed of two elements; 1st,  
 " *perversion of the propensities, sentiments, affections, and pas-*  
 " *sions*; 2d, serious disorder of the intellectual ideas, gener-  
 " ally unperceived by the patient. To the first kind is refer-  
 " rible the indifference or hatred which the lunatic feels for  
 " those who were most dear to him, and who have done nothing  
 " to lose his affection; the desire of revenge on pretended ene-  
 " mies; jealousy founded on the slightest causes; love for ina-  
 " niminate objects, for persons of an elevated rank, for celestial  
 " beings, &c. To the second kind of madness may be referred  
 " all the senseless ideas of the insane; of believing them-  
 " selves different from what they really are; of taking for  
 " friends or enemies, persons whom they have never seen, &c.  
 " Add to this, that almost all insane persons are ignorant of their  
 " own state, and believe themselves endowed with the soundest  
 " judgment. But nothing like this is observable in an indivi-  
 " dual under the influence of passion alone. The mind is no  
 " doubt disturbed when one is agitated by anger, tormented by  
 " unrequited love, devoured by jealousy, overwhelmed with de-  
 " spair, enfeebled by fear, or troubled by a fierce desire of ven-  
 " geance, &c.; but all this is natural, and no symptom of mad-  
 " ness shews itself. The individual sees some things in a dif-  
 " ferent light than when calm, but he makes no gross mistakes  
 " either in regard to their nature and relations, or to the object  
 " and character of his actions. When he is impelled to crime by  
 " the desire of vengeance, he acts from real motives which seem  
 " to him paramount; he combines his means, takes his precau-  
 " tions, and sees clearly the consequences which his action will  
 " entail upon his victim and himself. But it is otherwise with  
 " the lunatic; his motives are unreal and unnatural; his plans  
 " are inconsistent, his intention is often absurd, and the conse-

“quences of the act altogether different from what he supposes.  
 “Thus a proud man is not insane, because he believes himself  
 “superior to other men of his own rank or class ; an ambitious  
 “man is not mad, because he is devoured with a thirst for honours  
 “and riches; nor is an amorous man insane, because he is smitten  
 “with the charms of a person of a station proportioned to his  
 “own ; a tender mother is not insane, because she feels an aver-  
 “sion for children who requite her kindness and care by wicked-  
 “ness and ingratitude: but the first is insane, if he believes him-  
 “self a prince, a king, the pope, or the Deity ; the second is in the  
 “same state, if he believes himself in possession of millions, of  
 “mines of diamonds ; and the mother is insane, if she repels in-  
 “nocent children whom she adored, or kills them from imagina-  
 “ry motives. The man who kills himself to escape an ignomi-  
 “nious and certain death, to relieve himself from suffering, or  
 “to avoid the contempt of his fellow-citizens, &c., can never be  
 “compared with the man who wishes to lay down his life be-  
 “cause he is impelled to do so by extravagant ideas, by an or-  
 “der from God, by the fear of the devil, &c.

“But if violent passions are not themselves a state of insani-  
 “ty, it is quite certain that they weaken liberty very much, and  
 “sometimes produce a state of violence which leads almost irre-  
 “sistibly to criminal actions. This is so evident, that the laws  
 “excuse murder committed in certain circumstances, as in  
 “cases of adultery, by one of the parties upon the other, and  
 “upon the accomplice.

“We are even of opinion, continues M. Georget, that pas-  
 “sions, which, like that of Feldtmann, have persisted many  
 “years, which, far from leaving any intervals of calm, have uni-  
 “formly gone on increasing by successive degrees of irritation,  
 “become at last real diseases demanding a medical treatment,  
 “differing little from that of madness. They must, therefore,  
 “singularly modify the character of the criminal acts, and con-  
 “sequently the decision of the judge. Feldtmann was not a  
 “lunatic ; but, in our opinion, he was a man whose weak mind  
 “was governed by a passion, which had degenerated into actual  
 “disease, and whom it was necessary at the same moment to  
 “punish and to cure by removing for a long time from society.\*

“We need not insist on the danger to public security which  
 “would ensue if the opinion which assimilates violent passions  
 “with mental alienation were to become a principle in crimi-  
 “nal jurisprudence. ‘To confound the wanderings of vicious  
 “passions with the innocent delirium of mental derangement,’  
 “said the Advocate-general in the case of Feldtmann, ‘would  
 “be to proclaim the impunity of the most atrocious crimes, to

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\* M. Breschet, who opened the head of Feldtmann, told me, that the brain did not appear to him to be perfectly healthy.

“ ‘rest their justification on their very immorality, and to sub-  
 “ ‘ject social order to a complete overthrow.’

“ But if the legislator ought not to establish such a principle,  
 “ the judge can and ought to recognise cases of exception, and  
 “ sometimes to extend indulgence to men who have lost the fruit  
 “ of an irreproachable life by a single instant of impetuous rash-  
 “ ness. But then, in place of founding their system of defence  
 “ on the alleged existence of insanity, a system which will al-  
 “ ways be attacked with success by the public minister, the  
 “ counsel of the accused ought to maintain, and the jury ought  
 “ to admit, that in certain sudden and violent passions liberty  
 “ and will are overthrown, so far as to allow the murderous  
 “ hand to act almost irresistibly. In such cases there can be no  
 “ murder, because there was no freedom of action, and still less  
 “ premeditation. Premeditation is in general too readily ad-  
 “ mitted. It is sufficient that the accused have had some mi-  
 “ nutes to form their criminal design, and to prepare for its exe-  
 “ cution, to ensure the admission of this aggravating circum-  
 “ stance.”

The observations by Mons. Georget on the case of Feldt-  
 mann, which I have just read, are in themselves so judicious,  
 and comprise so nearly all that can be said in illustration,  
 that I need not detain the Society with any remarks of mine.  
 The question of the existence of insanity may be regarded  
 as much more difficult of solution than in the case of Le-  
 couffe, and yet many circumstances concur to prove that dis-  
 ease actually existed. Mons. Georget, who was on the spot,  
 and whose opportunities of research must have far surpassed  
 ours, gives it as his opinion, that Feldtmann was not insane  
 in all his faculties; but he thinks that the passion which led to  
 the crime had degenerated into a disease, requiring for its  
 cure seclusion from society; and his opinion is greatly coun-  
 tenanced by the declaration of the excellent and experienced  
 anatomist, M. Breschet, who examined the brain, and who did  
 not think it presented the appearances of health. The time will  
 yet come, and its arrival will be accelerated by the diffusion of  
 Phrenology, when the existence of such a passion as that of  
 Feldtmann will be held as a proof of actual disease, and when  
 preventive, instead of vindictive measures will be adopted to  
 secure the rights of society from attack. It is in such cases,  
 where one or several faculties only are diseased, while the

others remain sound, that mistakes are most likely to occur ; and it is especially in explaining their true nature that the principles of Phrenology will be particularly useful.

In ordinary discourse, for instance, a man is held not to be mad or insane, unless he raves, talks incoherently, and appears wild in his looks and furious in his conduct ; so that, if a real madman answers a few common questions with apparent rationality and composure, he is regarded by the vulgar as perfectly *compos mentis*, and is by them doomed to stand to all the consequences of his conduct, as if he were in sound health of mind and body. But experience destroys this hurtful delusion, and Phrenology adds weight to experience by shewing *how* the seeming contradiction can be reconciled. Phrenology, by proving the independent existence of different cerebral organs, each performing distinct functions, shews that one or more of these organs may become diseased, and their functions deranged, without any similar disturbance of the remaining organs and functions ; and, therefore, when observation brings before us an individual who conceives himself to be a powerful monarch, or a being of even a higher order, and who on all other subjects converses calmly, rationally, and acutely, and who, in relation to all other objects, shews the same feelings which he formerly manifested, Phrenology easily affords an explanation of the fact, by proving that the erroneous idea arises from a diseased organ of Self-esteem, and that the rationality and usual feeling on other matters arise from the other organs not being also diseased. Its direct tendency therefore is both to enable us to discover the existence of insanity where it is attempted to be concealed, and to expose the cheat where it is attempted to be simulated. It puts us on our guard against the very hurtful but popular error of supposing that derangement cannot be present with a calm and rational external demeanour,—an error which cannot be too soon or too widely exploded, and which is at once refuted by experience. Pinel, for instance, gives some very instructive examples of a kind of insanity, which,

from the very circumstance of calmness and reflection being retained, is called, "reasoning madness;" and in which, nevertheless, the patient is the very reverse of a free and responsible agent: nay, he gives more than one example of "ferocious madness, in which, *even during the paroxysms*, there "seemed to be no derangement of reason, no incoherence of ideas, and no sign of delirium; and in which, on the contrary, all the horror and remorse of real guilt were felt;" and in which, of course, the Advocate-general and the uninformed public would have pronounced the patient to be perfectly sane, and amenable to the outraged laws of their country. One example is too remarkable and too instructive to be passed over in silence.

"The kind of madness without delirium," says Pinel, "gave rise to a singular scene at a period of the Revolution, which one would wish to be able to efface from our history. The brigands, after the massacres of the prisons, introduced themselves like demons into the lunatic asylum at Bicêtre, under pretext of delivering some victims of the ancient tyranny, which the latter wished to confound with the insane. They went from cell to cell with arms in their hands, interrogated the patient, and passed on if the lunacy was manifest. But one patient, confined in chains, fixed their attention by remarks full of sense and reason, and by the bitterest complaints. Was it not odious, he said, that *he* should be thus confined and confounded with madmen? He defied them to reproach him with the least act of extravagance. It was, he added, the most revolting injustice; he conjured these strangers to put an end to such oppression, and to become his liberators. Immediately violent murmuring and imprecations against the superintendent of the establishment arose among that troop. They forced him to come and give an account of his conduct, and a hundred sabres were pointed at his breast. They accused him of lending himself to the most iniquitous vexations, and imposed silence when he wished to justify himself. He referred to his own experience, and stated similar examples of madmen not at all delirious, but very formidable for a blind fury; he was answered by invectives, and but for the courage of his wife, who, as it were, covered him with her body, he would have fallen pierced with wounds. An order was given to liberate the madman, and he was led out in triumph to the redoubled cries of *Vive la Republique*. The spectacle of so many armed men, their rude and boisterous conversation, their faces shining with the fumes of wine, reanimated the fury of the patient; he seized with a powerful grasp the sabre

"of his neighbour, skirmished right and left, caused bloodshed, and if he had not been promptly secured, he would for once have avenged outraged humanity. This horde of barbarians led him back to his cell, and seemed to submit in blushing to the voice of justice and experience."

The application of the above to the case of Feldtmann is sufficiently obvious. It shews in a striking manner that a man may seem to inexperienced eyes to be in full possession of all his powers, and, consequently, to be to the fullest extent amenable to the laws of his country, when, in fact, his madness is as real as its consequences are lamentable. But if even a doubt had existed of the reality of Feldtmann's insanity, and of the real extent of his responsibility, then, at the very worst, he was entitled to the benefit of that doubt, and ought, as Monsieur Georget proposes, to have been secluded from society, and not to have been punished as a criminal.

He seems, from the cast before us, to have been, even at the best, a man of very limited judgment, and of considerable violence of temper and obstinacy of character; and, therefore, supposing him to have been diseased only on the single faculty of Amativeness, and to have been sound on all the other faculties, still it is impossible to believe that he was a responsible agent in the ordinary sense of the word. No man whose mind was healthy and unimpaired would have deliberately bought a knife to commit a murder which he knew would shortly lead him to the scaffold; and that, too, upon his own daughter, whose only offence was the horror and disgust she felt at his unnatural and iniquitous passion. He may, in this state, have been a fit object for seclusion, which, in itself, implies punishment, but he was certainly a very unfit one for the gallows. A strong proof of his insanity is the undeniable fact, that were another Feldtmann to arise to-morrow, the fate of the first one would not have the slightest influence in deterring him from the commission of the same crime. The actual Feldtmann had the scaffold before his eyes at the very moment of plunging the knife into his daughter's heart; but if



a daughter and a daughter's honour were insufficient to protect her against the barbarity of a father, was it to be expected that the thought of the scaffold would be more powerful in defending her against a man who had not only lost all his natural feelings of affection, but who was willing to lose his life rather than sustain the fury of an ungratified passion? The thing was impossible; and shuddering humanity can find relief only in regarding the scene as the offspring of a dreadful disease. By acting on the preventive system, Feldtmann would have been early secluded, and his wife and daughters would have been saved many horrors prior to the deed, and the misery and disgrace of the last scene would have been altogether prevented.

There is still one case to which, if not encroaching too much, I should wish to call your attention, as affording a contrast to those just noticed. It is that of Jean-Pierre, in which the defence was also founded on the existence of insanity, but in which the disease was clearly and palpably feigned. The difference between the two states will amply appear in the details, and will serve as an illustration of some preceding remarks.

#### JEAN-PIERRE.

" Jean-Pierre, aged 43 years, formerly a notary, was brought  
 " before the court of assizes of Paris on the 21st February  
 " 1824, accused of crimes and misconduct in which cunning and  
 " bad faith have always been prominently conspicuous. He had  
 " already been condemned for forgery; and was now accus-  
 " sed of forgery, swindling, and fire-raising. *Interrogated*  
 " *after his arrest, he answered with precision all the questions*  
 " *which were put to him.* But about a month after he would  
 " no longer explain himself, *talked incoherently*, and ended  
 " more lately by giving way to acts of fury, breaking and des-  
 " troying every thing that came in his way, and throwing the fur-  
 " niture out at the window. By the advice of the medical men  
 " who were called to examine him, Jean-Pierre was sent to Bi-  
 " cêtre, to be more minutely observed. There he became ac-  
 " quainted with another pretended lunatic, accused also of for-  
 " gery and swindling, and retained in that house for the same  
 " purpose, of being observed by the physicians. A violent fire  
 " broke out one night at Bicêtre, at three different places at one  
 " time, in one of the buildings inhabited by the insane, which  
 " circumstance led to the suspicion that the fire was the effect of

"malice. The next day it was discovered that the two supposed madmen had disappeared. Jean-Pierre hid himself in Paris, in a house where his wife was employed, and where he was again arrested. Immediately after his escape from Bicêtre he wrote a very sensible letter to one of his friends; but scarcely had he been laid hold of when he again assumed the character of a lunatic. From the indictment it appears, that the individual who ran away at the same time as Jean-Pierre confessed, that they had formed the project of escaping in company, and that they had profited by the occurrence of the fire to put it into execution. The same person added, that Jean-Pierre had made him swear to reveal nothing; and he seems to have told as a secret to one of the officers of La Force, that the fire was the work of Jean-Pierre. According to the same document, the conduct, writings, and answers of Jean-Pierre shew him to be a violent and passionate man, but one whose ideas are well connected and combined, notwithstanding the apparent disorder which he wishes to give them.

"All the witnesses who had had any transactions with, or known any thing of the accused before his arrest, depone, that he always seemed to them very rational, and even very intelligent in business. One of the prisoners in La Force, who occasionally met and talked with Jean-Pierre, declared that his conversation was often very incoherent, and that, according to the rising or declension of the moon, he had a very excited imagination. But these observations were made *after* the arrest of the accused. It was, however, his conduct at the trial which proved more than any other thing, that the madness of Jean-Pierre was only assumed; for there is, perhaps, not one of his answers which would have been given by a madman. We shall quote a few.—

"Q. How old are you?—A. 26 years, (he was 43.)

"Q. Have you ever had any business with Messrs Pellene and Desgranges? (two of his dupes).—A. I don't know them.

"Q. Do you acknowledge the pretended notorial deed which you gave this witness?—A. I do not understand this.

"Q. You have acknowledged this deed before the commissary of police?—A. It is possible.

"Q. Why, the day of your arrest, did you tear the bill for 3800 francs?—A. I don't recollect.

"Q. You stated in your preceding examination, that it was because the bill had been paid?—A. It is possible.

"To many other of his own depositions the accused answered, in like manner, that he did not recollect any thing about them.

"Q. Do you know this witness? (the porter of the house which he inhabited).—A. I don't know that woman.

"Q. Could you point out any person who was confined in La

" Force along with you, and who could give any account of your then state of mind?—*A.* I don't understand this.

" *Q.* You made your escape from Bicêtre?—*A.* Was you there?

" *Q.* At what hour did you escape?—At midnight, one o'clock, three o'clock.

" *Q.* What road did you take?—*A.* That of Meaux en Brie. (He took that of Normandy.)

" *Q.* Can you tell us who was the incendiary of Bicêtre?—*A.* I do not know what you mean.

" *Q.* You wrote a letter to Captain Trogoff the day after your escape from Bicêtre?—*A.* I did not write that letter. (It was in his hand-writing.)

" When accused of setting fire to Bicêtre, Jean-Pierre uttered the most horrid imprecations, and incessantly interrupted his counsel and the Advocate-general in their pleadings, by denials, ridiculous observations, curses, and anger.

" Among those madmen who have not entirely lost their reason, and Jean-Pierre is not in this case, probably not one will be found who would mistake the persons with whom he has been connected,—who would not understand what a notorial act is,—who would have lost the recollection of his actions,—who would not understand what was meant when a memorable event was recalled to him, and who would make such singular answers as those we have quoted. The latter appear as many contradictions to those who are accustomed to observe the insane."

" *M. Esquirol*, examined as to the moral state of Jean-Pierre, answered, that he regarded him as simulating madness;" and every thing appears to confirm this opinion. Widely different from Lecouffe, whose weakness of mind had been remarked from his earliest years, and from Feldtmann, whose unnatural passion had lasted for eight years, and whose intellectual capacity was always weak, though not diseased, the mental derangement of Jean-Pierre is never heard of till a month after his imprisonment; and then how does it show itself? Impressed with the common notion, that a man cannot be mad without being incessantly violent and furious, Jean-Pierre, at the end of the month, begins to put himself into a passion, breaks and destroys every thing, and throws his furniture out of the window. This circumstance alone, arising from his ignorance of the nature of madness, would have excited suspicion in the mind of a Phrenologist; for ex-

perience shews not only that such is not the ordinary development of the disease even in furious persons, but that, where Secretiveness is large, as it almost always is in forgers, and as it may be presumed to have been in Jean-Pierre, there is, in most instances, a quiet and cunning suppression of outward fury, and an indulgence of deep but obscure villany, the very reverse of the boisterous effusions of Jean-Pierre; and in such cases, there is also a consecutiveness of design and of reasoning, and a quickness of perception, to which the absurdity of his answers and the alleged bluntness of his memory are directly opposed. No sooner, accordingly, do we find him without the walls of Bicêtre, than his senses are restored, and he proceeds to the despatch of business; and no sooner is he reinstated in his cell, than the scene of violence is renewed. Unlike Lecouffe and Feldtmann, who were regarded by many witnesses as silly, if not imbecile, Jean-Pierre was considered as more than usually intelligent and acute, and, unlike them, his crime was committed from an intelligible and ordinary motive. It was the desire of gain attempting its gratification by unfair but probable means. There is nothing in common between them; and the only source of regret is, not that Jean-Pierre was unmasked, but that the really insane should have been made to suffer the severest penalties of the law.

The very nature of Jean-Pierre's crime would also have led the Phrenologist to suspect his plea of insanity. Secretiveness is the grand agent and servant of Acquisitiveness, in devising and in executing all manner of frauds and lies; and where it had shewn itself so palpably in the crime, it was highly probable that it should appear also in trying to escape the consequences of detection. Hence, if, upon examination, a Phrenologist had found that organ and Imitation largely developed and Conscientiousness small in the head of the accused, he would have had a cue in his hand by which to unravel the inmost recesses of Jean-Pierre's mysterious mind, in spite of all his attempts at concealment. But with the other two it was very different; no sufficient motive appears in

them, no gain to be attained, and no concealment was affected in the deed itself. It is in allusion to such cases that Dr Gall states, that, in many instances of great and dreadful crimes, committed apparently without motive, and in opposition to the obvious interests of the individual himself, he has found the skulls of the perpetrators to exhibit precisely the same dense and ivory-like structure as that often consequent upon chronic insanity ; thus affording a strong presumption that the unnatural and horrid acts, from the very idea of which humanity shrinks back, are in reality the most striking symptoms of an awful disease, and the strongest proofs of a morbid alienation of mind. The skull of Gordon, who murdered the pedlar boy, exhibits something of the character alluded to ; and he certainly acted from no intelligible motives. The skull of Camaish, who murdered a young woman in the Isle of Man, presents another example of the same thing ; and if we had more in our possession, the observation, I suspect, would be found to hold good in most of them. The skull of Bellingham is one, in which, from the length of time he laboured under excessive mental irritation, I should expect to find the appearances described ; and if such is the case, it cannot, as M. Georget well remarks, be too constantly or too strongly placed before the view of the judges and juries who sit in deliberation on the lives and reputations of their fellow men.

In regard to the cerebral developments indicated by the casts of Lecouffe and Feldtmann, little need be said. Insanity itself is modified in its symptoms and external appearance by the character of the individual who is affected by it ; and even in its widest and most varied forms, a resemblance to the healthy state can almost always be traced. This is particularly the case in imbecility of mind arising from an affection of the whole brain, as then all the faculties seem to suffer in an equal degree. In Lecouffe, for example, the large Amativeness and Adhesiveness shew themselves in his anxiety to get married, and in his attachment first to one woman, and then, when denied his mother's consent, paying his addresses

to another. Indeed, he was led to commit the crime for which he suffered, under the influence of motives addressed to these faculties only; and with that partial and irregular activity which so often characterizes imbecility, he seems to have acted now under one impulse, and then under another totally opposite in its nature, just as any faculty happened to be most excited by the circumstances in which he was placed for the moment. At one time, under the influence of large and active Benevolence, Veneration, Adhesiveness, and Love of Approbation, he shewed the utmost kindness and attention, and treated as a respected friend the old woman, whom, under the impulse of large Destructiveness, roused into action by Amativeness craving for gratification, and by fear of and submission to his wretched mother, he afterwards murdered. But then, again, when Benevolence, Veneration, and Adhesiveness were roused by the sight of his bleeding victim, these faculties started into activity, and inflicted upon him an agony of horror, to which his large *Wonder* greatly added, by placing before his mental eye the awful vision of his father and his victim starting from the tomb to reproach him with his crime. Had his Veneration and Wonder, which gave that tendency to filial respect and implicit obedience, which even the monstrous qualities of the mother could not subdue, been small instead of large, then, with all his imbecility, he might have escaped the snare into which he was led. His alarmed Cautiousness would then have led him not to submit to, but to escape from his mother's trammels; but with his combination of Adhesiveness, Cautiousness, Veneration, and Wonder, to think of leaving her would have seemed too desperate a remedy ever to be seriously entertained. His Acquisitiveness, the only other faculty which could have operated as a motive to the deed, appears from the cast of the head to be enormously developed; but it is in reality only moderate, as is shewn by a cast taken from the *skull* itself. Either from the mode of execution, or from some other cause, the temporal muscle had been in a state of violent contraction when the cast of the head was

taken after death, and hence the immense swelling which it presents in the region of Acquisitiveness. But in the cast taken after the muscle was removed, the true development is distinctly seen to be not more than moderate; and when we remember how readily he parted with all his earnings, even to the last penny, and also with the money taken from his victim, little doubt can remain that this was not his motive, and that that assigned by himself was in fact the true one.

The head of Feldtmann corresponds quite as completely with his manifestations as might be expected, seeing that his insanity chiefly involved one or two faculties only, or, at least, these in a much higher degree than any of the others. When we look at the narrow and retreating forehead and deficient organs of reflection, we can easily agree with the clergyman Goeppé in believing him to have been a man whose ideas turned in an extremely narrow circle; and when we advert to the great development of Self-esteem, Firmness, and Constructiveness, we perceive at once the sources of his laborious industry and obstinate perseverance in whatever he undertook. His violence of temper and recklessness are amply attested by his great Destructiveness, and by a very marked and prominent Combativeness; of which latter, indeed, his cast affords one of the best specimens which the Society possesses. It was this quality of mind, joined to Self-esteem and Firmness, which gave the instinctive tendency to repel all external interference, whether friendly or hostile. It was this which prompted him to answer the solemn expostulations of his pastor by outrageous invective against his daughter, and it was this that set at defiance the warning voice of the French police, and made him retort, that he could still take his child with him out of the country; and it was this that led him to rush on self-destruction, and to risk every thing to attain his end. His large Veneration led him to respect religion, both in its ordinances and in its ministers; but the force of passion, when set against this single feeling, attained an easy mastery. On the very day before the mur-

der, he attended in the Protestant chapel, and almost sunk under an appeal made to his better faculties, in a discourse on the duties of parents to children; and yet so soon was this impression effaced, that on the very morrow of that day he repaired to his daughter's presence armed to destroy her. Nothing can shew more strongly than this that the passion which consumed him had changed into actual disease, and that he was really saying the truth when, in answer to the offer of a psalm-book in the chapel on the preceding day, he declined, on the ground that *his head was wrong*, and that he could make no use of it. Unlike Lecouffe, his Adhesiveness, Cautiousness, and Benevolence were small; and, unlike him, he shewed no mark of attachment to his family, no fear, and no remorse. At his trial, Lecouffe fell into convulsions on hearing the indictment and on seeing the witnesses; but Feldtmann betrayed no such feeling, and his features remained calm and motionless. Lecouffe was haunted by remorse and by nocturnal apparitions. Feldtmann said, after the deed, "It is well done," and at the trial gave way to torrents of abuse against his family. But it is needless to pursue this farther. The question before us is not that of the truth of Phrenology, but that of the insanity of Lecouffe and Feldtmann; and having laid the evidence before you as fully as the shortness of the time and the imperfect materials would permit, I must draw to a close, and leave to another opportunity the consideration of some other cases of a similar nature, and of the general and practical conclusions to which they directly lead.

While preparing these observations for the press, three cases highly illustrative of the evils of popular ignorance regarding the constitution of the mind have appeared in the public newspapers. The first is that of Pollard, a butcher, "who, it is said, was 'a man of very depraved habits.' Mrs Bicknell sought protection in Mr Cooper's house from Pollard's violence. P. supposing that Cooper exercised a control over her, and by coercion prevented her from visiting him, "declared to several persons in the neighbourhood that he would



“*great satisfaction for his supposed injuries, and that nothing but blood and the death of one individual should satisfy him.* About half past seven o'clock Pollard went to Mr Cooper's house. He was about entering the shop, when he was met by Mr Cooper, who opposed his entrance, and told him he should not enter the shop. The villain immediately drew his knife and plunged it into Cooper's heart. He then sprung over the body, and meeting Mrs Cooper, who was hastening to her husband's assistance, he stabbed her in the neck and in the side, and inflicted two dreadful cuts in her arm. Mr Cooper's four children, who were in the shop, alarmed at the dreadful sight they beheld, screamed out for assistance, and Pollard at that moment flew at them in the most savage manner, but was prevented from committing any violence upon them by the interference of Mrs Bicknell, who then received three stabs in her right shoulder.”—“The murderer then stabbed himself in a frightful manner, and died of his wounds in the infirmary in the course of the night.”

The second case is that of “Mr Edward Arnott, a man upwards of 70 years of age, of good and opulent connexions, and following the business of a farmer and baker. He is said to be a man who, in former instances, had shewn himself to be of most ungovernable temper. It appears that it was his own wife he was maltreating. He had dragged her down stairs, and was proceeding to use still farther violence towards her, when her cries, joined to those of her daughter, brought the deceased, (a young man of the name of Thomas Mally,) to the spot. He, in company with another young man, were in the act of entering the house, when they saw Arnott advancing from out of a back-room towards them with a gun in his hand, and heard him with an oath declare, that if they did not go away he would shoot them. They instantly drew back, and the deceased, who was last, was in the act of closing the door, when Arnott levelled his gun and fired at them, and the ball, after passing through the door, entered the body of the deceased and killed him.”

The third case is that of David Balfour, mariner in Dundee, tried at Perth on 20th April, for the murder of his wife. “On the evening before the murder he came to Margaret Ireland, a witness, and told her, in a melancholy tone, that to-morrow morning he should be in jail; something seemed to weigh heavily on his spirits. Robert Clark, father of Balfour's wife, proposed going for the police on the previous night, as the prisoner's conduct was outrageous, and he was using threatening language to his wife. Thomas Houston was in company with the prisoner on the morning the murder took place, when he told witness that his wife was not what she

"should be, and that he intended to put hands upon her. It appears that he stabbed her in the left side with a knife, of which she instantly died. Charles Watson, turnkey of Dundee jail, recollects of prisoner coming to the door of the jail about twenty minutes before nine o'clock one morning in December last, and wished admittance to the jail, having, as he said, committed an atrocious crime, the murder of his wife." Lord Pitmilley, the presiding Judge, "admitted, that the gentlemen of the jury must be actuated by strong feelings of compassion; but it would be a most dangerous matter for the country if the very atrocity of a crime, and the extraordinary and violent manner of its perpetration, were to be entertained as palliations." "The prisoner was sentenced to be hanged on 2d June, and his body given for dissection."

In all of these cases the criminals appear most evidently to have been labouring under an excessive excitement of Destructiveness, which had become so habitual and ungovernable as to give clear indications beforehand of its existence and tendency. We do not argue that this should be admitted as an excuse for crime; but most earnestly do we desire that the people of this country were instructed in the liability of the mind to this dreadful aberration, (from natural predominance or from extraordinary excitement of the organ), so as to perceive the necessity of arresting the course of such persons as now described before they have butchered their innocent and unoffending victims. In every one of these cases the murder might have been prevented, by any person instructed in Phrenology so far as to know the cause of the violence and its tendency, and who possessed mind enough to act on this knowledge. Until this be done, society will never be safe from such catastrophes. To hang fifty offenders like these will not remove the influence of large and excited Destructiveness from other individuals who have the misfortune to be seized with similar tendencies; and if punishment must be resorted to, the more beneficial application of it would be to inflict chastisement on those individuals who, seeing the indications of the outrage approaching, either through ignorance or indifference take no measures to arrest the progress of the culprit, and to deliver him over to medical treatment before he has consummated his ferocious purpose. We shall take occasion soon to recur to this subject.

## ARTICLE VI.

DR BAILLY ON THE EXISTENCE OF GOD, AND ON  
MORAL LIBERTY.

*L'Existence de Dieu et la Liberté Morale démontrées, par des Argumens tirés de la Doctrine du DOCTEUR GALL, &c. par E. M. BAILLY, D. M. P. Paris. Delaunay, 1824.*

WE cannot conceive any thing more gratifying to the true Phrenologist, or more alarming to the uninformed opponent, than the regularly and rapidly progressive diffusion of the doctrines which it is the object of this Journal to make known and support. In every quarter of the globe we find them constantly attracting new and powerful minds; and scarcely have we time to announce one publication on Phrenology ere another, from a widely-distant quarter, displaying zeal, knowledge, and talent of the highest order, is laid upon our table. Within a very few months we have had occasion to notice two works on Phrenology by Dr Spurzheim, two by Mr Combe, one by Professor Caldwell, one by Dr Otto of Copenhagen, one from the Bath press, and now one by Dr Bailly, all these being in addition to the publication of Dr Gall's great work, the Transactions of the Society, and our own increasing Quarterly. If we compare this with what has been accomplished during the last five years by the countless host of opponents, who, for the sake of the flesh-pots as well as of fame, are ever the zealous champions of constituted authority, and of public opinion, right or wrong, we find a most encouraging prospect before us. For either complete silence has been preserved, or what has fallen from the pens of the opponents has been infinitely less calculated to affect the stability of Phrenology, than to sap the small portion of reputation which some of them may have acquired in a more creditable exercise of their talents.

The work to which we now call the attention of the reader is a clear and ably-written *brochure* of 54 pages, in which the author endeavours to prove, by means of Phrenology, first, the existence of God, and, secondly, the existence of moral liberty. We are not prepared to say that we agree with Dr Bailly in all his reasoning ; indeed, there are a few points in regard to which we are sure we differ from him ; but these are so trifling in comparison to the mass of truths, and to the number of sound views which he advances, that at present we cannot do better than transfer to our pages, without comment, a portion of the valuable information, good feeling, and excellent sense with which his production abounds, and leave to a future Number the discussion of the points in which we differ from him. In what follows, then, Dr Bailly and not we, is to be considered as the interlocutor. We shall only premise, that the line of argument which he pursues is founded on the beautiful adaptation of all external nature to the functions and organs of every order of animated beings.

The study of living bodies, says he, teaches us, that each of their organs, each of their parts, supposes the external existence of particular objects and circumstances with which nature has placed them in relation, by means of these organs.

The roots of vegetables, for example, imply the existence of juices which they may imbibe from the earth and water ; the leaves suppose the existence of gases to be absorbed and exhaled ; and the vessels imply liquids to be transported to the different parts of the plant. Animals not being fixed to the soil like vegetables, have been provided with organs of locomotion, which imply food which it is necessary to go and seek. Wings suppose the presence of air, fins of water.

If from this we pass to the instruments which fit each animal for seizing and eating its food, we see a peculiar organization adapted to the kind of aliment which nature had destined for each animal. The lion, the tiger, the leopard, and the wolf, have teeth and claws, because there are stags, roebucks, buffaloes, and sheep to tear in pieces. The venom of

the viper, of the serpent, and of all the species of spiders, is calculated for the nervous energy of animals, which would be able to defend themselves, if the introduction of this poison into their systems did not instantly paralyze all their muscular strength. "When an animal," says Buffon, "is reduced to a single means of subsistence, when it is confined to one mode of living, it is gifted with a particular instrument which it cannot extend to other purposes. It is thus that the rounded beak of the *spatula* is fitted solely for picking up shells; that the *huitrier* has a hatchet-like beak only that he may open the shells, from between which he draws his food," &c. The woodpecker, in like manner, who feeds upon insects, has a pointed beak which he can insert into the chinks of trees to seize upon his prey.

Another very curious example of the adaptation of the parts of animals to external existences, is to be found in fishes. These animals raise and depress themselves in the water by means of their swimming bladder containing air, which they can compress at pleasure; but some species are deprived of this apparatus, and a most interesting provision is made to supply this defect. The genus *remora*, for instance, is provided with an admirable instrument placed near its head, and composed of transverse laminæ furnished with hooks, by means of which it attaches itself to the bodies of larger fishes, who thus transport it to every depth; whenever it sees its prey, it quits its conductor for a moment, pounces upon it with the rapidity of lightning, (for it swims exceedingly fast compared with other fishes,) returns to attach itself as before, and continues its voyage till the sight of another victim tempts it to make another excursion. This attaching instrument, then, has been given it by nature solely because other fishes existed, to whom, as it is deprived of an air-bladder, it might fix itself, as otherwise it would have rested for ever at the bottom of the sea, far from its food.

Again, if we turn to the different kinds of defensive weapons possessed by different animals, we find each exclusively, but admirably adapted to the *kind* of enemy which he has to fear, and that the one necessarily supposes the existence of

the other. The hedgehog, the porcupine, the bee, the *gymnotus electricus*, &c. all suppose in the external world an order of things, or of beings, with which their means of defence are in exact relation.

When we advance still farther, we find that animals have organs of a still higher and more general nature, and which serve to put them in relation with certain natural phenomena which it interests them to know. Thus the eyes are adapted to the existence and qualities of light, by means of which colour and distance are perceived. Smell reveals many of the qualities of the air which is respired, and of the food which is eaten ; also the approach of enemies or the presence of prey not yet seen ; and it is the same with the other senses.

It would be easy to multiply examples ; but those which we have advanced suffice to demonstrate, that every member, every organ, and every instrument of attack or defence in animals, corresponds to one or more external existences ; and that the existence of the means thus necessarily supposes the existence of an object.

But all these instruments, and all these means of attack and of defence, would be of no use, if they were not directed by some internal impulse of instinct or intellect to their respective ends. This impulse, which is observed to depend upon the brain, has been formed by nature in such a way as to direct each animal with an unerring certainty to its own mode of life, place of abode, and to the performance of acts necessary to its existence ; and in accordance with this we find, that beings and circumstances exist in the external world, adapted, by the most obvious and admirable relations, to the peculiar *instincts* and external formation of every animal. Thus, for example, the *carnivorous instinct* of the tiger and the wolf is calculated on the existence of the stag and the sheep ; it is by this instinct that they are led to prefer flesh to the vegetable food chosen by the horse or the cow, and it is by means of their teeth and their claws that this instinct is put in relation with the external world. The instinct recog-

nises the existence of the external objects ; and the corporeal organs or limbs, which serve as instruments of attack or defence, obey the *desire* to attack or to fly.

Thus the instinct of the *ichneumon*, a species of fly, which deposits its eggs in the body of a particular species of snail, and the young of which, in their turn, issue forth first as worms and then as flies, and deposite their eggs in the bodies of the same species of snail, is evidently calculated on the existence of the latter animal ; just as the instinct which prompts the spider to weave its net is calculated on the existence of flies, and that of the *teal* and *spotted rail*, and some other birds which build their nests on the water, and fix them by a thin filament to a neighbouring herb, is calculated on the rise and fall of rivers, raising or lowering the nests, which thus yield without being swept away or immersed in the flood.

In the same way, every animal is retained in that place where its food is to be found, in virtue of an internal impulse which it cannot resist. Dr Bailly gives examples which want of room obliges us to omit, and adds, that if he has insisted so much on facts which tend to demonstrate that every part, every organ, and every instinct of animals necessarily supposes the existence out of themselves of some physical object, or of some order of nature with which it is in relation, it is because his whole argument is founded on this principle, and it was, therefore, necessary to dissipate every shadow of doubt of its soundness.

Having done this, he proceeds to point out the equally striking adaptation of the faculties of man to the circumstances which surround him, and to shew that each in a manner *reveals* its own objects. Thus, if Conscientiousness were obliterated from the mind, we could have no conception of justice or injustice ; or if Colour was wanting, every tint would seem to be the same ; so that in passing in review all our faculties, it would be easy to demonstrate, that to each a particular order of facts, beings, or existences in the external world invariably corresponds, and, consequently, that *the ex-*

*istence of any faculty is in some measure a proof of the existence of something external to ourselves, which is revealed by it.*

This principle being once established, and, he truly says, it would be difficult to overturn it, nothing remains but to deduce from it the existence of a Being who has deigned to reveal himself to us by means of an internal sentiment. And to accomplish this we have only to demonstrate the existence of a particular faculty belonging to the human mind, and which has nothing in common with the others; and when we appeal to experience, what do we find? That among every people, in every age, and in every part of the globe, the idea of a God has been consecrated by particular ceremonies, customs, or rites, the generality of which excludes every possibility of chance or hazard. The internal sentiment which leads us to recognise the existence of a God is not the result of local causes, since there is no sentiment so universal in its range. It is not the offspring of philosophy or of speculation; for it is neither in relation with education nor with the energy of the other faculties. It exists in the savage as strongly as in the civilized man; in the weak-minded as in the man of talent; in the ignorant as in the learned; in the fool as in the philosopher; and, lastly, it exists with every variety of combination of the other faculties. It is, consequently, itself the result of a particular faculty, manifested by a particular organ, and therefore, if, as we have seen, both in man and in the animals, each organ corresponds to an order of facts with which it is in exact adaptation, and if each of our faculties is a medium made use of by the Creator to reveal to us such truths as he has seen proper that we should know, we must necessarily conclude, that, by the medium of the faculty of Veneration, the Author of all things has deigned to reveal his own existence to the mind of man. It is by this faculty that we are put in communication with him, just as we are put in communication with external nature by means of the organs of the senses and of the reflecting faculties. If it was not so,



Nature would, in this instance, have abandoned the laws which she has instituted in regard to the other faculties, and left man lower than the animals, in so far as she would thus have given him a faculty without an object.

Let us suppose now, continues Dr Bailly, that an atheist, seeking truth, but listening only to the internal voice of an unfavourable development of this organ, pretends that there is no God, because he feels nothing within himself which informs him of his existence, what should we say to him? We have only to ask him if legislation, morals, poetry, philosophy, &c. do not exist, because, from their internal consciousness, the animals might deny their existence. Or we might ask, if a blind or a deaf person would be right in denying the existence of colours or of sounds, or if one man can be right in opposition to the whole human race, or if nature can have given him alone the truth, and denied it to a hundred millions of people similar to himself, &c.; whence Dr Bailly concludes, that as the human mind is endowed with a faculty which is in relation with, and, consequently, which leads to the belief of the existence of a God, God must therefore necessarily exist.

Dr Bailly next endeavours to establish the doctrine of free-will and moral liberty. We shall, as before, give an abstract of his argument, and leave to the reader to judge of its validity; premising, that we do not consider him so successful and satisfactory in the latter part of this branch of his argument as in the foregoing. It has been known since the creation, says he, that the mind is in connexion with matter; that the intellect is weak in infancy, and is gradually developed as the body advances to maturity; that an effusion of blood upon the brain, or disease of that organ, destroys sensibility; that wine and opium confuse the action of the mental powers, and, in short, that a healthy condition of the material organ is indispensable to the operations of the mind; and yet it has not been judged necessary to infer from these phenomena either that the mind itself is material, or that moral liberty does

not exist. But the moment the Phrenologist offers to our notice a system, the sole end and object of which is to explain the influence of the material conditions upon the manifestations of the mind, he is assailed with charges of materialism, fatalism, danger to religion, &c. as if the system which he supports were the sole cause of mind requiring the intervention of matter in order to manifest itself, and as if merely disbelieving the fact would change the constitution of nature, and enable us to see without eyes, or to think or feel without brains.

The chief charge against Phrenology on this score is, that as each mental faculty is connected with a particular part of the brain, the size and state of which we cannot alter at pleasure, a man cannot be responsible for acting in one way when his organization would not admit of his acting in any other. But there is a grievous oversight committed in making such a charge against Phrenology, any more than against any other theory of mind, or against any system of religion, even Christianity itself; for everyone is ready enough to admit, and all of these do admit, that differences of natural dispositions and talents actually exist, and if they do exist, it certainly ought to be no objection to our doctrine that *it explains upon what these differences depend*. Phrenology, be it observed, does not alter the fact; it merely gives the reason why it is so; and if the fact itself, in which all believe, leads to no bad consequences, it would be worse than absurd to say that the explanation of it can do so.

Why do all the painters, says Dr Bailly, who study and who copy Raphael, fall so far short of him? Why has there been only one Titian, one Poussin, or one Corregio? Why are men like Dante, Ariosto, and Tasso so very rare? Why has human nature produced only one Moliere, one Racine, or one La Fontaine? And yet there are schools for teaching the rules derived from their works. Pride, poverty, vanity, ambition, and a taste for the fine arts, are stimuli which impel thousands to the study of these models; all try to rival them, and all consume

their lives in efforts which would certainly have succeeded if effort alone could have sufficed. This inequality of talents, however, is not more surprising than the inequality of dispositions or of temperaments, since it depends upon the same cause, and it is just as likely that we may bring into the world with us brains different from each other, as lungs, features, or general constitution.

If it is inferred from this that the will is not free, we are right in so far. No one can, by willing it, become a poet like Racine or Shakspeare, if his mind is not in union with a corresponding brain. Neither can any one have the same genius and taste for painting as Raphael or Poussin, if his mind is connected with the brain of a Carlo Maratti or a Vanloo; and, therefore, if any one contends for the absolute or indefinite freedom of the will, the first use he ought to make of his freedom is to create a world for himself in which he may enjoy it, seeing that in this world every created existence is confined within certain limits by the very constitution which God has given it, and by the fixed and determinate relations which he has established between it and all his other works. The human mind, whatever its nature may be, must, so long as it is united with the body, obey the laws by which the Creator has regulated their union. It can discover truth only by means of the faculties which nature has given it, and so long as it is connected with the material organisation, it will never either have the power of believing two and two to make five, or of changing the feeling of justice and injustice from what it is at present. It will never see nature except through the medium of the five senses; it will never know the causes of phenomena, or the relations of matter, except through the instrumentality of those cerebral organs which he has created on purpose. Absolute liberty would render man the equal of God, which no one will dare to maintain him to be; and since God has judged it right to unite the mind with the material organization, and to regulate their mutual influence by immutable laws, it is worse than absurd, it is arraigning the

power and the wisdom of the Creator, to pretend to overturn the limits which he has thereby imposed upon each.

But, it has been objected, if man is guilty of murder, theft, and all other possible crimes, he is so only in consequence of innate dispositions leading to these. Nature has, therefore, by organising man one way rather than another, commanded the commission of crime, and as man must act according to his organisation, he is necessarily a mere machine constructed for doing evil, and is, therefore, not free and not responsible. As this objection has a very specious appearance, let us, says Dr Bailly, now far it is countenanced by existing facts.

On examining minutely the primitive function of every faculty, even of the lowest, we perceive that not one exists the object of which is the commission of crime, and that, on the contrary, all are indispensable for our existence, and that disorder and distress would arise from the suppression of any one among them. Man would then be out of his place. In giving us propensities, then, Nature has done every thing for our advantage; and in obeying these we do what she has commanded for our benefit. But still, it will be said, crimes exist, moral evil exists, and the source of both is evidently in our organisation; crimes do exist and moral evil exists, but here is their source.

The universe is ruled by general laws which God has ordained for its government; and nothing can withdraw itself from the influence of these laws, which constitute that admirable order of physical events in the midst of which our existence is sustained. That very existence is a part of the universe; and life itself is sustained in consequence of the organic functions being nicely adapted to the physical and chemical properties of the air, of light, of heat, and of the electric and magnetic fluids, to the attraction of gravitation, to the qualities of the water, to those of the aliments which grow on the surface of the earth, and to the hidden constitution of all these agents in the midst of which we live and move. But

mark the contrast; these very physical properties, without which we could not exist for a single instant, and the beautiful harmony between which is the constant theme of our admiration, are also those which produce the destructive storms that blast the hopes of the unhappy agriculturist, and they are those which occasion the hurricanes, earthquakes, conflagrations, inundations, and volcanic eruptions, that lay waste our fields, and cause whole villages, cities, and districts of country to disappear from the surface of the globe!

If, again, from the contemplation of external nature, we turn to that of the animal economy, we have occasion to make the same observation. We see that nature has endowed us with a certain number of powers, which enable us effectually to resist the agency of the destructive tendencies which constantly surround us; we see that we are composed of organs, the acts of which constitute life; that it is to their functions we owe that perfect harmony, that remarkable accordance which exist between phenomena so delicate and so complex, and which are all produced at one and the same time, without interfering with each other. Then let us look at man, a prey to such terrible scourges as the plague, the yellow fever, and typhus, and other epidemical diseases, which carry terror and desolation into every family, and annihilate whole generations. What passes then? Nothing new. The functions are exalted, diminished, or altered; but in every case we see nothing more than phenomena produced by circulation, by sensibility, by the properties of the nerves, &c., or, in other words, death happens by the action of the very same powers which continue life. In the physical, in the animal; and in the moral world, the same causes preside over harmony and disorder, over life and destruction.

Who then will be hardy enough to accuse Nature of all these evils? Who will dare to rebel against events of which she is the author, and which form part of the established order of the universe? Who has informed you that in placing you upon the earth Nature has agreed to reveal all her pit-

poses to you? Who has told you that what you call *evil*, because it troubles and fatigues you, is one for the world at large? Who has assured you that evil is not necessary even to your very existence? Do you not know that if a pin did not produce pain when applied to the skin, you could no longer feel the presence of the stone against which you might break your legs? Do you not know, that if putrid bodies did not produce a disagreeable impression upon your organ of smell, you would not be careful to avoid the respiration of infectious gases which might destroy your existence? Do you not know, that without the functions which produce fever, delirium, convulsions, and the plague, you could not digest your food, neither could it be diffused through the body to repair its wastes, nor could you transport yourself to a different scene from that in which accident had originally placed you?

The same harmony which is so remarkable in the physical and animal world holds also in regard to man. All the faculties have a useful object, all are indispensable, all manifest the foresight of a Creator who has provided for all our wants. But they do not form any exception to the great general laws, some effects of which seem to us aberrations, only, perhaps, because our view of them is too limited. Thus, from time to time, we see exaggerations of these faculties give rise to actions, which, although of the same nature as those which we are permitted to perform, are yet to be refrained from as injurious to society.

Murder, indeed, is an effect of the activity of Destructiveness, of which faculty no one blames the regular exercise, since all eat the flesh of animals which we have killed. Theft is an effect of Acquisitiveness,—a faculty which is the foundation of society, and without which commerce and civilization could not exist. Murder and theft are consequently, in the order of nature, only in the same manner as fevers and tempests. If the law of our organization, which permits murder and theft to take place, did not exist, we could never

enjoy the *chef-d'œuvres* of a Raphael, a Mozart, or a Racine, and the arts and sciences could never advance beyond mediocrity; for an excess of organization is as necessary to create a poem, an opera, or a picture, as to commit those atrocious crimes which so often afflict humanity. The one and the other are only the exaltation of sentiments and feelings, the moderate development of which would give our existence a monotonous uniformity which would fatigue us, and scarcely excite a desire to continue it. All the physical, animal, moral, and intellectual powers which nature has created, are endowed with a sphere of activity which they cannot go beyond; and it is this which constitutes their beauty and harmony. The slight aberrations resulting from their excited action never extend so far as to trouble the general whole. Diseases, crimes, and storms, have existed, and will exist, in every time and in every age, because they are possible without going beyond the limits of the faculties, and because such as they are, they remain in the number of events which depend on the very constitution of nature, and consequently can never arrest the general march of the world.

What we call moral and physical evils exist, then, independently of all systems, and therefore no doctrine and no philosophy ought to be accused of having caused either the one or the other. All that we have to do is to look upon things as they are, seeing that nature is never contradictory; and if we can discover the truth, we may rest assured that it will never be in opposition with the good of mankind; and this will appear still more clearly on inquiring if the circumstance of moral evil depending upon natural causes ought to or does destroy moral responsibility.

It has been pretended, that if our actions depended on our propensities, and if these depended on our organization, we ought necessarily to act in obedience to their impulse, and therefore could not be free; but the great source of human error here, as in every other case, is in judging from the survey of a minute part instead of from the whole; or from the

exception instead of from the general rule. When the opponent vauntingly argues, that, as a faculty of Destructiveness exists, the function of which is to destroy or to kill, every man who has it ought therefore, *ex necessitate*, to commit murder, or lay waste a country, purely for the gratification of the said faculty, which, being possessed, must act, he altogether overlooks the faculties of Benevolence, of Conscientiousness, of Love of Approbation; all of which, on the same principle, *must* act as well as Destructiveness. So that, supposing, as the opponent is fond of doing, that each is made to commit specific acts, we must then at one and the same time commit a murder to gratify Destructiveness, and not only refrain from it, but love, cherish, and protect the man to be murdered, in order to gratify Benevolence, which has at least an equal right to indulgence. Not only so, but while we gratify Destructiveness by committing the outrage, we must also, at one and the same moment, gratify Conscientiousness by respecting the rights of others, which Destructiveness wishes to invade. In short, we must murder and not murder, rob and not rob, deceive and not deceive the very same person at one and the very same moment, otherwise the objection falls to the ground, and buries its author in its ruins. And such would infallibly be the result if Phrenology really led to that blind fatalism, which has been charged against it as its deadliest sin. But how different from this are the consequences to which Phrenology really leads! As all the faculties demand gratification, man feels himself obliged to weigh the authority of each, and to act in such a way as to gratify all, and to outrage none. If Acquisitiveness desires to possess the watch which it sees in another's hand, it would no doubt gratify it to take it by force; but, as Cautiousness, Love of Approbation, and Conscientiousness demand gratification as imperiously as Acquisitiveness, it follows, that the intellect will be stirred up to devise a mode of gratifying them all, viz. it will direct Acquisitiveness to give an equivalent in labour or in service. The faculties are not constituted for



specific acts ; and hence man acts from the influence of all, and not from the activity of one alone. He judges between motives, and follows that which he feels to be the most powerful.

If it be asked, Why some men are so constituted as to prefer crime and its consequences to virtuous conduct? we answer the question by asking another, Why has Nature implanted in so many children the germs of diseases which will render them miserable for life? Why has she made some blind, others deaf, and others lame? We do not perceive the reason;\* but we acknowledge the fact, and we submit to her dictates; and we ought to do the same in the one case as in the other. Let us suppose, for instance, that it was as difficult to demonstrate the reality of the numerous evils which incessantly afflict mankind, and the existence of the many unfortunate individuals who come into the world blind or deformed, as it is to render intelligible to the most ordinary understanding the theory of our mental constitution; let us then suppose that a philosopher were to relate the history of some fearful epidemic which had reduced whole families to beggary by removing the parents on whom they depended for existence, and that in his doctrines he took these calamities into account, and explained the conditions on which they depended, what would we think of those who would then pretend that his doctrine was false, simply because it admitted the existence of diseases, and of deformities, which the individuals did not bring upon themselves? and yet this is precisely the objection which they make to Phrenology. They admit that crime and misconduct exist; they admit that the heart of man is wicked and deceitful above all things; they admit that to some one talent is given, to others five, and to others ten; they admit that some are naturally more inclined to virtue and others to vice, and they still see no danger;

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\* We think that some, if not many, of these imperfections might be accounted for on philosophical principles; and, on some future occasion, we hope to be able to enter more at large into the subject.—EDITOR.

but when Phrenology admits the same facts, and *adds such an explanation of the causes of their occurrence* as puts it in our power to avoid them, then it is rejected by the very same persons, simply because it does not teach that man is perfect,—a doctrine at variance with the whole history of man. Those then, concludes Dr Bailly, who look upon Phrenology as horrible and false because it recognises and explains the failings and vices of mankind, in reality rebel against their Creator.

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## ARTICLE VII.

### PRACTICAL PHRENOLOGY.

It is one of the great blessings attending upon truth, that, when once found out, it is always simple and practically useful; and it is one of the chief recommendations of Phrenology, that it is so easily applicable to the analysis and improvement of human conduct, in the ordinary every-day relations of social life, as well as in the most important transactions of national policy. We have already, and, we have reason to know, with some good effect, pointed out a few of the most common aberrations of Self-esteem and of Destructiveness, and shown the baseness of their origin. We shall now call the attention of our readers to some other equally absurd, but still more baneful aberrations which are of very frequent occurrence, and the true nature of which is often little suspected.

**TREATMENT OF CHILDREN.**—In the course of our professional practice, we have often occasion to prescribe for the maladies of children of all ages, and where the parents are sufficiently enlightened, and possess a sufficient quantity of good sense, we generally find the young patient perfectly tractable, and inclined to co-operate in every thing judged necessary for his restoration. In such cases, professional duty is a real

pleasure; every exertion brings with it its own reward, and success more generally follows than in opposite circumstances. To the Phrenologist this will seem a natural result; but to those who are not aware how much the state of the brain influences all the functions of the body, and how very much the state of the *moral* increases or diminishes the chances of cure, it will appear somewhat fanciful to say, that the same treatment which succeeds in restoring the health of a tractable and confiding child, will often fail in restoring that of a discontented or self-willed and spoiled child, and yet nothing is more true, whether the patient be young or old. How important is it then, in every point of view, that every child should be taught to regard the surgeon as a friend, in whose kindness and skill he may repose unlimited confidence, and in following whose injunctions he is most effectually consulting his own good! A few acute diseases may, no doubt, be cut short by strong measures, whether the patient be submissive and tractable, or fractious and rebellious; but, even in these, how much more easily the same end will be accomplished when he is in the former state of mind, is known to every one of the slightest experience.

Now in many families far above the lower ranks of life, and far from destitute of instruction, and very far from meaning any harm, what do we find? So far from teaching the young to regard their physician as their friend, it is a matter of notoriety, that he is very often classed along with Bonaparte, the French, and the devil, in the list of *bogles or scarecrows*. If they do so, and so they are threatened with the "Doctor." If they refuse to do as they are bid, they are told the "Doctor" will be sent for to bleed them. If they refuse to take a dose of senna, the "Doctor" will come and blister them, and so on, till the very name of the "Doctor" becomes such a stimulant to Cautiousness as makes their whole frame shake. Now let us suppose a child so trained to be seized with severe and serious illness. What is the result? The terrific *bogle* is sent for; but his presence adds fear to the evils

already existing. He prescribes; but his patient distrusts him and resists, and at last swallows his prescription in fear and trembling, and spends the interval in anticipating the horror of the next dose. How often this state of mind converts remediable into irremediable disease, I shall not pretend to say, but no one will deny its influence to be highly pernicious.

If we examine the motives which prompt parents and others to pursue such a line of conduct, we shall find them to be of a purely selfish nature. It is not love of the child, but impatience at its crying, and a wish to avoid the trouble of expostulation and reasoning with it, which impels them. They find it easier to frighten a child than to instruct its reason, and hence they selfishly prefer the former. But in doing so they are short-sighted in the highest degree, and they bring upon themselves a pain and trouble constantly recurring. The faculties which lead to willing obedience, and which, consequently, they wish to excite, are Intellect, Veneration, Conscientiousness, Benevolence, Love of Approbation, and the only one which leads to forced obedience is Cautiousness. To render any faculty active, it must be presented with its own objects; and, therefore, before *terror* can lead to willing submission, it must be shown to be the natural stimulant of the sentiments above-mentioned, otherwise it must necessarily fail. But no one will tell us that terror enlightens the *intellect* of the child as to the real qualities and object of his medical attendant, or that Fear gratifies the feelings of Benevolence or of Veneration. Fear addresses itself to Cautiousness alone, and this being excited, gives rise to feelings of alarm, apprehension, and distrust.

Fear, therefore, destroys, but can never generate confidence or security, and hence at every time the process of frightening requires to be gone over anew. Reason and kindness, on the other hand, address themselves to the faculties, which leads to submission and acquiescence, and which, therefore, we wish to excite. A little explanation satisfies the intellect;

and a kind tone and faithful adherence to promises and to truth satisfies Benevolence, Veneration, and Conscientiousness, and these being active, by their very constitution lead to generous confidence and security in others ; and hence the only trouble is at the beginning, and ever after the good fruit of submission and patience follows of itself. Accordingly, it often happens in good constitutions, that a little kindness and calm expostulation on the part of the surgeon gets the better of the absurd terror which had been so carefully nurtured, and every thing goes on pleasantly and to the mutual satisfaction of both patient and attendant. But this will be best illustrated by examples.

The motive by which one of these little patients was induced to swallow her medicine was an address to Acquisitiveness in the shape of a shilling or a toy. This, after a good deal of crying, generally had the effect. But as the gratification of Acquisitiveness neither pointed out to the intellect the connexion existing between the medicine and the benefit to be derived from its use, nor satisfied Benevolence that no harm was meant, the same repugnance and resistance recurred, and required to be surmounted by fresh bribery at every succeeding dose. Now, Phrenology shows that, in such a case, two things are essential to ensure willing obedience, and that if these are fulfilled, the result will invariably follow. The first is, to satisfy the intellect that the medicine has properties calculated to remove the ailments or sickness ; and the second is to satisfy Benevolence that our intention is to do them good. These being fulfilled, Veneration immediately becomes active, respects our superior knowledge, and gives the impulse to comply with our recommendations. If, therefore, we once satisfy a child on these points, our labour is at an end ; and so it was in the present case ; for, after a little explanation and a little kindness, the young invalid came to take any thing without resistance and without a bribe.

The sin of bribing a child to take medicine may seem to be a very trifling one, and scarcely to merit notice ; but when

we consider to what principles of action it is directly addressed, we shall not esteem it so lightly. Bribery, as a motive to action, excites Acquisitiveness and Self-esteem, and, consequently, when the child finds that the gratification of these faculties is held out to it on all occasions as the *summum bonum*; the thing which ought most to influence it, it naturally and necessarily comes to regard self-interest as the proper guide of man, and to disregard the dictates of Conscientiousness and Benevolence, wherever these *seem* to stand opposed to immediate selfishness. It does not inquire what is reasonable, what is honest, what is holy, or of good report, but it asks, what shall I gain, or how will my views be advanced; and it, consequently, leads to deceit and to every unfair practice to gratify its ruling passion; till at last, perhaps, the parent himself reaps the fruit of his own sowing, becomes the victim of his pupil's dishonesty; and, as a last resource and consolation, bitterly complains of the increased degeneracy and depravity of the human heart; as if it were consistent with Nature's laws that we might sow thistles and gather figs or grapes.

Flattery, again, is an equally short-sighted remedy, either for influencing the conduct of children, or for correcting their faults, or for sparing trouble or pain to a parent. Flattery addresses itself to Love of Approbation and Self-esteem, and these being active, produce, as their necessary result, a greater appetite for praise, a higher estimate of self, and a greater determination to insist upon deference from others, and leave the moral sentiments and intellect altogether unaffected; and hence, instead of leading to more ready compliance in future, flattery has precisely an opposite effect. The Love of Approbation is no longer satisfied with the same quantum of flattery which tickled it at first. It must have at each successive time a stronger and a stronger dose, otherwise it will refuse to move; and Self-esteem, in like manner, rendered more active by former deference and respect, now takes higher ground, looks big, and insists more strenuously upon having its own way, and being allowed to please itself. The

luckless parent, now finding a greater effort necessary to produce any effect, begins to reap the reward due to the first indulgence of his own selfishness, in the additional trouble and inconvenience to which every successive step in the same path unavoidably leads him. At last, perhaps, his patience is exhausted, and from one bad road he leaps in a passion into a worse, and makes use of intimidation.

But dictatorial haughtiness and harsh command are not the stimulants which Nature meant us to use in exciting the intellect or moral sentiments of another, and, consequently, they also fail in their object. Harshness rouses Combative-ness, Destructiveness, and Firmness, and cold command offends Self-esteem; but Combative-ness being roused, leads, not to submissive veneration, but to contradiction and opposition; Destructiveness being roused, leads, not to kindness, but to anger; and Firmness being roused, leads, not to friendly compliance, but to obstinacy; and Self-esteem being roused, leads, not to humbleness of mind, but to pride and self-will. He, therefore who, in soundness of mind, can believe harshness and intimidation to be true motives to filial deference, humility, and generous submission and confidence in others, must first show that *willing* obedience is a compound of contradiction, anger, obstinacy, pride, and self-will, before he can hold up his example as worthy of imitation.

Cautiousness may, no doubt, prompt to obedience; but its only object in doing so is to escape from threatened evil; and it is quite the same to it whether that escape is effected by obedience, by evasion, by lying, or by flight; and hence it can never be trusted out of sight; and hence severe punishment tends much more to excite the faculties to devise new modes of deceit than to improve the mind.

Another most pernicious error, both in the medical and moral management of children, deserves to be pointed out. It is that of making most liberal promises which we have no intention of fulfilling. One form of this consists in the medical attendant or the parents assuring the child, that if he

which a kind, open, and honourable appeal to Conscientiousness, Benevolence, and Veneration, would undoubtedly have produced from the first, and which would have knit closer than ever the bonds of affection and esteem which linked them together. Many a child and many a parent are thus thoughtlessly estranged from each other's affections, whose natural dispositions, with a little instruction, would have fitted them for the highest enjoyments of social and friendly intercourse.

As this is a very rambling lucubration, we shall mention another anecdote which was related to us a few days ago on unquestionable authority. A late teacher in this city was one day busy with his duty, standing in the midst of his pupils, who were also on foot. Presently an unusual uproar was heard in the street, and a cry that a bear, then residing in the College, had made his escape, and was promenading the street to the great dismay of the lieges. The Wonder and Individuality of the teacher were so much excited by the novelty of the occurrence, that he forthwith ran to the door to see what was passing. The same faculties being roused to activity in the children, they thought, as the master had run to the door, there could be no harm in their running to the windows, which they accordingly did. Presently, however, the master reappeared with displeasure painted in his face. The children hasten to resume their places; but, alas! too late. They have already been seen looking out at the window, and they must suffer. The master considered it necessary to prove his love for them, and his high sense of the sin of disobedience, by the unsparing use of the rod, and he did not stop so long as one palm was left unhurt. Male and female suffered alike, and their crime was following the example of their teacher, by gratifying a curiosity which, by the very constitution of his and their minds, they could not help feeling, and which it was equally proper in them as in him to satisfy. Had this gentleman's Conscientiousness been the predominant quality of his mind, we scarcely think he would have punished any one for following



his own example in preference to his own self-broken precept.

**PRIZES FOR ATTAINMENTS IN GEOGRAPHY.**—A teacher in Edinburgh gave notice of prizes to his best scholars in his geography class. A record of the proficiency of each individual, during the season, was kept in this manner: When a boy answered all the questions put to him, he had a mark for that day added to his name. Besides answering questions, the scholars were told that they might, if inclined, draw maps, for which also prizes would be awarded. When the day of distribution came, it appeared that the boy who had most marks had no maps, and that another who had beautiful maps had fewer marks. The first was thus proved to have made the highest intellectual attainments in geography, but to be deficient in constructive dexterity; while the second was as clearly proved to excel in the latter accomplishment, but to be deficient, compared with the other, in real knowledge of the science. The teacher awarded the highest prize for excellence in geography to the map-drawer. This was proclaiming a reward for the best manifestations of Individuality, Locality, Comparison, and Language, which, we presume, give skill in geography, and bestowing it on him who manifested most Constructiveness, Form, Size, Locality, Colouring, and Order, or the faculties which give neatness in drawing and shading, without reference to knowledge of the subject delineated. It was like awarding a prize for the best anatomical drawing that had been advertised for the greatest knowledge in anatomy.

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## ARTICLE VIII.

UNCOMMON AFFECTION OF THE FACULTY OF  
COLOURING.

THE following extract is from a letter, dated 11th March, 1826, received from our much-esteemed correspondent, Dr Otto of Copenhagen. The communication is of considerable value, as describing a species of mental affection which, we suspect, has occurred more frequently than it has been attended to, and which will probably serve to explain some intellectual anomalies that have hitherto baffled all attempts at elucidation.

"I lately met with a very interesting case, which, I think, is only to be explained by a great activity in the organ of Colouring. It is a friend of mine, who tells me, that every thing that is represented to his mind is considered and afterwards thought of as a colour, or, in other words, all his ideas are associated with different colours. When you speak to him of a person or a thing, a red, blue, or white colour rushes into his mind, and he cannot think of the person or thing afterwards but as a colour. When he thinks of me, for instance, I am a blue colour; all the days of the week are thought of as different colours; Monday is white to him; Tuesday, blue, &c. He does *not at all wish* to make such associations,—it happens quite instinctively and involuntarily. The most curious phenomenon is, that even *abstract* terms, as goodness, philosophy, justice, &c. have to him *different colours*, and when you name to him a quality, one of the colours immediately comes into his mind. He is a very respectable man, and I can fully rely upon the truth of his assertions in this respect. The organ of Colouring is very large in his head; he is extremely fond of painting too, and is even a very good painter. I have seen some very excellent paintings from his hand. Do you not consider that phenomenon as arising from great activity in the organ mentioned? Be so kind as give me your opinion respecting this. Would you think the case worth mentioning in your Journal? I can vouch for the truth of it, and the veracity of my friend."

It appears to us, that Dr Otto's conjecture of the cause of this psychical phenomenon is the best that can, in the present state of our knowledge, be hazarded.

## ARTICLE IX.

## SANDWICH ISLANDERS AND SOUTH AMERICANS.

*Observations on four Skulls of Natives of the Sandwich Islands, and three of Natives of South America, brought home in the Blonde Frigate, and presented to the Phrenological Society by Lieut. CHARLES R. MALDEN, R. N. Surveyor to the Expedition.*

OUR readers will recollect, that in an article on National Development in our fifth Number,\* we expressed our wish to obtain the means of ascertaining two important points connected with this interesting branch of phrenological induction: First, Whether the skull of the Sandwich and Otaheite islander, which we hoped some missionary would think of procuring for us, (for we are not aware that even Blumenbach possesses a specimen,) should answer the Phrenologist's anticipations, founded upon the moral and intellectual character of that singular race, which we know to excel all others brought to our knowledge by modern nautical discovery; and, secondly, Whether the Mexican cranium, or that of any other tribe of South Americans who had been found even in the days of Columbus in a state of considerable civilization, should exhibit a corresponding development; and one, of course, superior to that of the wretched Brazilian and North American, which alone we had seen; beings whom even three centuries of European intercourse have not been able to raise from their aboriginal barbarism.

We have now the satisfaction to say, that we have been gratified in both particulars; and find that the specimens obtained convey an additional confirmation of the beautiful uniformity of nature, and the truth of Phrenology.

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\* Vol. II. p. 15, 16.

The reader knows, that the Blonde frigate, Captain Lord Byron, was sent to the Sandwich islands with the remains of the late king and queen, who died in London ; and as a hydrographical survey was likewise intended in the Pacific, Mr Malden, who had distinguished himself in that department in the Mediterranean, was appointed surveying officer to the expedition. He politely undertook a commission at the request of some members of the Phrenological Society, and pledged himself, if possible, to bring away specimens both of Sandwich island and Western South American skulls. That there might be no question as to aboriginal purity, he was requested to obtain specimens in the islands from the older *morais* or burial-places, as such would afford the certainty that the individuals pre-existed the discovery of the islands by Captain Cook ; and having marked these, to endeavour to obtain others of persons recently deceased who had not passed the age of twenty or thirty ; as it was considered probable that the very free intercourse which has taken place between the native females and their European visitors, may have rendered not uncommon some modification in the form and size of head.

Considering Mr Malden's pledge as affording a good prospect that we should see the Sandwich island and Otaheite head when the Blonde returned, we were led during the interval to attend more minutely to what we possess, in the writings of navigators and missionaries, on the character of this interesting race. When discovered, they were found associated in regular communities under monarchical government, enjoying considerable social peace and comfort, the best fruit of civilization. Some abominations prevailed among them, the result of ignorance and the occasional sway of the lower passions ; but not worse than were common among the original stock of the European nations themselves. The worst of these were human sacrifices, and the strange associations for licentious intercourse called the *Arreoyo*s, in which the offspring, as impeding the end and object of the miserable in-

stitutions, were on principle destroyed. There appeared in their community a regular and well-marked gradation of ranks. Property in land was recognised, and the public execration of encroachment, and of all manifestations of avarice, afforded a perfect security for its inviolability. Quarrels from a personal cause were rare, and private fighting almost unknown; while district, or public quarrels arose generally from insult or neglect of due respect and deference. Their religion, of course, was pagan; but the character of the people may be inferred even from it. It was not a religion of terrors. They believed in the soul's immortality for happiness, but not for future punishment; and it was to avert visible sublunary calamities that they employed human sacrifices. But even in this horrid rite there was a gleam of a benevolent and just character: the victim was always a criminal who, they thought, deserved death; and, not to give him unnecessary suffering, they despatched him with one blow before he knew that his fate was in question. If criminals could not be had, a hog might be substituted; and even the criminal was secure if he fled to the sanctuary of a *morai*, or place of worship. They venerated their great deity so much, that they thought it the extreme of presumption to address him in prayer; and they held most sacred and inviolable their *morais*, the depositories of their dead;—a feeling, by the way, which, we feared, might, if still prevalent, somewhat cross our project of obtaining a specimen of their contents; there would have been no remedy, if another prejudice is still common which prevailed when they were discovered; namely, that to touch the head, which was sacred, was a great insult, or to allude to the head, even for the sake of comparing it in size to any other object! The character of these islanders, though superior for a savage race, was far from being free from traits of barbarism, which, in apparent contradiction to striking features of civilization, would perplex any philosopher of human nature but the Phrenologist, who sees in such savage excesses, when com-

bined with great virtues, just that misdirection of propensities which, under a better system, will give energy to moral character itself. Accordingly, while these islanders were, on the one hand, gentle, good-tempered, kind, hospitable, and generous to their own countrymen and to strangers in amity with them; their wars were stained with the greatest ferocity; their regard for the property of their countrymen was not in use to be extended to their European visitors, from whom the lower orders, at least, were in the habit of stealing. They were cunning, and possessed of great command over the external expression of any strong feeling, (the talent of *acting*;) and no European courtier ever carried the arts of flattery and insinuating address, to gain an end, farther, or so far. But it is not what these islanders were, but what they are, that most strongly marks their character. When we find the moral sentiments and intellect prevailing in a great degree over the lower propensities,—another name for civilization,—we may be assured that the moral sentiments and intellect, which give superiority of national as well as individual character, really exist. It is these faculties on which the humanizing power of Christianity operates,—which is addressed in vain to the brutal part of humanity; and we should predicate with certainty, that the success of the pious labours of missionaries will hold a very obvious proportion to the endowment of their subjects with these higher powers. In no spot of the extensive regions of heathenism have these labours been so triumphantly and rapidly successful as in these islands. Idolatry is renounced,—idols and all badges of superstition destroyed,—Christianity established as the national faith, and churches built; and, as a consequence, bloody wars, human sacrifices, infanticide, and all other unnatural practices, have ceased. Schools have been instituted, and many other benefits of civilization have rapidly extended; political and judicial institutions have been established, and commerce and the arts are making the most satisfactory progress. These facts, besides being confirmed by the most recent navigators,



will be found detailed in Wilson's *Missionary Voyage*, and Turnbull's *Voyage*. The best account, of course, of the state of the islanders when discovered is in Cook's *Voyages*.

We felt confident, that all the characters we have now stated would be written in legible characters on the cranium of a race so different from the barbarous tribes who have rejected every means of civilization from Europeans, and borrowed their improved means of sensuality alone. We knew the humble type of the North American and Brazilian head, and anticipated that the Sandwich Islander's would not resemble these. We knew, moreover, the more favourably developed, but yet very deficient head of the Malay and Chinese races on the other side of the Pacific, and foretold that the expected head would not be Chinese or Malay. We expected something much better too than the New Zealand head which we had seen, and the very converse of the cerebral development of that fag-end of humanity, the New Hollander. Something of the European type was expected, only with less size, and therefore less power of character; for that type is essentially the full development of the intellect and moral sentiments, with a suitable animal endowment to give energy. Mr Malden's package arrived, and, the reader may believe, was opened with no small interest. Four Sandwich Island skulls were ranged before us,\* and a very near approach indeed to the European development was instantly obvious, in all the four, to every person present. Three were decidedly ancient; and one was the skull of a young native of twenty-four years, who had left home, and died at Valparaiso, in Chili, so lately as June 1825. If this person had any European intermixture, it would account for this head being decidedly the largest of the four. The three aboriginal skulls, while they differ in degrees of development of peculiar organs, agree in the general character. They are

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\* Mr Malden intended to have procured some specimens from Otaheite; but the winds did not allow the *Blonde* to approach the Society Islands, to the great disappointment of all on board.

rather under than equal to the average size of the European head ; and the race certainly does not indicate just so high a character as the European, although fast approaching European civilization. There appears the long head, from front to back of the European—the Caucasian variety of Blumenbach ; the greater proportion before than behind the external orifice of the ear, indicating the predominance of intellectual over animal endowment,—in two of the three, more remarkable than in the other ; the height from the orifice of the ear to the top of the head, indicating moral endowment, and the greater breadth of a well-arched coronal surface, the abode of the moral feelings, than of the base of the brain, the site of the animal propensities. There is also a good intellectual forehead, well furnished with the knowing organs, and very respectably with the reflecting. One of them has quite a remarkable and all have a considerable portion of Individuality, both upper and under ; and it is remarkable, that Dr Gall long ago denominated this faculty the faculty of *Educability*, a quality which must greatly expedite civilization. There is thus enough of the moral and intellectual part of man, on the one hand, to take the lead of the animal when properly directed, and enough of the animal, on the other, to have much debased the character, while in the savage state the better faculties were yet little exercised. More particularly we found the social habits of the islanders explained by a full Adhesiveness, their loose practices by a large Amativeness, their infanticide by the Love of Offspring moderate, certainly not such as to resist the temptations of the Arrecoys association ; their wars and sacrifices by full Combativeness and full Destructiveness ; their regard to property by a moderate Acquisitiveness in proportion to Conscientiousness ; their kindness by a large Benevolence, Adhesiveness, and Love of Approbation ; their good temper by a larger Benevolence and moral region generally, than Combativeness and Destructiveness ; their gradation of ranks, their jealousy of respect, and their superstitions, by a large Veneration, Self-

esteem, and Love of Approbation;—while the mild form of their religion arises from their own mild character; their cunning and acting by a large Secretiveness, with a Conscientiousness not equal in endowment to it; and their obsequiousness and flattery by the abuse of Veneration and Love of Approbation, joined to the last-mentioned combination. The intellect, in both knowing and reflecting organs, is respectable; and Christianity being addressed to the reflecting powers and the moral sentiments, found a very congenial soil to take root in. In all the four specimens, Cautiousness is extraordinarily large, which affords an explanation of the sudden alarms and panics to which, when first discovered, they were often subject. There must be much caution and circumspection in their wars. We found Constructiveness large in all four; and this they manifested so much, that, even without the use of iron implements, they had ornamented their vessels of war, which were capable of carrying three hundred men, with carving which no European workman could have surpassed; and nothing could exceed the skill and taste displayed by them in their implements of war and fishing. Their organ of Tune is very far from good; and Mr Malden informs us, that the fine martial band sent out in the *Blonde*, although often landed to amuse the natives, never attracted them. To our question, whether the combinations of harmony confused them, he answered, that they were equally regardless of single instruments.

A larger head, more Combativeness, Destructiveness, and Firmness, good Knowing and not deficient Reflecting organs, and, above all, a large Locality and Wonder, had probably given the young islander, one of the four, a desire to roam. He was known at Valparaiso by the name of *Maute*, and we shall endeavour to learn some more particulars about him.

The civilized reception by the islanders of the remains of their deceased king and queen—the salute of nineteen guns—the appearance of the chiefs in English mourning—

the procession to the church—and the high improvement witnessed in the whole community, are all well known to the world through the public papers, and are given more in detail in the authorised narrative just published.

We subjoin the measurement and development of each of the four skulls, to enable our readers to compare them with the character given of these islanders, in the publications of their European visitors :—

#### No I.—SANDWICH ISLANDER.

##### MEASUREMENT.

Inches.	Inches
Spine to 19.....6½	Ear to 13.....5½
2 to 19.....7½	6 to 6.....5½
3 to 30.....6½	7 to 7.....4½
Ear to 19.....4½	8 to 8.....4½
Ear to Spine.....4	9 to 9.....5
Ear to 10.....5	12 to 12.....5½
Ear to 18.....5½	16 to 16.....4½
Ear to 14.....5	

##### DEVELOPMENT.

- |                                      |                                 |
|--------------------------------------|---------------------------------|
| 1. Amativeness, large.               | 19. Lower Individuality, large. |
| 2. Philoprogenitiveness, large.      | 19. Upper ditto, full.          |
| 3. Concentrativeness, rather full.   | 20. Form, rather large.         |
| 4. Adhesiveness, full.               | 21. Size, full.                 |
| 5. Combaticiveness, small.           | 22. Weight, moderate.           |
| 6. Destructiveness, full.            | 23. Colouring, moderate.        |
| 7. Constructiveness, rather large.   | 24. Locality, full.             |
| 8. Acquisitiveness, small.           | 25. Order, rather full.         |
| 9. Secretiveness, large.             | 26. Time, moderate.             |
| 10. Self-esteem, rather large.       | 27. Number, very small.         |
| 11. Love of Approbation, very large. | 28. Tune, moderate.             |
| 12. Cautiousness, very large.        | 29. Language, full.             |
| 13. Benevolence, rather large.       | 30. Comparison, full.           |
| 14. Veneration, do. do.              | 31. Causality, rather large.    |
| 15. Hope, full.                      | 32. Wit, moderate.              |
| 16. Ideality, full.                  | 33. Imitation, full.            |
| 17. Conscientiousness, rather full.  | 34. Wonder, rather large.       |
| 18. Firmness, large.                 |                                 |

#### No II.—SANDWICH ISLANDER.

##### MEASUREMENT.

Inches.	Inches.
Spine to 19.....6½	Ear to 13.....4½
2 to 19.....6½	6 to 6.....5½
3 to 30.....6½	7 to 7.....4½
Ear to 19.....4½	8 to 8.....4½
Ear to Spine.....3½	9 to 9.....5½
Ear to 10.....5½	12 to 12.....5½
Ear to 18.....5½	16 to 16.....4
Ear to 14.....5	

## DEVELOPMENT.

- |                                      |                                |
|--------------------------------------|--------------------------------|
| 1. Amativeness, large.               | 19. Lower Individuality, full. |
| 2. Philoprogenitiveness, moderate.   | 19. Upper ditto, rather full.  |
| 3. Concentrativeness, rather full.   | 20. Form, full.                |
| 4. Adhesiveness, rather large.       | 21. Size, full.                |
| 5. Combaticiveness, rather full.     | 22. Weight, full.              |
| 6. Destructiveness, rather large.    | 23. Colouring, moderate.       |
| 7. Constructiveness, rather full.    | 24. Locality, full.            |
| 8. Acquisitiveness, rather full.     | 25. Order, rather full.        |
| 9. Secretiveness, large.             | 26. Time, small.               |
| 10. Self-esteem, large.              | 27. Number, small.             |
| 11. Love of Approbation, very large. | 28. Tune, small.               |
| 12. Cautiousness, very large.        | 29. Language, small.           |
| 13. Benevolence, rather full.        | 30. Comparison, rather full.   |
| 14. Veneration, large.               | 31. Causality, full.           |
| 15. Hope, rather full.               | 32. Wit, small.                |
| 16. Ideality, moderate.              | 33. Imitation, small.          |
| 17. Conscientiousness, rather small. | 34. Wonder, moderate.          |
| 18. Firmness, large.                 |                                |

## No III.—SANDWICH ISLANDER.

## MEASUREMENT.

	Inches.		Inches.
Spine to 19.....	6½	Ear to 13.....	4½
2 to 19.....	6½	6 to 6.....	5½
3 to 30.....	5½	7 to 7.....	4½
Ear to 19.....	4½	8 to 8.....	5
Ear to spine.....	3½	9 to 9.....	5½
Ear to 10.....	5	12 to 12.....	5½
Ear to 18.....	5½	16 to 16.....	4½
Ear to 14.....	5		

## DEVELOPMENT.

- |                                      |                                      |
|--------------------------------------|--------------------------------------|
| 1. Amativeness, full.                | 19. Lower Individuality, very large. |
| 2. Philoprogenitiveness, moderate.   | 19. Upper ditto, ditto.              |
| 3. Concentrativeness, rather full.   | 20. Form, rather large.              |
| 4. Adhesiveness, full.               | 21. Size, full.                      |
| 5. Combaticiveness, rather large.    | 22. Weight, moderate.                |
| 6. Destructiveness, large.           | 23. Colouring, full.                 |
| 7. Constructiveness, large.          | 24. Locality, full.                  |
| 8. Acquisitiveness, full.            | 25. Order, rather large.             |
| 9. Secretiveness, large.             | 26. Time, rather full.               |
| 10. Self-esteem, large.              | 27. Number, rather full.             |
| 11. Love of Approbation, large.      | 28. Tune, moderate.                  |
| 12. Cautiousness, large.             | 29. Language, large.                 |
| 13. Benevolence, moderate.           | 30. Comparison, small.               |
| 14. Veneration, rather large.        | 31. Causality, small.                |
| 15. Hope, rather large.              | 32. Wit, very small.                 |
| 16. Ideality, rather large.          | 33. Imitation, moderate.             |
| 17. Conscientiousness, rather large. | 34. Wonder, full.                    |
| 18. Firmness, very large.            |                                      |

## No IV.—SANDWICH ISLANDER.\*

## MEASUREMENT.

	Inches.		Inches.
Spine to 19.....	7	Ear to 13.....	5½
2 to 19.....	7½	6 to 6.....	5½
3 to 30.....	6½	7 to 7.....	4½
Ear to 19.....	4½	8 to 8.....	5
Ear to Spine.....	3½	9 to 9.....	5½
Ear to 10.....	5½	12 to 12.....	6
Ear to 18.....	5½	16 to 16.....	4½
Ear to 14.....	5½		

## DEVELOPMENT.

- |                                       |                                |
|---------------------------------------|--------------------------------|
| 1. Amativeness, large.                | 19. Lower Individuality, full. |
| 2. Philoprogenitiveness, rather full. | 19. Upper ditto, rather full.  |
| 3. Concentrativeness, full.           | 20. Form, rather large.        |
| 4. Adhesiveness, rather large.        | 21. Size, full.                |
| 5. Combaticiveness, rather large.     | 22. Weight, full.              |
| 6. Destructiveness, large.            | 23. Colouring, full.           |
| 7. Constructiveness, moderate.        | 24. Locality, rather large.    |
| 8. Acquisitiveness, moderate.         | 25. Order, rather large.       |
| 9. Secretiveness, large.              | 26. Time, small.               |
| 10. Self-esteem, large.               | 27. Number, small.             |
| 11. Love of Approbation, large.       | 28. Tune, moderate.            |
| 12. Cautiousness, very large.         | 29. Language, moderate.        |
| 13. Benevolence, rather large.        | 30. Comparison, full.          |
| 14. Veneration, large.                | 31. Causality, full.           |
| 15. Hope, full.                       | 32. Wit, moderate.             |
| 16. Ideality, full.                   | 33. Imitation, rather large.   |
| 17. Conscientiousness, rather full.   | 34. Wonder, rather large.      |
| 18. Firmness, large.                  |                                |

Mr Malden has made compensation for the disappointment with regard to Otaheite, by presenting three most instructive native South American skulls to the Phrenological Society; all of which accord with history and observation that the best race of Americans are found on the western shores of South America. One of the skulls was taken from a very ancient burial-place in the island of Chiloe, at the southern extremity of Chili; and, being found placed in the middle of a circle of skeletons, the mode of sepulture for a chief, is supposed to be a Chiloan chief. It is apparently of great antiquity, and decidedly aboriginal. The shape of the head is singular, and although considerably better, resembles that of some casts of South American heads already in the Society's

\* There is great inequality in the two sides of this skull. In stating the size of the organs we endeavour to take the medium of the two.

possession. It measures nearly half an inch more from side to side than from front to back; and the whole of the back part is so flat and perpendicular, that it appears like artificial flattening.\* The whole head is small, defective in firmness, and abounding in Cautiousness; so that we do not wonder that 70,000 of such heads yielded, as they really did, to an invasion of *sixty* Spaniards, in 1556, without striking a blow. Veneration and Wonder are both very large, which would add much force to the then current impression, that the Spaniards were deities. There is nevertheless considerable intellect and moral sentiment indicated by the development,—certainly much beyond the pitch of the Brazilian and North American. The following is the Measurement and Development:

## CHILOAN CHIEF.

## MEASUREMENT.

	Inches.		Inches.
Spine to 19.....	5½	Ear to 13.....	5½
2 to 19.....	5½	6 to 6.....	5½
3 to 30.....	5½	7 to 7.....	4½
Ear to 19.....	4½	8 to 8.....	5½
Ear to spine.....	3½	9 to 9.....	5½
Ear to 10.....	5	12 to 12.....	5½
Ear to 18.....	5	16 to 16.....	5½
Ear to 14.....	5½		

## DEVELOPMENT.

- |  |  |
|--|--|
| 1. Amativeness, full.                  | 12. Cautiousness, very large.          |
| 2. Philoprogenitiveness, rather small. | 13. Benevolence, full.                 |
| 3. Concentrativeness, small.           | 14. Veneration, large.                 |
| 4. Adhesiveness, full.                 | 15. Hope, large.                       |
| 5. Combativeness, large.               | 16. Ideality, large.                   |
| 6. Destructiveness, ditto,             | 17. Conscientiousness, full.           |
| 7. Constructiveness, full.             | 18. Firmness, moderate.                |
| 8. Acquisitiveness, full.              | 19. Lower Individuality, rather large. |
| 9. Secretiveness, large.               | 19. Upper ditto, full.                 |
| 10. Self-esteem, large.                | 20. Form, full.                        |
| 11. Love of Approbation, very large.   | 21. Size, moderate.                    |

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\* We have not information enough to enable us to make up our minds on the subject of pressure in infancy. We have even seen the children of our own acquaintances, born in India, and nursed by native women, exhibiting the same flattened back of head with the Chilian specimen before us; and we hear it is universal with such children. We shall inquire into this.

- |                             |                              |
|-----------------------------|------------------------------|
| 22. Weight, moderate.       | 29. Language, full.          |
| 23. Colouring, rather full. | 30. Comparison, rather full. |
| 24. Locality, rather full.  | 31. Causality, full.         |
| 25. Order, ditto.           | 32. Wit, full.               |
| 26. Time, ditto.            | 33. Imitation, large.        |
| 27. Number, small.          | 34. Wonder, very large.      |
| 28. Tone, small.            |                              |

But South America contains a very superior people to the Chiloans, and, what is singular, almost their next neighbours to the north—namely, between the Biobio and Callacalla rivers—the Araucanians. None of the American tribes make the same respectable figure in the histories. They were the first who gallantly met and defeated the Spanish armies in pitched battles;\* and exposed the dastard spirit of these robbers, who shrunk from a people whom they could not plunder and oppress without having to fight them. The result was, that they were never subdued, and remain an independent and powerful nation now, at the end of three centuries. The first symptoms of national intelligence and energy with which they staggered the Spaniards, was the admirable discipline of their forces, the tactics of their generals, the combination of their operations, and the irresistible gallantry of their attacks, which always came to close fight after the first discharge of the fire-arms of the Europeans. Of these last too they were not long before they availed themselves; and nothing evinced character more than their taking the field with a formidable cavalry flanking their infantry, in less than half a century after first seeing a horse. We should expect a civil economy in such a people corresponding to the character of their military polity, and we find it. Their kingdom is divided into governments and districts with the greatest regularity and intelligence. Their dignities descend in the male line on the principle of

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\* Besides many other victories, they annihilated 3000 veteran Spaniards in one battle, besides a large force of native auxiliaries; they besieged the Spaniards in their fortresses with both courage and skill, and not unfrequently their heroes challenged the whole Spanish army to send out a champion to fight in single combat. On one occasion their affairs were retrieved by an Araucanian maid of Orleans. (See article Chili in Edinburgh Encyclopædia.)



feudal primogeniture. They make laws in a general diet of the nobles, and their constitution provides the most efficient checks for preventing the infringements of power on the liberty of the people at large, of which all classes are most jealous. In their religion they do not, like the Peruvians, stop short at the sun, but worship the sun's Creator, on whom they bestow the epithets of Spirit of Heaven, Great Being, Creator of all, Omnipotent, Eternal and Infinite. They believe also in an evil spirit, and in the immortality of the soul, and have a tradition of a great deluge. Their calendar is nearly the same with that of the old world, beginning their year at the winter solstice, dividing it into twelve months of 30 days each, as the Persians and Egyptians did, and completing the tropical year by five intercalary days, which they add to the last month. They denominate their months moons. They measure by the palm, the span, the foot, the pace, and the league. Their speeches—and they practise oratory as the highest of accomplishments—are distinguished for power and eloquence, and are divided into an exordium, a narrative, an argument, and a pathetic conclusion; and their poetry bears a strong resemblance to that of the Celts, as exemplified in Ossian.

In character they are ferocious to their enemies, and indulge in violent execrations against them; and they are so proud in consequence of successfully resisting the Spaniards, that they consider themselves the only men upon earth deserving the name. Natural attachment is strong in the race, and they benevolently supply each other's wants, prevent beggary, and hospitably entertain travellers and strangers. They are grateful for benefits, but easily irritated by slight or disrespect. They are remarkably clean both in their persons and dwellings; and, lastly, they are honest in their commercial dealings. Nevertheless they have made little progress in the *externals* of national improvement, which depend upon the constructive arts, and thus furnish an interesting proof, that a people may be morally civilized, and yet retain

all the external appearance of barbarism and rudeness;—a proposition which must sound oddly to those who consider improvement only to consist in the accommodations of elegance and luxury. They do not build cities, but live in scattered villages in cottages which are of rude architecture.

“Such (says the writer of the article *Araucania*, in the Edinburgh Encyclopædia) is a short account of the manners and customs of an indigenous tribe of South America, distinguished from every other barbarous people, by the wisdom of their political institutions, the sublimity of their religious faith, the honesty of their commercial transactions, and the unchangeable love of liberty which fires their breasts. While the other native tribes of America have been compelled to crouch beneath the Spanish sceptre, the Araucanians have, for more than three hundred years, opposed the most formidable resistance to these unprincipled robbers, and continue to maintain their national independence, which is so dear to their hearts.”

Perhaps the most valuable specimen, therefore, which the Blonde has brought us, is the skull of an Araucanian warrior, found in a place where that people had fought, and where the bones had remained unburied. It is a head of Caucasian type of great animal power, especially inordinate warlike tendencies, with excellent moral sentiments and good intellectual organs.

#### ARAUCAIAN WARRIOR.

##### MEASUREMENT.

	Inches.		Inches.
Spine to 19.....	6½	Ear to 13.....	5½
2 to 19.....	6½	6 to 6.....	6
3 to 30.....	6½	7 to 7.....	4½
Ear to 19.....	4½	8 to 8.....	4½
Ear to spine.....	4	9 to 9.....	6
Ear to 10.....	5½	12 to 12.....	5½
Ear to 18.....	5½	16 to 16.....	4½
Ear to 14.....	5½		

##### DEVELOPMENT.

- |                                 |                                   |
|---------------------------------|-----------------------------------|
| 1. Amativeness, large.          | 6. Destructiveness, very large.   |
| 2. Philoprogenitiveness, full.  | 7. Constructiveness, full.        |
| 3. Concentrativeness, large.    | 8. Acquisitiveness, rather large. |
| 4. Adhesiveness, large.         | 9. Secretiveness, very large.     |
| 5. Combaticiveness, very large. | 10. Self-esteem, large.           |

- |                                      |                             |
|--------------------------------------|-----------------------------|
| 11. Love of Approbation, very large. | 23. Colouring, rather full. |
| 12. Cautiousness, large.             | 24. Locality, large.        |
| 13. Benevolence, rather large.       | 25. Order, rather full.     |
| 14. Veneration, rather large.        | 26. Time, small.            |
| 15. Hope, rather full.               | 27. Number, small.          |
| 16. Ideality, rather large.          | 28. Tune, small.            |
| 17. Conscientiousness, rather large. | 29. Language, rather full.  |
| 18. Firmness, very large.            | 30. Comparison, full.       |
| 19. Lower Individuality, large.      | 31. Causality, full.        |
| 19. Upper Individuality, moderate.   | 32. Wit, full.              |
| 20. Form, rather large.              | 33. Imitation, full.        |
| 21. Size, full.                      | 34. Wonder, rather large.   |
| 22. Weight, full.                    |                             |

The seventh and last specimen presented by Mr Malden is that of a Chilean, taken from the burial-place of the native hospital at Valparaiso. With some inferiority in size, it bears a close resemblance in all parts to that of the Araucanian warrior, except in Combativeness and Destructiveness, in which it falls greatly short of it. There is not about this head, more than the other, the slightest appearance of compression; and, as in the Araucanian, there is a very just balance of animal, moral, and intellectual development, of which our readers shall judge.

## CHILIAN.

## MEASUREMENT.

Inches.	Inches.
Spine to 19.....6½	Ear to 13.....5
2 to 19.....6½	6 to 6.....5½
3 to 20.....6	7 to 7.....4½
Ear to 19.....4½	8 to 8.....4½
Ear to spine.....3½	9 to 9.....6½
Ear to 10.....5	12 to 12.....5½
Ear to 18.....5½	16 to 16.....4½
Ear to 14.....5	

## DEVELOPMENT.

- |                                     |                                      |
|-------------------------------------|--------------------------------------|
| 1. Amativeness, large.              | 12. Cautiousness, very large.        |
| 2. Philoprogenitiveness, full.      | 13. Benevolence, rather large.       |
| 3. Concentrativeness, rather large. | 14. Veneration, large.               |
| 4. Adhesiveness, rather large.      | 15. Hope, moderate.                  |
| 5. Combativeness, rather large.     | 16. Ideality, rather large.          |
| 6. Destructiveness, rather large.   | 17. Conscientiousness, rather large. |
| 7. Constructiveness, small.         | 18. Firmness, very large.            |
| 8. Acquisitiveness, full.           | 19. Lower Individuality, large.      |
| 9. Secretiveness, large.            | 19. Upper Individuality, full.       |
| 10. Self-esteem, large.             | 20. Form, rather large.              |
| 11. Love of Approbation, large.     | 21. Size, full.                      |

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|--------------------------|------------------------------|
| 22. Weight, full.        | 29. Language, moderate.      |
| 23. Colouring, full.     | 30. Comparison, moderate.    |
| 24. Locality, full.      | 31. Causality, rather large. |
| 25. Order, full.         | 32. Wit, rather full.        |
| 26. Time, small.         | 33. Imitation, rather large. |
| 27. Number, rather full. | 34. Wonder, rather large.    |
| 28. Tune, small.         |                              |

Similarity of cerebral development will afford an interesting and novel element, in addition to the usual *indicia* from which national descent is conjectured. This, in the Araucanians, is much more like that of the Sandwich islanders than that of any other race in or around the Pacific Ocean. We trust yet to see a considerable number of Araucanian skulls, and to compare them with a great variety of the South American races; and we should be glad that some competent investigator would observe minutely all the points of resemblance, not forgetting language, between the Araucanians and Sandwich islanders.\*

The Phrenological Society certainly have not received, since its foundation, a more interesting donation, and ought to avail themselves of every opportunity of a similar kind to increase their store. The Phrenologists, although not the first that have made collections of national skulls, are certainly the first who have done so to a rational end. Professor Blumenbach is not a Phrenologist, yet he has made a large collection; and others, having caught the fancy from him, are very busy collecting national skulls, which are even finding their way into university museums as *curiosities*. These we look upon as so many valuable inheritances to Phrenology, after those who have blindly and absurdly stored them up as lumber, have left them to phrenological successors, as a miser leaves his wealth, without ever having either properly appreciated or enjoyed it.

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\* In Araucania, rivers are often named by a repetition of the syllables of the word, as in Callacalla and Biobio. It is singular that the name of the king of the Sandwich Islands who died in London was Riorio.

## ARTICLE X.

*AN ESSAY on some SUBJECTS connected with TASTE. 8vo, Oliphant, Waugh, and Innes, Edinburgh; and Longman and Co. London, 1817.—And*

*ILLUSTRATIONS of PHRENOLOGY, with Engravings. Constable and Co. Edinburgh; and Hurst, Robinson, and Co. London, 8vo, 1820. By SIR GEORGE STEWART MACKENZIE, Bart. F.R.S., P.PH. CL. R.S.E., F.SS.A.*

THE time is at hand when priority in avowed conversion to Phrenology will bear value. In 1816, when Dr Spurzheim was little esteemed in Edinburgh, the author of the two works before us manfully declared himself a pupil of the new philosophy: By having devoted his previous life to science, he was called by the suffrage of philosophers to preside in their associations, and was entitled to that great privilege of learned bigotry which authorises men of established reputation to reject without examination all doctrines that are new, and to condemn all teachers who are unendowed; yet he set himself to investigate with patience and candour the pretensions of Phrenology; and when its evidence satisfied and its system delighted him, he fearlessly declared, that he owed to its founders the first philosophy of mind and man that had satisfied his understanding. Sir George Mackenzie, we believe, was the first man of science in Britain who avowed himself a Phrenologist. Nor was his long an inactive profession; for in 1817 he published his Treatise on Taste, in which, by the application of phrenological principles, he levelled the graceful but unsubstantial fabric which, as a theory of Taste, had for years reigned in this country; and, at the same time, gave the first shock it received from the same quarter to the popular system of metaphysics upon which that theory is built. To none would it be so manifest as to the author, that in doing so, he was writing in advance of the period, if not of the age. He read his lucubrations to the Royal Society of

Edinburgh, and was, we doubt not, held and reputed absurd, if not insane, for his pains. If unappreciated within the walls of the Royal Society, his new views were not treated with greater justice beyond them. This hallucination about *craniology* was held sufficient to condemn the book without any farther investigation; and nevertheless, in our humble judgment, when we compare it with all other essays on the subject of *taste*, it is incomparably the soundest in philosophy and most irresistible in argument that has appeared.

There prevails a feeling among the students of metaphysics, and it is a well-founded feeling, that all that has been written on the "Sublime and Beautiful" is, *somehow or other*, unsatisfactory; that the reasonings of Burke, of Alison, and of Jeffrey leave the subject pretty much where they take it up. To the phrenological investigation, first of the meaning of these mysterious words,—words which have been written into mystery; and then of the causes of the emotions for which they stand, the essay before us is almost exclusively confined.

In his introduction, the author shows that metaphysics have fallen into bad odour in the present age, because they have hitherto been prosecuted on false principles, and are as useless as they are baseless. The metaphysicians of the old school impute the disregard of *their* theories to the superficial levity of the age; we, on the contrary, think it a decided proof of the advance of the age in sound thinking and good sense. It is a grand mistake to conclude, from the fate of such speculations, that a well-founded analysis of human nature can have no attractions. We should reason *a priori*, that its attraction would, on all capable minds, be irresistible; and indeed we have proof of this before our eyes in the zeal which Phrenology excites, and which the old philosophers can only impute to a prevailing mania.

To the error of concluding, that the perception and consciousness of all other men is the same as our own, the author traces the many and irreconcilable theories of Taste which

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have successively risen up to sink into oblivion, and resolves to "endeavour to discover, whether the investigation of the causes of variation in intellectual endowment might not lead into some track by which we might at length arrive at the great road to truth, and reach the right explanation of the differences in taste."

The first part of the Essay is an inquiry into the meaning of the words *Beautiful* and *Sublime*.

Mr Jeffrey\* considers Beauty something distinct from the pleasurable emotion which it occasions; something *sui generis*, the *object* of the emotion. This *something*, then, ought to be beauty to all mankind; yet we know well that often the same object shall not be beautiful to two individuals. Mr Stewart considers beauty as residing in some *quality* of the object, such as colour, from which it has been extended to include form and other qualities; Sir G. M. asks why not in form first, and from form extended to colour? Still Mr Stewart falls into Mr Jeffrey's error of concluding beauty something *sui generis*; which theory fails the moment we find two men not agreeing that the same quality is beautiful. Our author takes up his position upon the phrenological analysis of the human mind, and all the wordy mystery is solved. He goes at once to our primitive perceptive powers, and finds that these have their specific and distinct pleasures and pains, which certain qualities of objects are calculated to cause. Beauty is the pleasurable and Ugliness the painful excitement of certain of these faculties; but as difference in the degree of endowment of the faculties must occasion difference in the degree of pleasure and pain, there can be no other meaning for beauty, but the *effect* of certain qualities on the perceptive powers, according to the degree of these powers. With this theory, all discrepancies of the perception of beauty by different individuals perfectly harmonize.

"Now, I consider that the words Pleasure and Pain refer neither to an object itself, nor to qualities of an object, but to

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\* Supp. Enc. Brit. vol. ii. p. 174.

"the effect of its qualities on the mind. In the same manner, *beautiful* appears to me to be an expression, not for an object, nor its qualities, but for some effect which the perception of its qualities impresses on the mind. This effect can only be pleasing or painful; and that it is a pleasing effect is evident. Hence I am inclined to conclude, that *beautiful* expresses simply a certain degree of certain species of pleasurable effect impressed on the mind."

The author then goes on to show how naturally the term Beauty, such being its meaning, was extended, without what Mr Stewart calls "a very wide and capricious analogy," to express the various pleasurable emotions produced by a great variety of qualities, and these moral as well as physical. The general effect, *pleasure*, is produced in all, and as of this pleasure there are degrees, even in the estimate of two individuals exactly constituted alike, the author states, that there are terms for such degrees, each, under the theories which he combats, requiring definition as much as the term beautiful, which forms one in the scale; such as agreeable, handsome, pretty, elegant, *beautiful*, lovely, enchanting, angelic, &c. The author's definition we give in his own words:

"Should a definition of the words Beauty and Beautiful be required, I am inclined to consider them as the signs by which we express the consciousness of certain pleasurable effects, following, in a particular high degree, the perception of certain qualities of objects."

Keeping in view the generic effects Pleasure and Pain, the word Sublimity is as easily explained as Beauty.

"The word *Sublime*, I am inclined to think, has been, and still is intended to convey to others that we experience an emotion of a very elevated degree of *modified* pleasure. The sound of thunder is called Sublime; and to many it is highly pleasing. But the pleasure seems to be modified, first by the uncertainty of the place whence the sounds proceed, and afterwards by the knowledge of the destructive effects of the lightning, which is the apparent cause of the sound. Emotions of terror and of horror have been, but erroneously I think, described as Sublime, as I shall have occasion to exemplify in the course of my remarks on the theory of association."

We doubt the advantage of the qualification, "a *modified* pleasure." It tends to draw off the thoughts from, what was



enough for the author's purpose, the thesis that sublimity is a pleasure, the *effect* in the mind of certain qualities in objects.

In the second part of his Essay, the author proceeds to investigate the *causes* of our emotions of beauty and sublimity. He begins with a refutation of the baseless *association* theory of Mr Alison and Mr Jeffrey, with which the world has so long sat down contented.

"This theory," says our author, "implies that no object at first sight has any influence in connexion with Taste; that we must first associate something with it, before it can excite any emotion; and that this emotion may not be felt till we behold the object a second time; so that we may connect whatever we please with an object, and regulate our future emotions accordingly."

Mr Alison, too, considers beauty and sublimity in forms, colours, and sound, to be the result of connecting with these, by the assistance of imagination, something which we have formerly admired, or which has excited strong emotions of pleasure in our minds. If the emotions have been disagreeable, the same forms, colours, and sounds, are no longer beautiful.

Mr Jeffrey says, "The beauty which we impute to outward objects is nothing more than the reflection of our inward sensations, and is made up entirely of certain little portions of love, pity, and affection, which have been connected with these objects, and still adhere, as it were, to them, and move us anew whenever they are presented to our observation."

It is Sir G. Mackenzie's object to show, that the perceptions of *form*, *colour*, and *sound*, give pleasure to their respective percipient faculties, independent of imagination; and assuredly independent of "little portions of love, pity, and affection;" and that circumstances, events, and scenes, be they agreeable or disagreeable, have no influence on these original and specific emotions; and this in farther opposition to Mr Jeffrey, who has rejected, "as intrinsically absurd and incredible, the supposition that material objects, which do neither hurt nor delight the body, should yet excite, by their mere physical qualities, the very powerful emotions which are sometimes excited by the spectacle of beauty."

Sir G. M. then divides into three sections his inquiry into the soundness of the theory of association; viz.—association, as applied to *form*, to *colour*, and to *sound*; and by a copious illustration and train of facts, not only completely overturns the association theory, but establishes the phrenological,—namely, that forms, colours, and sounds, give pleasure or pain to specific faculties, created for the very purpose of receiving such impressions. Into his detailed reasonings we cannot follow the author, but must content ourselves with a specimen from each of the three classes. After trying the various and most unsatisfactory associations, which occurred to Mr Alison and Mr Jeffrey as the reasons why certain forms are beautiful and others ugly, the author goes on to say,—“ I will conclude the consideration of form with  
 “ a very few remarks on what has been said respecting the  
 “ power of association, in directing our estimates of the beauty  
 “ of the human countenance.

“ To follow Mr Alison through all his details, which I cannot help thinking rather prolix, appears to be unnecessary. Mr Jeffrey comes more boldly on, and gives, in the following passage, the whole essence of the theory.

“ The most beautiful object in nature, perhaps, is the countenance of a young and beautiful woman; and we are apt  
 “ at first to imagine, that, independent of all associations, the  
 “ forms and colours which it displays are, in themselves, lovely  
 “ and engaging, and would appear charming to all beholders,  
 “ with whatever other qualities or impressions they might  
 “ happen to be connected. A very little reflection, however,  
 “ will probably be sufficient to convince us of the fallacy of  
 “ this impression, and to satisfy us, that what we admire is  
 “ not a combination of forms and colours, which could never  
 “ excite any mental emotion, but a collection of signs and  
 “ tokens of certain mental feelings and affections, which are  
 “ universally recognised as the proper objects of love and sympathy. Laying aside the emotions arising from difference  
 “ of sex, and supposing female beauty to be contemplated by  
 “ the pure and unenvying eye of a female, it seems quite obvious, that, among its ingredients, we should trace the signs  
 “ of two different sets of qualities, that are neither of them the  
 “ object of sight, but of a higher faculty;—in the first place, of  
 “ youth and health; and in the second place, of innocence,  
 “ gaiety, sensibility, intelligence, delicacy, or vivacity.\* My  
 “ reply to this will be very short.

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\* Supp. Enc. Brit. vol. ii. p. 182.

"It would be a strange assertion to make, that we could not distinguish whether a woman was young and healthy, unless we consider her face beautiful. Yet such an assertion is implied in the quotation I have made. As no one can be hardy enough to deny, that the indications of youth and health are as distinct in a plain as in a beautiful face, the theory of association ought to lead us to admire both of them equally, because the same associations are applicable to both. Innocence is just as easily discovered in a plain as in a beautiful face; and it would be extreme presumption in us to separate virtue from a homely female, and appropriate it exclusively to one who is beautiful. Hence it would be absurd to affirm, that a woman with a plain face was not innocent. We have been already told that the idea of force and labour effectually destroys the beauty, which we might imagine to exist in the imitations of natural objects. The idea of vice is surely more repugnant when attached to the female character, than force and labour when connected with inanimate matter. But shocking as this idea is, it does not destroy the beauty of the female countenance. Among the abandoned women of a great city, the proportion of beauty will scarcely be found to be less, than among the same number taken at random from among the virtuous. The Goddess of Beauty herself is described as a notorious strumpet and adulteress, and as actively employed in encouraging vice in others; yet we look upon her statue as a model of perfection in the female form." With the like success he then disposes of gaiety, sensibility, and the other associations, and concludes, "Hence every association of this kind is impossible, or at least entirely fanciful and arbitrary. It is evident that there must be something in certain forms of the human countenance quite independent of such associations, and of every other, which has the power of affecting us with emotions of Beauty." Colours, according to Mr Alison, are beautiful, or the reverse, by association, or "on account of something which they express." Sir G. Mackenzie holds that colours are beautiful, or the reverse, by direct effect on the faculty of Colouring. Mr Alison furnishes a catalogue of the *some things* which colours express. Black, he says, is in this country unpleasant, because it is appropriated to mourning; but agreeable in Spain and France, because there the dress of the great. Yellow, disagreeable to us in dress, is agreeable in China, because it is there the imperial colour; white is agreeable to us as expressive of purity and innocence; in China it is disagreeable as the sign of mourning, &c. To this our author answers, that these very asso-

ciations do not hold. "With regard, however, to the associations now brought into our view, I deny that black is exclusively appropriated to mourning in this country. It is the full dress of all persons in office. A clergyman is not habited in black, because it is desired to impress us with ideas of religion being a gloomy and a melancholy institution: a lawyer does not wear black, because it is wished we should be deterred from appealing to justice: a lord mayor of London, or a lord provost of Edinburgh, does not preside at turtle-feasts in dresses of black velvet, to damp the joy of their guests. Black, during many years, has formed the chief portion of the full dress of every gentleman. If, therefore, it cannot be shown that black is not devoted to any thing but mourning, the association can have no effect. But there seems to be a radical mistake in the assertion, that black is disagreeable, because it is applied to mourning. Mourning itself is disagreeable; and it is more likely that something disagreeable should be applied to it, than that any thing should be rendered so by unnecessarily creating an association of this kind. It seems more correct to say, that black was applied to mourning, because it had been previously felt to be disagreeable. Thus, if it be really disagreeable, it is not so by this association, but from some other cause. So far from black being generally disagreeable in this country, I will venture to assert, that no colour for dress is so much tolerated by universal consent. We prefer seeing some persons dressed in black, because they look better in it than in any other colour. We are often offended by coloured dresses, but never by black." And so of the other colours, every one of which is shown to have pleasant as well as disagreeable associations.

When Mr Alison, forgetting his own theory, says, "that even the most beautiful colours (or those which are expressive to us of the most pleasing associations) cease to appear beautiful whenever they are familiar, or when the objects which they distinguish have ceased to produce their usual emotions. The blush of the rose, the blue of a serene sky, and the green of the spring, are beautiful only when they are new and unfamiliar, &c."\* If we did not know what will pass with the ablest minds which philosophize without guiding principle, and be perfectly satisfactory to the reader who is in the same situation, we could scarcely credit the fact, that Mr Alison, the standard authority on taste, ever sent that passage to the press. Hear our author upon it:—"Thus association is allowed to have no permanent effect; an admission which

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\* *Essay on Taste*, vol. i. p. 303.

“ is a necessary consequence of the theory, and marks it as imperfect. Thus, too, Beauty is reduced to a transient gleam ; thus it is levelled down to those grovelling pleasures, indulgence in which induce satiety, disgust, and nausea. But this degradation cannot be permitted ; the theory of association cannot be suffered to tyrannise over the sources from which our chief enjoyments are derived.

“ If the blush of the rose ceases to be beautiful when it is familiar, why do we take so much pains to make it familiar ? “ Why do we force it from its natural season of expansion, that we may constantly enjoy it ? Why do we wish for perpetual spring, if the green of spring pleases but when it is new ? “ Why do we lament the departure of serene weather, when it is said we should be sated ? Why do we grieve when clouds obscure the blue vault of heaven ? Why is our happiness hereafter described as never-ceasing enjoyment ? ”

It is amusing, that in the three classes of qualities in question, form, colour, and sound, Mr Jeffrey's scorn of what he calls the absurdity of any of them being beautiful independent of association, is highest and haughtiest when he speaks of colour. It happens that in a bust of that able person, modelled by Mr Joseph, who, as a Phrenologist, pays the most scrupulous attention to the external forms of cerebral development, there is an evident deficiency in the organ of Colouring ! This it is to judge of the perceptions and emotions of others exclusively by our own. Every one, we feel assured, will admit or deny direct beauty to colour, according as he has received more or less of the organ of Colouring. We can say for ourselves, that brilliant colours harmoniously disposed give us so much pleasure, that, unless shocked by some monstrous impropriety in the use of them ; in which case the impropriety, and not the colour, is reprobated, we could solace ourselves for hours with gazing upon them.

Sir G. Mackenzie concludes the section thus :

“ If green be beautiful because it is the colour of spring, why “ is it beautiful where verdure never fades ; and, where also “ it is beautiful, in the emerald, and in the plumage of birds ? “ If any thing be yet wanting to prove that form and colour “ may be beautiful independently of association, the instrument “ invented by my most ingenious friend Dr Brewster, and “ which he has called the *Kalidrops*, is a most ample demonstration. It presents to the view an endless variety of forms “ and arrangements of colours, which yield the greatest pleasure

"to the most indifferent persons. Its effects are like those of "enchantment; and cannot owe any thing to association."

The author then proceeds to dispose of the associations without which, it is alleged, there would be no such thing as an ear for music; producing instances of the clearest capacity for all the enumerated associations in persons to whom music is mere noise; and concludes, that sound, like form and colour, is addressed to a faculty of its own, which it directly pleases or displeases. The youngest children relish, remember, and sing musical airs, long before one of Mr Alison's or Mr Jeffrey's associations has ever occurred to their minds.

"In short," says the author, "it appears to me that our ability to judge of music, as well as of form and colour, depends "on something that is born with us, and is not the result of "accidental and arbitrary associations."

In the concluding part, the author boldly advances the Phrenologist's analysis of mind, as accounting for that variety in taste, which all other writers on the subject admit, but in vain attempt to account for. Mr Alison holds, that the endowment of imagination, in different degrees, accounts for differences in taste. Our author demonstrates, that if imagination were a single power, as is implied to be Mr Alison's opinion of it, its presence would give a taste for a great variety of pursuits equally; that, in so far as it makes a man a clever painter, it ought to make the same man an able architect, poet, musician; but this is not necessarily, and indeed very rarely the case; and when it does happen, it is not because the variously-gifted individual has imagination merely, but because he has the several primitive faculties which Phrenology has ascertained to be respectively necessary for the painter, architect, poet, and musician. If for Mr Alison's Imagination we substitute the Ideality of Phrenology, the presence of that faculty will greatly exalt the compositions of all these four; but even Ideality will create none of them, or in the least account for their distinctive natures. The author

gives the phrenological description of imagination, viz: a mere degree of activity of a special intellectual faculty,—just as memory and judgment are; so that the faculties of Form, of Colour, of Sound, have each their own perception, imagination, memory, and judgment. In this view, the theory that imagination, which is a mode of each, is the cause of any of these powers, must fall to the ground.

Although the phrenological principles are applied in this part of the work, for the indirect purpose of accounting for differences in taste, we do not think that this is done so clearly and luminously as it probably would be, should the author revise his essays for another edition. We have a feeling of a certain *deficit* in arrangement and concentration, when proceeding from one excellent argument and amusing illustration to another, in a long section without the benefit of propositions stated, or heads and topics arranged, whose title alone keeps us in mind of the author's end and object. We are not certain, moreover, that, in this last part of the essay, the word Taste is always used in the restricted sense of the two former, namely, the pleasure of the beautiful and sublime in forms, colours, and sounds. When diversity of tastes is spoken of, the cases mentioned are the diverse *talents* or *turns* of the painter, architect, poet, musician; and in the next sentence taste is used to signify the *judgment*, which keeps these very talents, when in too great energy, within due limit; a judgment which the author seems to acknowledge, but does not quite clearly express it, may be possessed without that degree of any of the talents called genius. This *judging taste* is enumerated as a faculty by some metaphysicians, as Mr Stewart; who considers it the offspring of habit, while the phrenological definition of it is, “that favourable combinations of the whole faculties, in which each contributes a share of its own good qualities, and is restrained by others from running into excess or abuse.”\* This definition extends far beyond the judgment of the sublime

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\* Combe's System, p. 431.

ward in fighting. It may be, that in the fighting character the two propensities may be found in combination; but of this combination the analysis is easy into the primitive powers,—the one giving the courage, the other the wrath and vengeance. That they are often found in combination is no proof that they are not both propensities. The author, however, is quite orthodox in his opinion,—contrary to that of Dr Gall,—that absence of courage is not the positive feeling of fear.

Sir George Mackenzie has the merit of giving the name *Acquisitiveness* to the propensity to acquire property. This name has been adopted by Dr Spurzheim and all other Phrenologists, instead of the former term *Covetiveness*, which designates an abuse of the faculty; just as Murder did of the propensity of *Destructiveness*.

Much has been done to extend the range, though not to contradict the functions of *Secretiveness*, since the author wrote on that organ.

Dr Andrew Combe has shown that diseased *Cautiousness* is the root of *Hypochondriasis*.\* Sir G. Mackenzie anticipated this observation six years ago. He throws out another conjecture, under the head of *Cautiousness*, which subsequent observation has rendered probable, namely, that fear is not the sentiment which, by itself alone, constitutes repugnance to die, inasmuch as excessive fear often produces suicide; while with very moderate caution, as in the case of Allan the murderer, persons have the greatest horror of death, and cling with desperation to life. "It is possible, however, that indifference for life may arise from defect in a faculty which prompts us to preserve our existence. Dr Spurzheim considers love of life as belonging to all the faculties,—a general consent of all to preserve it as long as possible. But we certainly do find persons who are much more averse to die than others; and among them the virtuous as well as the criminal, the brave as well as the cowardly. We cannot, therefore, resist throwing out a conjecture, that there may be a special faculty which inspires living creatures with a positive dread of annihilation."

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\* See No IX. Art. 6.



the science, any modification or amendment. The author bestows 130 pages on the organology, in so far as it was ascertained six years ago. When treating of No. 3.—Inhabitiveness according to Dr Spurzheim, and of which, our readers know, the Scottish school of Phrenology has extended the function to Concentrativeness,—Sir G. M. was the first Phrenologist who doubted the propriety of distinguishing a single faculty for functions so general, and depending upon so many and often contrarious circumstances, as the choice of habitation by different animals. The following conjecture, it is justice to him to state, was formed before the observations leading to the adoption of Concentrativeness, as the function of No 3, were made by Mr Combe; and we refer to what that author in his System has said, and to the paper upon the subject in our tenth Number, as giving value to that ingenious conjecture.

“It is possible that there may be a faculty in man which inclines him to be stationary or sedentary; and which, when weak, may render him indifferent to a place of abode. Such a faculty, however, would be different from that described under the name Inhabitiveness.”

In the paper referred to in our tenth Number, there is a very ingenious and beautiful reconciliation between Concentrativeness and Inhabitiveness.

The author's remarks on Courage we are inclined to think he would now probably modify. He stands alone in denying that it is a mere animal propensity, and that when active, it gives a desire, to attack, to oppose, to contradict, to contend, and to fight. He thinks, that Destructiveness, along with Courage, gives the tendency to attack. “If,” says he, “it shall be observed that any individual courts contention, and attacks others without a considerable development of Destructiveness along with Courage, we will give up our opinion that Courage is a sentiment and not a propensity.” This we are certain is a rash pledge; for the love of contention is met with without appetite for destruction; while the largest Destructiveness is found in the cruel coward, who is back-

ward in fighting. It may be, that in the fighting character the two propensities may be found in combination; but of this combination the analysis is easy into the primitive powers,—the one giving the courage, the other the wrath and vengeance. That they are often found in combination is no proof that they are not both propensities. The author, however, is quite orthodox in his opinion,—contrary to that of Dr Gall,—that absence of courage is not the positive feeling of fear.

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\* See No IX. Art. 6.

Our idea is, that death is most repugnant to the animal part of our nature, and loses much of its horror when contemplated through Benevolence, Justice, Veneration, and Hope. It is, therefore, most dreadful to those who, like Allan, have the greatest preponderance of the animal over the moral and intellectual endowment. Still there may be in all animals an organ for so plainly marked a feeling as the love of life, which prompts animals to preserve it; and we should look for that organ in the base of the brain.

Sir G. M. considers Veneration as the chief counterpoise, among the sentiments, to Self-esteem.

We may pass the important faculty of Individuality without observation; as, when Sir G. M. wrote upon it, very indistinct and imperfect notions were entertained of its functions. Much has since been done in this field.

We rather think the author's substitution of the term *Space* for *Size* unhappy. The knowing organs are conversant with qualities of objects, not with negations like *space*. We decidedly object to *magnitude*, seeing that the faculty distinguishes small as well as large objects. The author uses the general word *extension* for size in all dimensions; and we rather think this a more philosophical term than *size*, and one more familiar to philosophers.

The author was the first who proposed to substitute the term *Resistance* for *Weight*, weight being too specific to constitute a faculty; being only one kind of resistance, namely, that of gravitation. On the principle, however, that the faculty perceives some *quality* of matter, which resistance is not, being rather a mode, we desiderate a more general term yet for that quality. We once thought of *Density*; but have not been able yet to satisfy ourselves that, in all circumstances, density and resistance are commensurate. For example, the density, at least the weight, of gold or lead is greater than that of iron, yet the resisting power of iron is much greater than that of either. Our author, from his mechanical experience, might think to purpose on this point. He conjectures that

there may be a faculty which gives us perceptions of force or power. We should conclude, *a priori*, that resistance and counter-resistance is all the idea we can form of force or power. Force or power, as a *cause* of motion or change, addresses itself to Causality. We have elsewhere given our reasons at length\* for ascribing a wider range to the faculty of Resistance than any previous Phrenologists. Indeed, the perception of equilibrium, without which animals could not maintain a vertical position all around the surface of a globe, while the operation of that perception is suspended by intoxication, and by other causes of derangement of the organs, is not merely an organ, but a *faculty* distinguished, the existence of which the old philosophy never suspected. The organ may be said to be now almost, if not altogether, established.

Sir G. M. was the first to show that *Locality* consists in relative position of objects. Space, to which Dr Spurzheim limited the function, is not place; but two objects in relative position constitute *place*. We farther think the author, right in doubting if the mere perception of place gives the impulse to birds to migrate. It will give the ability certainly, but there must be some other instinct to furnish the motive.

We are not sure that the author has not substituted a better word for Order in the term *Symmetry*. Order is too indefinite; for there is a certain order, a certain arrangement in confusion and deformity. But when we talk of the love of order, we really mean symmetrical arrangement, that impulse which would force us, in arranging three vases, for example, two of which were of the same form, colour, and size, and one different in any of these qualities, to put the differing vase in the middle. This is our desire of pairs, fellows, and even numbers; and although it is not yet clearly settled what purpose the faculty serves in the economy of nature, there can be no doubt, that there is such a faculty. We have seen it remain, when every other power was gone, in disease and

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\* No VII.—vol. ii. page 412.

dotage ; the least deviation from symmetrical order being almost automatically rectified by an old person, when the confusion was repeatedly occasioned designedly for experiment.

In nothing has Sir G. M. anticipated more sagaciously recent observation and inference than on the few remarks he makes on Tune.

" This faculty alone, however, is not sufficient to form a perfect musician. Number and the higher faculties are necessary for comprehending the theory of music. This is necessary only for the enjoyment of melody and of harmony without knowing of what harmony consists, and without the power of playing on a musical instrument."

Mr Scott has shown, that many faculties are necessary to the *making* of music, although Tune alone will enable us to enjoy it. That Number is necessary to the higher efforts of the musician is singularly borne out by the largeness of that organ in George Aspull.

On the faculties of Comparison, Causality, and Wit, as the last—has hitherto been called,—which constitute the reflecting powers, it was very difficult to write six years ago ; and it would have been wonderful indeed had Sir G. M. written perfectly satisfactorily. Much was to be observed and distinguished and reasoned in this highest region of Phrenology before that was possible. Important light has lately been thrown on this difficult subject by Mr Scott, of which the phrenological world will in due time have the benefit.

The author bestows several pages in support of a conjecture, that each of the five external senses are the instruments conveying their respective sensations to five distinct portions of the brain as organs. Dr Spurzheim thinks, that the brain is the seat of the sensations, for it is plain, that a separation of the nerve which communicates with the brain puts an end to the particular sense ; but he is disposed to allow only one portion of the brain for all the senses. As both his and Sir G. M.'s views are conjectural—for no organ or organs have been discovered for these functions—the matter must rest on the balance of probabilities till observations shall decide. Analogy seems to favour the idea of the diversity of organs

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J. M. concludes with some examples of combinations of character from development ;—a practice which, although now as easy as the alphabet to every ordinary Phrenologist, was then considered an effort of talent and skill nearly allied to magic.

The Illustrations have one fault, which, we fear, has considerably impeded their usefulness as an elementary work, namely, that of presuming too much previous acquaintance with the subject in the reader ; the organs, for instance, are referred to throughout by the numbers instead of names, and frequently mere results are stated without any elucidation of the principle on which they depend. We select the following as examples :—

“ Those men who take the lead in societies and in public affairs will be found, almost uniformly, to have more of 19. and 29. than of 30. and 31. ; and in every case a very considerable development of 10. and 11. and frequently much of 5.

“ Those persons who study natural history, and are deeply versed in any of its branches, will be found to have 19. 20. 25. 29. and 30. well marked. Natural philosophers have all from 19. to 31. inclusive, and for the most part 7. Metaphysicians have 30. and 31. largest, but not always the latter. Poets have uniformly a large development of 16. to 29. and their writings will tell when they may be expected to have other organs largely developed. Mimics and good actors will be found to have 9. and 33. large.

“ In the orator, 29. will be found prominent ; and the style of his speeches will be guided by the development of other organs. If he reasons closely, and sticks to the facts of his case, the lawyer will possess more of 19. and 31. than of 16. If his speech be ornamented, 16. will be prominent. No 9. gives facility in arguing a case, of the merits of which the pleader may not be quite satisfied ; and, indeed, to make an accomplished lawyer, the *savoir faire* is indispensable ; and all the higher faculties are necessary to him.”

We know that, in spite of a distinct table of reference at page 203, to which of course nobody is at the trouble to turn, considerable disappointment was experienced by uninitiated readers on perusing this and similar passages, although to advanced Phrenologists nothing could be more plain. Sir G. Mackenzie's work, therefore, was really, as formerly ob-

for sensations so very different from each other as those of the five senses ; and disease, which depraves a sense, still leaves a sense though depraved, and does not destroy it altogether, as would happen if the disease were in the nerve ; while the other senses are not depraved, which would be otherwise if one organ served them all ; as that organ could not be both sound and diseased at the same time.

Although not in his work, Sir G. M. was the first to designate an organ for the appetites of hunger and thirst ; and to point out convolutions for these in the base of the brain, which subsequent observation makes it almost certain he pointed out aright. Dr Hoppe of Copenhagen has improved upon this suggestion, by naming the propensity, not that of hunger and thirst, these being mere uneasy sensations, which would never lead to their own cure, more than any other bodily pain, but the *instinct for food*, which prompts the new-born animal to take the means of removing the uneasiness called hunger. The propensity is liable to disease, and voracious gluttony is then the manifestation. We have heard of a person in whom a paroxysm of voracity comes on at the sight of food. Dr Hoppe has shown some ground for the belief, that the organ is externally developed on a part of the cranium, on the spot in a line between Destructiveness and the temple. This is obvious in the cast of Pallet, who called for food at the moment even of his apprehension ; and we have seen it in several *gourmands*.

The author adds seventeen good plates to his work, well worth the student's attention ; and accompanies them with descriptions, which afford excellent practice to the beginner. He gives a very good account of the skull of Bruce, written soon after that hero's remains were exhumed. There are very correct heads of Watt and Playfair ; but nothing is said about the largeness in them of the organ of Weight or Resistance ; its essentiality to mechanical skill not being then suspected. The Admirable Crichton's is a splendid head, and, if we had a doubt that there did exist such a universal genius, would decide for us, as Phrenologists, that controversy.



Sir G. M. concludes with some examples of combinations in sketching character from development ;—a practice which, although now as easy as the alphabet to every ordinary Phrenologist, was then considered an effort of talent and skill nearly allied to magic.

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served, in advance of its date; and many persons would peruse it now with pleasure and profit, who pronounced it meagre and unsatisfactory at its first appearance.\*

\* At page 450 of this article, an error has inadvertently been committed, in ascribing to Sir G. M'Kenzie the suggestion of the organ of Cautiousness as the seat of Hypochondriasis. Dr Spurzheim made the same remark, and in almost the same words, in his *Physiognomical System*, published in 1815; to him, therefore, the credit is exclusively due. We need scarcely add, that neither Sir G. M. nor Dr A. Combe lay any claim to the originality of the suggestion.—  
EDITOR.

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## ARTICLE XI.

### DUNDEE MECHANICS' PHRENOLOGICAL SOCIETY.

The following excellent letter is addressed to Mr George Combe, and is published with consent of the writer. We sincerely rejoice to learn that the mechanics have begun to direct their attention to Phrenology, for we are convinced that it is calculated to be highly useful to them. It will one day be an honour to Dundee to have taken the lead in this cause.

*Dundee, 2d May, 1826.*

TO GEORGE COMBE, ESQ.

RESPECTED SIR—The members of the Dundee Mechanics' Phrenological Society request me to transmit you their *most sincere thanks* for the interest you have taken in their welfare, by sending them, through Mr Galloway, a copy of your *System of Phrenology* at a reduced price. At the same time they wish me to give you some account of the motives which induced us to form ourselves into a society for the purpose of obtaining a knowledge of phrenological truth; the chief of which was, the education of youth. It has long appeared to a few of us, that the present systems of education (I use the word in its widest sense) are deficient, because they do not seem to be founded upon a true knowledge

of the nature of man, by presupposing equal natural abilities in all, and holding, that education alone is competent to make a youth a mechanic, a lawyer, an orator, or a divine. But, experiencing in our families the truth of the poet's observation, that

"The hand of Nature on peculiar minds  
Imprints a different bias,"

we resolved to study Phrenology, and finding it (as far as our limited observations went,) to be in accordance with nature, we formed ourselves into a society, that we might the more easily obtain the necessary books, busts, and apparatus, and, by our united observations, aid each other in sooner acquiring a knowledge of the science. We have now procured your "Elements" and "System," a "set" of busts and callipers, and two or three of our number are finishing craniometers for our use, which will enable us to take more correct measurements. We have drawn up a few regulations, but have not yet printed them, hoping we may procure a copy of those belonging to your society, which might suggest some new mode of procedure, as it is our wish to have every thing as wisely ordered as possible to disarm our opponents, of which we are honoured with a few, who industriously circulate Gordon's critique upon the science amongst themselves,—a work which, I am told, is as full of opprobrious epithets as of sound philosophy. We have chosen the name of Mechanics, &c. partly because it is a true designation, and partly to distinguish *ours* from the *one* formed by our "patricians," who will doubtless contribute to throw new lights upon Phrenology by their discoveries; while *we*, from our stations, must be content to *receive* its lights, happy if we succeed in rendering them practically useful for restraining the propensities, nourishing the higher sentiments, and training the faculties of our youth into activity, thereby rendering them useful and virtuous citizens, fitted to adorn

"The mild majesty of private life,  
Where peace with ever-blooming olive crowns the gate."

Should your other avocations permit, we would feel proud

of a continuance of the countenance with which you have already honoured us, which, I beg to assure you, would be gratefully received

By, respected Sir,

Your very obedient servant,

ALEXANDER TAYLOR, Secy.

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## ARTICLE XII.

MASTER GEORGE ASPULL.

THE precept of the Latin poet, *Nil admirari*, is, like most general precepts, subject to qualification, and neither to be followed nor rejected absolutely. It is the business of sound philosophy to enable us to view things in their true light, and to attach to each its due portion of estimation; to prevent us from being caught with outward shows or deluded with vain pretensions, and to attach us to that which possesses solid merit. While, on the one hand, therefore, we would be far from recommending the gaping wonderment of stupidity and ignorance, we would be as far from approving the cold *poco-curante*-ism of selfishness and indolence, and would conceive that it may be possible to err as widely in admiring nothing as in wondering at every thing.

To speak phrenologically, our Maker has, doubtless for the best ends and the wisest purposes, placed in the brain of man an *organ of Wonder*, the feeling annexed to which is of itself blind and indiscriminating, and which requires to be enlightened by the intellect, in order to lead it to its proper objects. One legitimate end of this feeling seems to be to excite in us a proper sense of the greatness, variety, and per-

fection of the works of the Creator ; and the situation of the organ in the head corresponds admirably with this purpose, as we find it between those of *Causality*, *Ideality*, and *Veneration*. Conformably to this it may be observed, that although, in one respect, the great nurse of Wonder be ignorance, this is only true of that blind, indiscriminating, foolish Wonder manifested by the vulgar and uneducated. For science and philosophy, in the various departments of the study of nature and her laws, open up to us sources of Wonder more copious, more vast, and teeming with more interest and delight, than any that the ignorant mind could ever imagine or conceive. A distinction therefore is to be made between the function of Wonder acting by itself, in an ignorant and uneducated mind, and where it acts in concert with a properly-educated and well-employed intellect. In the one case the feeling is that of simple *Wonder*, in the other it becomes enlightened *Admiration*.

Simple Wonder is chiefly excited by what is new. Every thing, no matter what, which has not been observed before, is to the ignorant and unreflecting a source of Wonder. But when it is not kept up by the discovery of other new, unexpected, and surprising qualities, (such as are perpetually recurring to the philosophic mind, in the attentive study of natural objects), this feeling soon wears away, and being less and less excited by the continued or repeated occurrence of the same phenomena, ceases at last altogether, or remains dormant until again roused by some other novelty. The log which Jupiter sent to the frogs for their King, excited at first their highest wonder and amazement ; but not exhibiting, on farther acquaintance, any new or interesting qualities, became at last so lightly regarded, that they leapt upon its back, and showed their contempt by subjecting it to all manner of indignities. Thus we may account for the difference in the manifestations of the feeling in the philosophic and unphilosophic mind. The latter, looking merely to the surface of things, surveys with stupid indifference the most sublime or

the most curious phenomena which are scattered around him with lavish magnificence ; while the philosopher, who examines, compares, and analyzes these, and marks their mutual adaptation and dependence, finds food for admiration in every green leaf and every grain of sand.

It has long been acknowledged, that no part of nature is so worthy of being attentively studied as that which in this our world claims to be her chief masterpiece, *man* ; but, until the discovery of Phrenology, this branch of study has been comparatively neglected, or rather, there were no means of studying it with success. No other system of the philosophy of mind has ever been generally interesting, for this good reason, that no other system has shown him as he is. It is now, for the first time, that, surveying with a philosophic eye his various powers and their endless combinations, we feel the full force of the poet's enthusiastic exclamation—"What a piece of work is man ! How noble in reason ! How infinite in faculties ! In action how like an angel ! In apprehension how like a God !"

No other system has ever explained, or made the smallest approach to explaining, those anomalies, which are so frequent in human nature,—those instances of uncommon endowment, or uncommon deficiency, in particular faculties ; while in others, nothing appears to distinguish the individual from his fellows. Hence, under all such systems, every such instance is looked upon with feelings of ignorant wonder. We do not indeed lay much stress upon the partial feelings of parents, who set down at once as a prodigy of genius every boy of four years who can draw a misshapen horse or an unsightly ship. We allude to those cases when *real genius* is seen to display itself at an age prior to that which seems to be usually required even for the development of ordinary powers. As, under the old systems, no account can be given of such cases, we have been content to set them down as *miracles*. They have puzzled alike the learned and the unlearned—the philosopher and the vulgar,—and as nobody could account for them,

they have hitherto ranked as wonders with the cow with two heads, and the other monsters of Bartholomew fair. The Phrenologist, on the contrary, who sees the causes of such precocity of talent in the vigorous or premature development of the cerebral organs, and, viewing such instances merely as proofs of a system equally admirable and equally perfect throughout all its details, feels no more wonder in these instances than in any other that falls under his notice, but in this, as in every other phenomenon of nature, makes her operations the object of an enlightened admiration. Every such case affords to him a fresh field of philosophical investigation, and adds another interesting item to his induction of facts, copious as that already is, almost to satiety.

Such instances of early genius are perhaps not so uncommon as has been imagined. We remember, that, after the world had been sufficiently astonished with the performances of Master Betty, (whose powers of acting were at his first appearance certainly of a very considerable order), other young Roscii and Rosciæ began to arise in various parts of the kingdom, till at last the supply of the commodity became considerably greater than the demand. The same seems to have been the case in the days of Shakspeare, as we find him represent the players in Hamlet as complaining of their vocation being usurped by "an aiery of children, little eyasses, " that cry out on the top of question, and are most tyrannically clapped for't :—these are now the fashion, and so be- " rattle the common stages, that many wearing rapiers dare " scarce come thither." To come to our own times, we last year heard of an infant flute-player, and of one infant Lyra. This year, London could boast of the latter no fewer than three, besides the calculating infant Master Noakes,—the fiddle-playing, band-leading, and play-acting child Master Burke,\*—and last, the singing, piano-forte-playing, and extemporizing Master George Aspull.

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\* This is the little fellow whom we saw last summer at Cheltenham ; and we are happy to hear that our fellow-citizens are soon to have an opportunity of witnessing the exhibition of his powers, which, we can assure them, are of a very uncommon order.

It was with much pleasure that we last spring heard of the arrival in our city of this last-mentioned youth, who has attained, at the age of ten or eleven years, a degree of proficiency in musical acquirements, greater than many not devoid of talent are able to arrive at after half a lifetime of laborious study and practice.

The Edinburgh Weekly Journal (no mean authority in such matters) gives the following description of his talents :—

" We shall now say a few words on what his fame most justly and deservedly rests—his piano-forte playing. He has all the requisites for a performer of the highest order. His hand, though small, is remarkably pliable, and by this means he is enabled to bring out the purest tone from the instrument. His execution is delicate, brilliant, and highly-finished. This was particularly observable in his performance of the Rondo, by Hummel, a composition of uncommon beauty and difficulty. His articulation is very perfect; the hearer never misses a note—one following the other with the greatest clearness and distinctness. Moscheles' " Fall of Paris" is a complete example of this, and displayed his various powers to the greatest possible advantage. It was not an exhibition of boisterous execution, which some public performers mistake for taste, but the whole performance was extremely polished, and abounded in great force of expression, grace, elegance, and fancy. These remarks may apply equally to Czerney's fine Concerto and Moscheles' air with variations. He also played a very pretty and tender air, with variations, by Catzer, a composer with whom we are entirely unacquainted. The variations are fanciful and original, and are, we suppose, a good specimen of the style of the author. His conception of the different styles of the various authors above-mentioned is only equalled by his manner of giving them. He reads at sight with precision and accuracy; and he conceives and executes, at one and the same moment, the most difficult and intricate passages with a vigour and force truly astonishing. And what is not the least excellence in his performance of Quartetts, Quintetts, and other concerted pieces, he is an impregnable timist. Those who play along with him feel themselves perfectly at ease; for he knows unerringly when every instrument should come in, and is ready with his eye on the performer who takes up the next point.

" In his greatest exhibition of genius, his extempore, he astonishes, by at once commencing upon a plan so completely organized, that one is led to suppose it to be elaborate composition, distinguished alike by the beauty of its design and the felicity of its expression. Whether in the tender and pathetic,



“ or when he rises into sublime, the same master spirit presides.  
 “ And when he bursts into his wildest flight, the spirit of inspiration is upon him, his whole soul is unwrapt, he appears to—  
 “ tally unconscious of all around him, his eye flashes with genius, and his audience is awed and electrified as if by the presence of a being of the other world.”

We were a little disappointed after reading this, and ourselves witnessing its truth, to find that the prejudices of certain among his favourers and patrons had prevailed so far as to put an interdict in his case upon the exercise of our science. Master Aspull's head was from the first decreed to be forbidden ground,—a decree nearly equal in wisdom to one which should render it penal to astronomers to observe a particular eclipse, or to take notice in their tables of an individual transit of Venus. But so it was;—the Phrenologists, it was determined, were not to be allowed to put their unhallowed paws upon the head of Master Aspull. But vain are the decrees of Popes and Emperors, or of persons equally influential in their way, when they would prevent observations from being made for scientific purposes; and we saw enough of Master Aspull to satisfy us that his head forms another strong confirmation of our system. Any one acquainted with the situation of the organs might see at once, that the organs of *Tune* and *Time*, the primary musical powers, the former particularly, were uncommonly large; that the auxiliary powers of *Ideality* and *Imitation* were also very large, and that the mechanical faculties of *Form*, *Weight*, and *Constructiveness*, which confer manual dexterity in instrumental performances, were in equal proportion. Sir George Mackenzie observed, six years ago, that aid is derived from Order and Number in playing intricate music; and this remark is supported by the case of Aspull; for both of these organs are very fully developed in him. The head altogether is a large one, fully equal to the average size of that of a full-grown man; and the forehead in particular, if one had not seen the body to which it belonged, might easily have been mistaken for that of a person of mature years.

"our power, by which they are led at once to their objects without the usual means and processes of ordinary minds. We are far from saying, that an application to the common methods of acquiring excellence, labour and study, is to be despised, even by such gifted beings. Mozart, though an infant prodigy, never would have produced Don Giovanni, had not his maturer years been employed in the most profound study of his art; and not less, we trust, will be the labour and exertions of Aspull.

"It is gratifying to observe, that the great merits of this admirable and interesting boy have been so well appreciated in Edinburgh. There is nothing whatever in his performances calculated to attract vulgar applause; and, therefore, the applause, as universal as enthusiastic, which he has received here, is an additional proof that we are daily acquiring a greater taste for the higher kinds of music."

In volume II. page 566, we explained in detail the fundamental faculties on which musical talent depends, and, by keeping in view the principles there unfolded, and the development of Aspull, his powers and attainments will be quite intelligible, and be seen to fall within the scope of a rational philosophy of mind. In addition, however, to size in the organs, and to a particular combination of them, much may depend on the activity and also probably on the *quality* of brain. Large size and a particular combination are *indispensable conditions*, without which no activity and no fineness of quality in the medullary substance will enable the individual to manifest such powers; but, *in addition to these*, there appears to be requisite to genius, a certain vivacious internal activity, and perhaps also a delicacy of structure, concerning which we have yet no certain information. When, however, all these conditions are combined in an individual, the faculties spontaneously manifest their inherent powers; and invention, inspiration, taste, expression, and execution, flow like emanations from them, whether the age be ten, twenty, or fifty years.

## ARTICLE XIII.

## CASE OF HYPOCHONDRIASIS.

*To the Editor of the Phrenological Journal.*

SIR,—In a former Number, I endeavoured to prove that all hypochondriacal and mental diseases owe their existence to a morbid affection of the brain, or organ of mind, and not, as is commonly believed, to derangement of the digestive functions alone. Since that time, several cases, which both elucidate and corroborate the views then maintained, have come under my observation, and to one of these in particular, in which an opportunity was afforded of examining the state of the body after death, I now beg to call the attention of your readers.

The patient was a widow lady of upwards of sixty years of age, and who, for many years past, had lived in the perfect conviction that she was the unfortunate victim of some dangerous malady, which would ere long put an end to her existence. So firmly was this notion rooted in her mind, that she was constantly consulting one medical man after another to see if any of them could do her good, and after a short attendance, finding herself as ill as before, she dismissed each in his turn, and sought for relief from another, to whom she generally complained of his predecessor having misunderstood her disease, and ruined her constitution by his ill-judged treatment. During the fifteen years preceding her decease, when to all appearance she seemed as well as usual, she had very often fancied herself so ill that she could not survive many hours, and under this impression had sent in great haste for her friends in the country to come to town instantly and see her while yet in life, and when they did come, she talked quite coolly and comfortably with them, and ex-

"*our* power, by which they are led at once to their objects without the usual means and processes of ordinary minds. We are far from saying, that an application to the common methods of acquiring excellence, labour and study, is to be despised, even by such gifted beings. Mozart, though an infant prodigy, never would have produced Don Giovanni, had not his maturer years been employed in the most profound study of his art; and not less, we trust, will be the labour and exertions of Aspull.

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*To the Editor of the Phrenological Journal.*

SIR,—In a former Number, I endeavoured to prove that all hypochondriacal and mental diseases owe their existence to a morbid affection of the brain, or organ of mind, and not, as is commonly believed, to derangement of the digestive functions alone. Since that time, several cases, which both elucidate and corroborate the views then maintained, have come under my observation, and to one of these in particular, in which an opportunity was afforded of examining the state of the body after death, I now beg to call the attention of your readers.

The patient was a widow lady of upwards of sixty years of age, and who, for many years past, had lived in the perfect conviction that she was the unfortunate victim of some dangerous malady, which would ere long put an end to her existence. So firmly was this notion rooted in her mind, that she was constantly consulting one medical man after another to see if any of them could do her good, and after a short attendance, finding herself as ill as before, she dismissed each in his turn, and sought for relief from another, to whom she generally complained of his predecessor having misunderstood her disease, and ruined her constitution by his ill-judged treatment. During the fifteen years preceding her decease, when to all appearance she seemed as well as usual, she had very often fancied herself so ill that she could not survive many hours, and under this impression had sent in great haste for her friends in the country to come to town instantly and see her while yet in life, and when they did come, she talked quite coolly and comfortably with them, and ex-

pressed her sorrow at having brought them in so soon, as she thought she might live a week or two longer.

It is now about two years since I was called in to attend her. Her apprehension was then directed chiefly to the liver and heart, although at other times she fancied the stomach or kidneys, and sometimes the biliary ducts, to be the parts most affected. But the most careful examination showed no serious affection of any particular viscus, and only a slight general derangement of the digestive system: and it seemed quite manifest that her ailments arose, not from any such cause as she supposed, but solely from a disordered state of the mental functions, depending on a morbid action of the cerebral organs with which these are connected. In accordance with this, it must be remarked, that the mental apprehension was the only never-failing symptom; whereas those to which her own attention was directed were continually varying, and evidently, therefore, not essential to the existence of the chief disease. Cautiousness was evidently in a morbid state of activity, giving rise to this unceasing anxiety and fear about her health; but it could not be said that Cautiousness was the only faculty affected, for almost all of them seemed to suffer. There was a flightiness and unsteadiness of mind, and an impenetrability to external impressions and ideas, and a variableness of mental states, similar to what would arise from an irregular activity of all the organs in succession, but without any power of combined or sustained action towards a determinate point. Thus, while the apprehension of dying was the pivot upon which her mind turned, all her accessory ideas and emotions were in a sort of perpetual motion, as if the faculties which produced them had been touched at random, like the notes of a piano-forte. There was thus no apparent derangement of intellect, except in so far as regarded her own conviction of her danger; but there was comparative feebleness and want of fixity of purpose. No train of thought could be pursued, no reasoning investigated; but still so much mind remained that, in ordi-

nary circumstances, requiring nothing beyond a very moderate and short exercise of thought, no deficiency would be remarked.

Judging from the constitution of the patient, from the great length of time during which the affection had existed, and also from its apparent cause, viz. the being placed in easy circumstances, without any object to stimulate or occupy the mind, I was led to consider it as altogether incurable, and, therefore, satisfied myself with prescribing such simple medicines as were calculated to obviate prominent symptoms, and awaited patiently the term of my attendance, and made up my mind to share in the blame, which I knew would be laid to my charge when another of my brethren should be required to succeed me.

Accordingly, after two or three months, I ceased to visit Mrs —, and left her very much in the state in which I had found her. Since then I have not seen her, but have heard from others, that she continued in the same condition, always in the full belief that she was dying, till towards the end of April, when she seemed in reality to decline. On 15th May I received notice of her death, along with a verbal request, which she had frequently repeated during her last illness, that I should assist at the inspection of her body after death, which I very willingly agreed to, and the dissection took place on the following day in the presence of several professional gentlemen.

The contents of the thorax and abdomen were first examined, but nothing was found there to account for the chief phenomena of the disease. The liver, gall bladder, biliary ducts, kidneys, and stomach, about one and all of which she was more or less alarmed, were perfectly healthy. The spleen was smaller and firmer in structure and consistence than usual. The heart and pericardium were in a natural state, and the lungs, with the exception of a part of the superior lobe, which was rather soft and dark-coloured, were quite healthy. The only other thing worth notice was a

large schirrous tumour attached to the fundus of the uterus, which, in certain changes of position, seemed to double back upon that organ, and might then obstruct the passage of the fæces through the rectum. But no complaint was ever made which could lead, during life, to the remotest suspicion of its existence.

Our attention was now directed to the head, which, whatever might be visible, I firmly believed to be the true seat of the disease. We were not long in doubt; for, after sawing through and removing the skull-cap with considerable difficulty, the remarkable thickness and density of the skull afforded instant demonstration that disease of no short duration had been going on there. The skull generally was of double its usual thickness, and of very considerable density or compactness; but it was in the region of the frontal bone, beneath which the organs of intellect are situated, that the singularity of its appearance was most conspicuous. Externally the bone was smooth and regular; but internally a large portion on each side, corresponding to the situation of the organs of Imitation, Causality, and part of Comparison, presented a distinct, flat, and unequal prominence, by which the thickness of the skull was increased to rather more than half an inch, while that portion in the immediate vicinity, lying over the organ of Benevolence, remained regular and equal, and was not more than a quarter of an inch in thickness. In the region of Individuality the thickness was about double that over the organ of Time. The rugged and exostosis-like appearance of the projecting part of the inner table of the skull showed clearly that it was the result of morbid action, and not the natural state of the bone; indeed it was quite evident that the brain had diminished in general size, in the proportion indicated by the general increased thickness of the skull, and that the frontal convolutions, corresponding to the thickest part of the frontal bone, had diminished in a proportionally greater degree than the rest of the brain.

The brain, on being removed from the skull and examined



externally, seemed a little, but very little softer than usual. In its external structure nothing particular was noticed, except considerable vascularity. The convolutions were more easily unfolded or opened up than we have generally found to be the case; and the lateral ventricles contained about an ounce of clear serous fluid; all evidently showing a deviation from the healthy state; but no part appeared to be more affected than another.

The enormous development of one convolution at the base of the middle lobe of the brain, the function of which is unknown, was too striking not to arrest our attention; it was that lying towards the mesial line, on the basilar and inner side of the middle lobe, and consequently of Destructiveness. The corresponding part of the skull showed a very deep and distinctly-moulded cavity or bed running longitudinally, with high and prominent sides, and presenting altogether an appearance much more striking than in any skull I ever saw. From the situation of this convolution its development cannot be ascertained during life, and hence its function remains unknown. Whether it may have any connexion with the love of life, is a circumstance which may be determined by future observations; all that we can say at present is, that the love of life seems to be a feeling *sui generis*, and not proportioned to any faculty, or combination of faculties yet known, that in the subject of this notice it was one of the most permanently active which she possessed, and that in her the convolution alluded to was of very unusual magnitude; but how far the coincidence was fortuitous, we leave to time and observation to determine. The development of most of the other organs is here subjoined.\*

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\* Not having been provided with callipers at the time, I am unable to give the measurements; but the head was apparently of an average size, and rather high.

1. Amativeness, small.  
2. Philoprogenitiveness, large.

3. Concentrativeness, rather full.  
4. Adhesiveness, very large.

I have already trespassed too far on your limits to detain you longer, especially as I shall on a future occasion return to the subject of mental affections. I may, however, here explain one misconception which has arisen from my former essay. It has been supposed that, as I contended for an affection of the brain being the *sine qua non*, or the constituent circumstance of all hypochondriacal and mental diseases, I meant to maintain that these were *never* brought on by derangement of the digestive or abdominal functions; but this was far from my intention. They may, and indeed often do, arise from such a cause, but then the morbid action is not confined to the digestive functions; in all such cases the brain suffers by sympathy, and it is this sympathetic affection of the brain that alone gives rise to the mental despondency. If the morbid action does not extend beyond the digestive organs, then we have no disturbance of mental feeling, and no symptoms but those of dyspepsia. And all that I state is, that, in conformity with hypochondriasis being a disease of the brain, it is *more frequently* observed to arise from causes operating directly upon that organ, than from such as act indirectly through the medium of another and more remote part; and in this respect the brain is no exception to the general laws of the animal economy. But I must leave the other remarks to another opportunity, and remain Sir, &c.

A. C.

Edinburgh, 17th May, 1826.

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|--|---------------------------------|
| 5. Combativeness, rather large           | 17. Conscientiousness, large.   |
| 6. Destructiveness, rather large.        | 18. Firmness, rather large.     |
| 7. Constructiveness, full.               | 19. Lower Individuality, large. |
| 8. Acquisitiveness, rather full.         | 19. Upper ditto, full.          |
| 9. Secretiveness, rather large or large. | 26. Time, moderate.             |
| 10. Self-esteem, full.                   | 29. Language, rather large.     |
| 11. Love of Approbation, very large.     | 30. Comparison, rather large.   |
| 12. Cautiousness, large.                 | 31. Causality, rather large.    |
| 13. Benevolence, large.                  | 32. Wit, rather large.          |
| 14. Veneration, rather full.             | 33. Imitation, rather large.    |
| 15. Hope, moderate or rather small.      | 34. Wonder, full.               |
| 16. Ideality, full.                      |                                 |

## ARTICLE XIV.

*AN ESSAY ON CRANIOLOGY, being the Substance of a Paper submitted to the Philosophical and Literary Society, Leeds, Dec. 2, 1825, by RICHARD WINTER HAMILTON, one of its Vice-Presidents. 8vo. Hurst, Robinson, & Co. London; and Constable & Co. Edinburgh.*

THIS pamphlet consists of 104 goodly 8vo pages, bedizened with classical quotations; but, unfortunately, it dispenses with all inquiry into facts, and sets argument totally at defiance. The author confesses himself to be one of those "who doubt the manifestation of intellection by the cerebral apparatus;" and he holds, that "not a single proof has ever been furnished that a mental operation is connected with the head or its interior parts!" "Were I," says he, "compelled to draw the bounds of the mind's habitation, I should fix on the spleen!" A simple method of furnishing, for Mr Hamilton's edification, one proof "that a mental operation is connected with the head or its interior parts," occurs to us; and is one in which he will feel a particular interest. In Mr Combe's "Elements of Phrenology," it is said, that SELF-ESTEEM "disposes to the use of the emphatic *I* in writing and conversation," and that LOVE OF APPROBATION also "prompts to the use of the first person, but its tone is that of courteous solicitation, while the *I* of Self-esteem is presumptuous and full of pretension." Now we select the "Advertisement" and "Conclusion" of Mr Hamilton's pamphlet, and, if he will send us a certificate by any experienced Phrenologist, that these organs in his head are even of only moderate dimensions, we shall instantly renounce all faith in "Craniology," and give the author the entire credit of our recantation.\*

\* We have heard of an author whose MS. was detained in the press from his printer wanting a sufficient stock of capital *I*'s to set up a single sheet of his

"ADVERTISEMENT.—In casting the following jeu d'esprit on public notice and candour, *I* wish it to be distinctly understood, that the society before which it was read is no party in the transaction. Let not it be visited with *MY* faults. When *I* was somewhat unexpectedly required to submit a paper to it, no thesis occurred to *ME* but that of Craniology. *I* had once treated it as so merely foolish, that it seemed alike incapable of mischief or refutation. *I* have discovered many painful evidences that *I* had misconceived it. When once admitted, the first barrier is broken down between the individual and the gulf of a general scepticism. "*Principiis obsta.*" But certainly the subject opened upon *MY* mind more ludicrously than *I* had been induced to expect. *I* may now perhaps borrow the language of Cicero, "*moleste ferrem, in tam levés, ne dicam in tam ineptas, sententias incidisse.*" But "*e'en let it pass.*" The folly it combats deserves to be laughed off the stage. A few allusions of a religious nature have been added, which the proper restriction imposed on our discussion would have prevented *ME* from using in the Hall. Having delivered *MY* opinions on the question, *I* may just remark, that no species of attack upon *ME* shall draw *ME* into controversy. *I* have stood forth "*pro aris;*" but *I* shall henceforth devote *MYSELF* to their service rather than defence.—"*I am not conscious that there is an argument in favour of this modish philosophy, but to which I have replied.*" But because jocular and sarcastic writing may be detected in the essay, *I* am quite prepared to hear that it contains no argument at all. There may be point which some cannot feel; there may be reasoning which they cannot understand. The satire, if it may claim so dignified a name, is not an end; it is only employed as a means to an end. "*Dulce desipere*" has become an adage; but to "*answer a fool according to his folly*" is almost a religious duty. "*Our very priests must become mockers, if they shall encounter such ridiculous subjects.*" *I* might address not a few, who may laugh at this pamphlet, as Johnson did a person who very heartily was enjoying his jokes, without appreciating his sentiments: "*What provokes your risibility?*" Have *I* said any thing that you understand? Then *I* ask pardon of the rest of the company."

"*I* think it proper to declare, most solemnly, that, in raising the "*No Craniology*" cry, *I* have not entertained the slightest wish to divide this great County, or to exasperate any portending Contest! Nor would such attempt have been fitting,

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work; but Mr Winter Hamilton, it appears, far surpasses that famed composer. The present article has actually been returned to us, with an intimation, that it is difficult for our printers to find so many Roman capital *I's*, *ME's*, and *MY's* as we had marked, and he has solicited to be allowed to use italics. Our extracts extend to only four pages of Mr Hamilton's pamphlet;—what a store of *I's* the sheet would have required!!

“ for *MY* head is *MINE* only freehold. *I* have written to defend it from certain encroachments. *MY* intention is answered. The synchronism of *MY* cry, with other dreadful notes of preparation, is purely fortuitous. Far be it from *ME* to prejudice the claims of any Honourable Gentlemen by charging them with either having too little brain, or with having (an imputation they have hitherto escaped) too much. But perhaps their Constituents should demand a pledge of them upon this Capital Question as well as upon some others.

“ *Leeds, January 2d, 1826.*”

CONCLUSION.—“ To conclude this essay, so prolix and desultory, *I* would sum up with as much indulgence as the case will allow; and really do think that Craniology will deserve respectful attention *when* it can exhibit one fact for its basis, one plausibility for its recommendation, one application for its use:—but not *till then*! If *MY* faculties be developed or not, if they be various or not, all of which *I* am conscious determine *ME* against this system. *MY* order revolts at a confusion of genera and species and substances such as it involves. *MY* locality rejects an area so pitiful, refuses to ‘prate of such a where-about,’ and seeks a limitless space. *MY* comparison pronounces a theory like this unworthy to be weighed against the standard systems of human philosophy. *MY* causality demands premises and reasons as well as conclusions. *I* trust *I* have too much *wit* to be overawed by such shallow pretence, and *I* am sure *I* have too much *ideality* to be reconciled to such debasing materialism. *MY* cautiousness renders *ME* suspicious of the thousand and one tales of modern discovery. *MY* benevolence holds *ME* back from giving a sanction to that prying inquisitorial surveillance, which, if it were general, would taint all the sources of confidence and good-will. *Veneration* teaches *ME* to adore the Great First Cause not only as a potter having power over his clay, but as the Father of Spirits. *Hope* cheers *ME* that the silly bubble will speedily burst. *MY* conscientiousness yields *ME* the testimony that in scouting such charlatanism, *I* am subserving the cause of truth and virtue. *MY* pride, *I* own, disdains affinity with the brutal herd. *MY* decision confirms *MY* purpose, however, fashion may simper its favour upon this conceit, and gaping credulity devour it. *MY* love of approbation assures *ME* that *I* shall gain the applause of many for an honest effort against a dangerous folly. *MY* adhesiveness shall still grapple *ME* to *MY* friends, whether their heads be circular, projected on a plane or tapering to a cone, small or large, elevated or oblong. Nay, *MY* love of offspring is so passionately intense, that *I* will not, *I* cannot, be a party in transmitting such a distorted mischievous fable to posterity!”

These are the beginning and the end of the work, and, rely.

ing on the legal maxim, "*extremis probatis media presumuntur*," we leave the reader to pronounce his sentence on the merits of Mr Hamilton's performance.

## ARTICLE XV.

### LIST OF MEMBERS OF THE PHRENOLOGICAL SOCIETY,

*Instituted 22d February, 1820.*

OFFICE-BEARERS, 1826.

PRESIDENT.—William Scott, Esq.

VICE PRESIDENTS.—Dr Andrew Combe; James Bridges, Esq.; Dr Richard Poole; Rev. Robert Buchanan.

COUNCIL.—Samuel Joseph; James Simpson; James Law, jun.; Benjamin Bell; Geo. Combe; M. N. M'Donald.

SECRETARY.—George Lyon, W.S.

KEEPER OF THE MUSEUM.—Robert Ellis.

CLERK.—Thomas Lees.

FIGURE-CASTER.—Luke O'Neill.

#### HONORARY MEMBERS.

Dates of  
Admission. }

*March 20, 1820.*—F. J. Gall, M.D. Paris; J. G. Spurzheim, M.D. Paris.

#### CORRESPONDING MEMBERS.

Dates of  
Admission. }

*March 20, 1820.*—Bryan Donkin, Civil Engineer, London.

*June 30.*—Andrew Carmichael, Solicitor, Rutland Square, Dublin; J. H. Earle, Harley Street, London.

*January 29, 1821.*—Prideaux John Selby, of Twizel House, Northumberland, Author of Illustrations of British Ornithology, M.W.S.

*March 26.*—Major-General Joseph Straton of Kirkside, F.R.S.E.

*November 27.*—Matthew Allen, M.D. York; Charles Caldwell, M.D. Professor of the Institutes of Medicine, Teacher of Materia Medica, and Dean of the Faculty in the Medical Department of Transylvania University, Lexington, Kentucky, United States; John Torbett, Surgeon, Paisley.

*November 22, 1822.*—John Findlay, Merchant, Paisley; Andrew Alexander Royer, of the Administration Office, Jardin du Roi, Paris.

*November 22.*—John Elliotson, M.D. Physician to St Thomas's Hospital, London.

*January 27.*—A. Menzies, Assistant Surgeon, half-pay, 21st Dragoons, India.

——— 31.—George Rennie, younger of Phantassie.

*February 28.*—John Butter, M.D. Plymouth, F.R.S.L., M.W.S.; Alexander Hood, Surgeon, Kilmarnock.

*April 25.*—Adam Hunter, M.D. Leeds, Member of the Royal Medical Society, Edinburgh, Physician to the House of Recovery, Leeds, and Secretary to the Philosophical Society there.

*November 28.*—Börge Anton Hoppe, M.D. Copenhagen.

*March 6, 1823.*—George Murray Paterson, M.D. Assistant Surgeon, Honourable East India Company's Service, Bengal Establishment, Member of the Royal College of Surgeons, London, and of the Asiatic Society, Calcutta; William Wagner, M.D. Professor of Medical Jurisprudence at Berlin.

*April 17.*—Thomas Buchanan, Licentiate of the University of Glasgow, and Surgeon to the Hull Dispensary for Diseases of the Eye and Ear.

*May 1.*—David Ross, Surgeon, Royal Navy; Reverend John Grierson, Minister of Dumblane; Captain John Ross, Royal Navy.

*January 22, 1824.*—The Members of the London Phrenological Society.

*February 5.*—Colin Smith, Bocaird, near Inverary; J. E. A. Sadler, M.D. St Christopher's.

*April 15.*—Rev. Frederick Leo, Mecklenburg Schwerin.

— 29.—James C. Miller, Stranraer, Wigtonshire; John Vandenhoff, Theatre Royal, Liverpool.

*November 11.*—Dr John Bell, Philadelphia; Dr B. H. Coates, Philadelphia.

— 25.—Alex. Chalmers, M.D. Glasgow; C. Otto, M.D. Copenhagen.

*December 9.*—Robert T. Sandeman, Honourable East India Company's Service; George Douglas Cameron, M.D. Liverpool

*January 20, 1825.*—John Macarthur, Esq. Belfast.

*April 14.*—Frederic Leighton, M.D. St Petersburg.

#### ORDINARY MEMBERS.

*February 22, 1820.*—George Combe, Writer to the Signet; James Brownlee, Advocate; Andrew Combe, M.D.; Rev. David Welsh, Minister of Crossmichael.

*March 7.*—Alexander Fleming, Writer to the Signet.

*April 4.*—William Ritchie, Solicitor in Supreme Courts of Scotland.

— 17.—Rev. Alexander Stewart, Minister of Douglas.

*June 30.*—Robert Willis, M.D.; Sir George Stewart Mackenzie, Bart. of Coul, F.R.S.L. & E., &c.; James Stewart, Engraver.

*November 28.*—James Law, W.S.; Rev. Robert Buchanan, St Ninian's; William Calverly Trevelyan, Wallington, Northumberland, University College, Oxford, M.W.S. & M. G.S.; Captain Thomas Brown, F.R.S. & M.W.S.; William Fraser, Writer to the Signet; Lindsay Mackersy, Accountant; Richard Poole, M.D.; Patrick Neill, F.R.S.E. and Sec. Wern. Nat. Hist. Soc. and Cal. Hort. Soc., &c.

*December 11.*—Robert Hamilton, M.D. F.R.S.E., Fellow of the Royal College of Surgeons, Edinburgh; James Ashwell of Nottingham; Alexander Buchanan, Writer, Glasgow.

— 26.—Samuel Joseph, Sculptor.



*January 15, 1821.*—George Knight, English Academy, George Street; James Maitland Hog, Advocate, M.W.S.

——— 29.—John Shank More, Advocate, F.R.S.E.; David Bridges, junior, F.A.S. and Member of the Wern Nat. Hist. Soc.

——— 31.—W. C. Macdonald, Surgeon, Royal Infirmary; William Brown, Fellow of the Royal College of Surgeons, Edinburgh; John Calthrop Williams, M.D. Sheffield.

*February 26.*—Robert Everest, University College, Oxford; Benjamin Bell, F.R. College of Surgeons, London and Edinburgh.

*March 12.*—David Clyne, Solicitor in Supreme Courts of Scotland.

——— 26.—Rev. Thomas Irvine, Assistant Minister of Lundie and Foulis; John Robertson Sibbald, M.D.; William Douglas, Miniature-Painter.

*April 9.*—J. S. Pratt, Hanover Street; John F. Macfarlan, Surgeon.

*November 22.*—William Davidson, younger of Muirhouse; Walter Tod, 2, Buccleuch Street; John Anderson, junior, Bookseller; Thomas Elliotson of Jesus College, Cambridge; Richard Abell, M.D.

*December 6.*—Peter Couper, Writer to the Signet; William Waddell, Writer to the Signet.

*January 17, 1822.*—William Bonar, F.R.S.E. Banker, Edinburgh.

——— 31.—James Spittal, junior, Merchant, Edinburgh.

*February 28.*—William Smith, Greek and Latin Academy, 3, Albany Street.

*April 11.*—Thomas Scott, Accountant.

——— 25.—Adam Gibb Ellis, Writer to the Signet, M.W.S.

*November 28.*—William Scott, Writer to the Signet.

*December 12.*—Robert Ellis, Writer, Albany Street; Patrick Gibson, Landscape-Painter, Dollar Academy.

*January 9, 1823.*—Charles James Fox Orr, Writer to the Signet.

*April 3.*—Captain William Cargill, Edinburgh; James Simpson, Advocate; James Bridges, Writer to the Signet; George Lyon, Writer to the Signet; Thomas Uwins, Historical Painter, London.

*December 11.*—James Tod, Writer to the Signet.

*January 8, 1824.*—John Scott, M.D.

— 22.—John O'Donnell, M.D. L.B. Latitiae Parisiorum, &c.; William Gray, 17, Pilrig Street.

*February 5.*—Hon. D. Gordon Hallyburton, Hallyburton House; Thomas Buchanan, Merchant, Leith; John Overend, M.D. London.

*March 4.*—Matthew Norman Macdonald, Writer to the Signet; William R. Henderson, younger of Warriston.

*April 1.*—William Ellis, Solicitor of Supreme Courts in Scotland.

— W. A. F. Browne, Surgeon, Edinburgh; John Cox, Gorgie Mill.

*December 9.*—Rev. James Whitson.

— 18.—Thomas Lees, Writer, Edinburgh.

*January 20, 1825.*—Francis Farquharson, M.D.

*February 17.*—Andrew Clarke, 7, Hill Street, Edinburgh.

*March 3.*—John Morrison, Portrait Painter.

— 17. Patrick B. Mure, Advocate.

— 31.—Andrew Scott, 2, James' Place, Leith.

*April 14.*—Patrick Tennant, W.S.

*December 1.*—William Slate, Accountant.

— 15.—Thos. Megget, W.S.

*January 5, 1826.*—John Burn Murdoch, Advocate.

*February 16.*—Rev. Gilbert Wardlaw, Minister of Albany Street Chapel.

*March 16.*—Timothy Burstall, Engineer, Leith; John Epps, Student of Medicine.

*April 27.*—Robert Contart de la Condamine, 8, Bellevue Crescent; William Stewart Watson, Miniature Painter, 30, Castle Street.

PROCEEDINGS OF THE PHRENOLOGICAL SOCIETY.

*April 6, 1826.*—An extraordinary meeting of the Society was held, when Mr Lyon read an Essay on the Phrenological Causes of the different Degrees of Liberty enjoyed by different Nations—Part IV. Comparison of Monarchical and Republican Forms of Government, illustrated from the Governments and political History of the Swiss.

*April 13.*—Mr Lyon read Part V. of the above Essay, being a Comparison of Monarchical and Republican Forms of Government, illustrated from the Governments and political Histories of the Swiss and the Dutch.

*April 27.*—Dr A. Combe read a Notice of the Cases of *Lecouffe* and *Feldtmann*, executed at Paris for Murder in 1823, with some Remarks on the Question of their Insanity, and a Contrast between their Manifestations and those of *Jean Pierre*, in whom the Disease was proved to be simulated. The following donations were presented:—Cast of the head, and also of the skull, of *Luscombe*, executed at Exeter for murder, transmitted by Mr Trevelyan; cast of a hydrocephalic head, by Mr James Miller, surgeon, Perth.—Mr R. C. de la Condamine, Bellevue Crescent, and Mr W. Stewart Watson, miniature painter, Edinburgh, were unanimously admitted Ordinary Members. The Society then adjourned for the present session.

## ARTICLE XVI.

*Some Observations on the Character of CROMWELL, as delineated in the Novel of WOODSTOCK.*

The picture of Cromwell in Woodstock is strictly historical, that is, in perfect accordance with what is known of Cromwell's character; and likewise strictly phrenological. There is a certain force and weight in some characters—a moral *momentum*, to which ordinary minds, by a law of their nature, yield as necessarily as a less gives way to a greater physical resistance. Without the slightest appeal to physical force, “they overwhelm and take possession of feebler minds,” says Mr. Combe, “impressing them irresistibly with a feeling of ‘gigantic power.’”<sup>\*</sup> Men, who in the hour of political convulsion, rise from obscurity to supreme power; adventurers who have or might have seated themselves on thrones, the Cromwells and the Napoleons, have always borne about them this commanding influence. This is the secret of their rise to power and their security in it; this is the spell which stifles plots against them in the very breasts of those who imagine them; quells mutiny by mere presence; opposition with a look; resumes supreme power, if let slip, without an army, nay, in the face of one; serves as a panoply against assassination itself, surrounding these master-spirits with a charmed circle, which guards their unarmed persons from the hand of vengeance, even when in careless contact with those whose fiercest passions are concentrated against them in mortal hatred and hostility.

A large induction has shown, that an ample volume of brain, in all the three regions, animal, moral, and intellectual, is essential to this influence and force. Buonaparte's head was

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<sup>\*</sup> *Vide System*, page 37.

unquestionably big, and all the likenesses of Cromwell, to say nothing of an actual cast of his face and forehead taken after death, render it certain, that his head was of the same large class, if not of a yet larger. No small head could have maintained for a day the mighty attitude of Cromwell or Buonaparte.

The author of Woodstock has of course passed by the head of Cromwell, but has missed no lineament of his character; and even the reader is made to feel that he is a "tremendous personage:"

"And there in lofty air was seen to stand  
"The stern protector of the conquered land."

The author introduces him receiving Markham Everard's packet from the hands of Wildrake, in the court-of-guard in Windsor Castle. "His demeanour," says he, "was so blunt, as sometimes to be termed clownish, but there was in his language and manner a force and energy corresponding to his character, which impressed awe, if it did not inspire respect."

Wildrake, whose *Veneration* was evidently none of the largest, gets by degrees familiar, and more than once attempts, in very bad taste, to make a companion of the Protector; but one glance of that eye frowns him back to his comparative insignificance, and re-establishes that influence from which it was in vain to attempt to escape. "His natural boldness and carelessness of character," says the author, "were borne down and quelled, like that of the falcon in the presence of the eagle."

When Cromwell in mistake turns round the portrait of Charles I. by Vandyke, Wildrake, at the sight, actually for a moment compasses his death, in revenge of the king's. "But this natural and sudden flash of indignation, which rushed through the veins of an ordinary man like Wildrake, was presently subdued, when confronted with the strong, yet stifled emotion displayed by so powerful a character as Cromwell. As the cavalier looked on his dark and bold countenance, he found his own violence of spirit die away, and lose itself in fear and wonder. So true it is, that as greater lights swallow up and extinguish the display of those that are less, so men of great, capacious, and over-ruling minds bear aside and subdue, in their climax of passion, the more feeble wills

"and passions of others, as, when a river joins a brook, the fiercer torrent shoulders aside the smaller stream.

"Wildrake stood a silent, inactive, and almost terrified spectator, while Cromwell, assuming a firm sternness of eye and manner, as one who compels himself to look on what some strong internal feeling renders painful and disgusting to him, proceeded in brief and interrupted expressions, but yet with a firm voice, to comment on the portrait of the king."

The effusion that follows is replete with strength of character; while the same overwhelming greatness is admirably portrayed, when Cromwell at Woodstock stations his troopers, and shakes the dwelling of Markham Everard with one determined unrepeatd knock; come, as he is, to pounce on his prey like an eagle on a dovecot.

Another trait of human nature is strikingly illustrated by this character, namely, the existence in the same individual of dispositions so contrary, as, in their alternate excitement, to present to us two distinct and, to all appearance, incompatible characters. The idea was long treated as incredibly absurd, that murderers, like Haggart and Thurtle, could, even for a moment, in their whole lives, however quiescent their prevalent selfish and ferocious feelings might for that moment be, experience one emotion of kindness to their fellow-creatures, or do one benevolent deed. The most able and popular historians of human nature, however, distinctly recognise characters belonging to this species as actual existences, and place them prominently on their canvass, as the most powerful touches in their pictures. Cromwell, during the exciting transactions at the lodge of Woodstock, is positively two distinct beings; and these he manifests, by appearing in four several moods, two of them ferocious, and two benevolent.

*First*, In a paroxysm of rage with Wildrake, who had bearded him with insult and attempted his life, he gives an order to his troopers to shoot him instantly in the street, and even refuses him spiritual consolation. This act of vengeance appearing to him premature, he recalls his order, and carries the party prisoners to the lodge of Woodstock.

*Second*, He has got time to calm ;—in phrenological terms, the activity of his Self-esteem, Combativeness, and Destructiveness has gradually subsided ;—and his next mood is benevolent. He tells Pearson, that he has to force a really benevolent nature in the violent acts to which he is destined.

“ Pearson, the world will hereafter, perchance, think of me  
 “ ‘ as being such a one as I have described—‘ an iron man and  
 “ ‘ made of iron mould’—yet they will wrong my memory ;  
 “ ‘ my heart is flesh, and my blood is mild as that of others.  
 “ ‘ When I was a sportsman I have wept for the gallant heron  
 “ ‘ struck down by my hawk, and sorrowed for the hare which  
 “ ‘ lay screaming under the jaws of my greyhound ; and canst  
 “ ‘ thou think it a light thought to me, that the blood of this  
 “ ‘ lad’s father, lying in some measure on my head, I should  
 “ ‘ now put in peril that of his son ? They are of the kindly  
 “ ‘ race of English sovereigns, and doubtless are adored like to  
 “ ‘ demigods by those of their own party.’ ‘ God be my wit-  
 “ ‘ ness, that rather than do this new deed, I would shed my  
 “ ‘ own best heart’s blood in a pitched field, twenty against  
 “ ‘ one.’ Here he fell into a passion of tears, which he was  
 “ ‘ sometimes wont to do. His extremity of passion was of a  
 “ ‘ singular character. It was not actually the result of penitence,  
 “ ‘ and far less that of absolute hypocrisy,”—(so far we agree  
 with the author ; but consider what follows, another added  
 to many proofs, that his delineations of character are better  
 than the philosophical expositions which sometimes accom-  
 pany them,—) “ but arose merely from the temperature  
 “ of that remarkable man, whose deep policy and ardent en-  
 “ thusiasm were intermingled with a strain of hypochondriacal  
 “ passion, which often led him to exhibit scenes of this sort,  
 “ though seldom as now, when he was called to the execution  
 “ of great undertakings.” This vague generality is the best  
 philosophy which even the author of Woodstock can summon  
 up to explain the simple phenomenon of an alternation of fe-  
 rocity and kind-heartedness. But the author sometimes, by  
 a farther touch of his pencil, does more to solve his own dif-  
 ficulty, than he ever achieves by a speculation, however solemn.  
 He says elsewhere, “ and there were even times  
 “ when that dark and subtle spirit expanded itself so as al-  
 “ most to conciliate affection.” *Phrenologie*—when Crom-

well was kind and generous, in other words, benevolent; for no other faculty of man conciliates affection.

*Next*, In his *Third* mood, when the resistance again roused Self-esteem, Combativeness, and Destructiveness to the fury of madness, he gives orders for the instant massacre of all the men, women, and *dogs*, in the castle. Pearson had proposed to put to the torture the old knight and Dr Rochecliffe, “ ‘ by “ ‘ a whipcord twitched tight round their forehead, and twist- “ ‘ ed with a pistol-but, I could make either the truth start “ ‘ from their lips or the eyes from their head.’ ” But even in the height of his fury *this* was too much for Cromwell, and his benevolence gleams for an instant with splendid effect on the dark cloud of his unsparing fury. “ ‘ Out upon thee, “ ‘ Pearson!’ said Cromwell with abhorrence, ‘ we have no war- “ ‘ rant for such cruelty.’ ” Then Humgudgeon falls, and is half buried by the ruins of the tower. Destructiveness is again in advance; “ ‘ with a quick and resolute step, Crom- “ ‘ well approached the spot; ‘ Pearson, thou hast ruined me— “ ‘ the young man hath escaped. This is our own sentinel “ ‘ —plague on the idiot! Let him rot beneath the ruins which “ ‘ crushed him.’ ”

*Fourth*, Cromwell's last mood is that of mercy, and even generosity. He is informed that Pearson “ ‘ had not fully executed his commands touching a part of those malignants, all “ ‘ of whom should have died at noon. ‘ What execution—what “ ‘ malignants?’ laying down his knife and fork: ‘ Wretch!’ “ ‘ said he “ ‘ starting up, and addressing Pearson, thou hast not “ ‘ touched Mark Everard, in whom there was no guilt, for he “ ‘ was deceived by him who passed between us; neither hast “ ‘ thou put forth thy hand on the pragmatic presbyterian “ ‘ minister,’ ” &c. He is told that they yet live, and orders their instant liberation. Rochecliffe is next enlarged and supplied with money. “ ‘ But you look darkly at each other as “ ‘ if you had more to say than you durst. I trust you have not “ ‘ done to death Sir Henry Lee?’ ”

“ ‘ No—yet the man,’ replied Pearson ‘ is a confirmed malignant, and ——’ ‘ Ay, but he is also a noble relic of the ancient “ ‘ English gentleman,’ &c. ‘ Sir Henry lives, and shall live for “ ‘ me. His son indeed hath deserved the death which doubtless “ ‘ he hath sustained.’ ” He too is spared, and that before Crom-



well is told that it was in Albert's power to have despatched him in the dark passages of the castle. As to Jolliffe, he was considered by the general as deserving reward for ridding him of Trusty Tomkins, whom he knew to be a double-dealing knave. Wildrake he declares not worth his while, in spite of his libellous poems; the man and "the very handwriting" "being drunk."

" 'There remains only one sentenced person,' said Pearson, 'a noble wolf-hound, finer than any your excellency saw in Ireland; he belongs to the old knight, Sir Henry Lee. Should your excellency not desire to keep the fine creature yourself, might I presume to beg that I might have leave?' 'No, Pearson,' said Cromwell, 'the old man so faithful to himself shall not be deprived of his faithful dog.—I would I had any creature, were it but a dog, that followed me because it loved me, not for what it could make of me.' " He finishes this display of good feeling by ordering decent burial, in consecrated ground, to Tomkins, whose death he had so lately hailed; and to Humgudgeon, whose remains, in hot fury, he had doomed to rot where they had fallen. Until Phrenology unfolded organs of Self-esteem, Combative-ness, and Destructiveness, co-existing in the same individual, with others of Benevolence, Veneration, and Justice, such moods of mind as are here described were utterly inexplicable. To a *feeling* that they are natural, which every one has, we now add an intellectual perception of their truth; and thus both our pleasure and profit are increased by the light which this philosophy sheds on the pages of the historian and novelist.

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NOTICES.

LONDON.—Public attention appears at present to be greatly attracted towards Phrenology; friendly notices of it seem to thrust themselves, as it were, into a variety of publications, some of which are afraid to take up the question in a decided form. We allude to the Westminster Review, the Metropolitan Quarterly Magazine, the Pamphleteer, Bolster's Quarterly Journal, &c. In a work, entitled "Della forza nelle cose politiche Ragionamenti quattro di Luigi Angeloni, 1826, Londra,

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"Schultz," the author, a proscribed Italian gentleman, explains the principles of society, government, legislation, &c., on phrenological grounds.—In the "Encyclopædie Progressive," now publishing in France, an article by Dr Gall is announced.—Dr Hinde, who attended on Weber during his last illness, has procured a cast of the head of that celebrated composer; we hope in our next Number to be able to give an account of it.—The London Phrenological Society is forming a library and museum, for the benefit of the members and the public. The notice of their proceedings has not arrived when we are obliged to go to press; they shall be continued in our next Number. Mr De Ville proceeds indefatigably in adding to his collection of casts. We understand that several thousand visitors have inspected his collection since January last.

CAMBRIDGE.—A Phrenological Society is forming in Cambridge. We learn that about fifty persons have already enrolled their names, and purchases of casts and books have been made. We are led to expect that it will prove a highly useful auxiliary.

Dr SPURZHEIM, after concluding a most successful course of lectures at the London Institution, has returned to Paris. During his stay in the metropolis he published an octavo volume on the anatomy of the nervous system in general, and of the brain in particular, with numerous plates; also "Phrenology in Connexion with the Study of Physiognomy, with thirty-four plates," both highly interesting and instructive works, of which we shall give an account in our next.

KILMARNOCK.—A Phrenological Society has been formed here on a highly respectable footing. It embraces clergymen, surgeons, solicitors, teachers, and merchants. Mr Hood, well known to our readers for his valuable contributions to this Journal, has been elected President, Mr David Watt, Vice-President, and Mr William Webster, Secretary and Treasurer. The society has already procured a considerable number of casts and books on the science; and we understand that one of its members means speedily to lecture to the public.

COPENHAGEN.—On 1st December, Dr Otto commenced a course of lectures on Phrenology, which terminated in the middle of April. He had 60 auditors, and his course has been eminently successful. Among his auditors were the celebrated Danish poet Oehlenschläger, and Professor Sibbern of the university. The audience showed the greatest interest in the lectures during the whole course, which was illustrated not only by numerous casts procured by Dr Otto from Edinburgh, but also by an excellent collection of crania of different nations, from the museum of the Danish university, which were handsomely placed at his command, and also by many skulls of criminals preserved in the hospitals. Dr Otto dissected the brain twice before his auditors, and opened in their presence the head of a thief who died in an hospital, and pointed out

not only the great elevation of the skull externally at the organ of Acquisitiveness, but a corresponding development of brain when the bone was removed. A bust, with the organs marked, copied from that of Edinburgh, has been published, with a brief description of the organs, and it is rapidly selling. In Horsens, in Jutland, Dr Müller has delivered a course of lectures on Phrenology after Dr Otto's work, and in Nyborg, in Fyen, Dr Frisch intends to do the same. The Medical Monthly Journal, edited by Dr Otto, named "The Nye Hygea," contains a variety of articles on Phrenology, several original, and some translated from our pages.

EDINBURGH.—Sir William Hamilton has not yet published his essay against Phrenology. We learn, that since the termination of the sittings of the Phrenological Society, the following donations have arrived.

A collection of Sandwich-Island and South American crania presented by Lieutenant Malden, noticed in this Number; a copy of Dr Gall's "Physiologie du Cerveau, &c." 6 volumes 8vo, from the author; cast of the skull of an infanticide, by Dr Otto. An account of this shall appear in our next.

We return our respectful thanks to B. L. for his communication, but it is not suited to our publication: the information which he wants is already given in many of the phrenological works.

It has been stated to the London Phrenological Society, that a gentleman at Peckham has a skull which can be proved to have been Cromwell's. We beg that it may be brought forward.

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*Erratum.*—In page 210, line 14 from bottom, for "thinking," read "striking," (in reference to the billiard-balls.)



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ARTICLE I.

ON THE PHRENOLOGICAL THEORY OF VIRTUE.

THERE is perhaps no subject connected with the philosophy of the human mind on which more has been written, and on which, at the same time, a greater diversity of opinion has appeared, than on the theory of virtue. A term whose meaning the most ordinary mind thinks it can readily apprehend, has been bandied from one school to another, from the remote age of Aristotle to the times in which we now live, and it still remains a question, Whether it has ever received a true and satisfactory explanation? If indeed our search after the true meaning of this mysterious substantive were confined to the theories in which the problem is professedly solved, so essentially different are these in their principles, and so various in their results, we might readily doubt whether that which we sought had any real existence—whether we were not renewing, by such a pursuit, the visions of alchemy; searching after a bodiless creation, which had a name only, but no local habitation upon earth.

And is virtue then of a nature so capricious and unstable as necessarily to appear under a new form to every successive

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inquirer? Is this *summum bonum*, to a knowledge of which man has for two thousand years been labouring to attain, no better than an *ignis fatuus*, deluding the eye with a momentary light which leads only to deeper darkness—a mirage in the desert, cheating the traveller with the appearance of smiling vegetation, when a nearer approach shows all around to be only arid and unproductive sand? Fallen as human nature unquestionably is, we are far from holding it to be so entirely degraded. If that philosophy which has the constitution and phenomena of the human mind for the objects of its research has hitherto done little either to analyze the principle by which the virtue of an action is perceived, or that variety in the decisions of this principle, and that instability in its operations which the annals of our race exhibit, the fact of its existence is not the less ascertained. For it must be admitted by every one who has either reflected on the operations of his own mind, or observed with any degree of attention its phenomena in actual life, that there is some principle implanted in every man who is not so degraded as to have forfeited all claim to that title by which the Creator designated the last and noblest of his works, in consequence of whose operations one class of actions and opinions is condemned, and another is approved. *Est quidem vera lex, recta ratio, naturæ congruens, diffusa in omnes, constans, sempiterna: quæ vocet ad officium jubendo, vetando a fraude deterreat!*

It may at first sight perhaps appear to be an instance of rather unwarranted presumption, to make a charge of unsatisfactoriness so bold and unlimited against the theories which have been successively formed in order to explain the nature of virtue. A single reflection, however, may suffice to satisfy the Phrenologist at least, that such a charge is by no means groundless. The philosophers by whom these theories were formed were unacquainted with the real constitution of the human mind. And therefore, allowing all that is unquestionably due to the capabilities of the gigantic

minds which have been employed in this investigation, it is apparent that this ignorance must necessarily be fatal to their success. Until we obtain a knowledge of all the primitive faculties of the mind, it is morally impossible to analyze, with any considerable degree of precision, the principles which different combinations of these faculties may produce. The truth of this assertion is strikingly attested by the fact, that the very existence of a faculty which every Phrenologist must hold to be a prime element in a virtuous character, I mean Conscientiousness, has been a subject of dispute down even to the present age. I need only mention the names of Hobbes, Mandeville, and Hume.

As these philosophers, however, in forming their theories of virtue, seldom, if ever, fell into the error of assuming the existence of faculties which had in reality no place in the human mind, although their mode of conducting investigations in regard to its constitution necessarily left them in ignorance of some of its most influential elements, there is perhaps not one of these theories which does not contain some portion of truth; while it would be equally difficult to find one entirely free from error. We may apply to them indeed the words used by Dr Adam Smith in relation to the theories which he imagined were to be displaced by his own. It is to be feared, however, that it too must feel the influence of its author's criticism. "As they are all of them in this respect 'founded upon natural principles, they are all of them in 'some measure in the right. But as many of them are derived from a partial and imperfect view of human nature, 'there are many of them too in some respects in the 'wrong.'"

These theories, with one exception, afterwards to be noticed, may be arranged into three classes, in which Propriety, Prudence, and Benevolence, are severally held to be the constituents or measures of virtue. Now, with respect to those of the first class, as in every virtuous action there is certainly "a suitableness of the affection from which we act to the

object which excites it," there is no doubt in every such action a manifest Propriety. Yet as it is equally obvious, that such propriety may be no less apparent in actions to which the title of virtuous would be an absurdity, it follows that Propriety cannot be the measure of a quality of whose existence it is by no means an invariable index. The same observation will apply with equal force to either of the other two classes. It is certainly demonstrable, that in the practice of virtue there is the truest prudence; but the fact is equally unquestionable, that this virtue has in innumerable instances been exhibited, while the intellect was unable to see the chain of causation which would have led to the same result as a matter of prudence. The decision of Aristides, on the project of treacherously burning the ships of the other states then at profound peace with the Athenians, may be mentioned as an illustrious instance of this truth. "Aristides," observes Mr Combe, in the valuable work he has recently published, "reported to his fellow-citizens, that nothing could be more advantageous, but nothing more unjust, than such a project. His intellect appeared to view the execution of the scheme as beneficial and prudent, while, at the same time, he felt it to be morally wrong." The same remark may also be added in reference to prudence which has been offered in relation to the first class of theories, That many actions partake largely of the quality of prudence, which it were nevertheless an abuse of language to characterize as virtuous. In reference to the Benevolent systems, exactly the converse of this might be easily demonstrated in bar of their claim to universality of application, That while we would readily accede the title of virtuous to every action emanating from the impulse of a well-regulated Benevolence, we would claim the very same appellation for many actions, by which Benevolence, instead of being gratified, is painfully wounded. An instance, to which we would refer, is to be found in one of the many interesting productions of the author of *Waverley*. When Jeanie Deans, at the risk of



giving up a lovely and beloved sister to a miserable and disgraceful death, and thereby bringing down the grey hairs of a father she revered in sorrow to the grave, gave the fatal evidence related in the story, every benevolent feeling of the witness must have been writhing in agony; and yet it is just because she refused to listen to their affecting appeal, that we pronounce the action to be one of the most beautiful triumphs of true virtue which history, either real or fictitious, has on record.

The theories we have thus noticed, like all other speculations upon the mental phenomena which successive ages have produced in ignorance of the primitive faculties in which these phenomena have their origin, proceeded on partial and imperfect views of human nature. Consciousness being the chief source from whence their authors were supplied with information on the subject of the mental constitution, they looked upon the world to observe how this particular mind would act in certain circumstances, and how it would be affected by certain objects, rather than to ascertain why different minds acted so diversely in precisely the same circumstances, and were so variously affected by precisely the same objects. Accordingly, just as the mind of each successive theorist had a nearer or more distant resemblance to that of his predecessor, their opinions differed or coincided. If nature had stamped on its constitution the impress of Philanthropy, Virtue and Benevolence became convertible terms. If prudential and selfish feelings predominated, virtue was then made to consist in the judicious pursuit of our own private interest and happiness.

This fact, of each theory exhibiting a portrait of its author's mind, is well noticed by Mr Combe while treating of the functions of Conscientiousness. Hobbes, he remarks, denied every natural sentiment of justice, and erected the laws of the civil magistrate into the standard of morality. This doctrine would appear natural and sound to a person in whom Conscientiousness was very feeble; who never experienc-

ed in his own mind a single emotion of justice, but who was alive to fear, to the desire of property, and other affections which would render security and regular government desirable. Mandeville again makes selfishness the basis of all our actions; but admits a strong appetite for praise, the desire for which, he says, leads men to abate other enjoyments for the sake of obtaining it. If we conceive Mandeville to have possessed a deficient Conscientiousness and a large Love of Approbation, this doctrine would be the natural language of his mind. Hume, continues Mr Combe, erects utility to ourselves or others into the standard of virtue; and this would be the natural feeling of a mind in which Benevolence and Reflection were strong and Conscientiousness weak.

In addition to the errors discoverable in these theories, naturally arising, as we have seen, from an unacquaintance with the real constitution of that mind whose phenomena it was their object to explain, another capital source of perplexity and misapprehension in the greater number of them is found in the circumstance of their considering the action itself as the object of their investigation, instead of looking to the state of mind in which it originated, and of which the action is nothing more than an external and by no means infallible expression. Hence arose all those questions as to what it is that constitutes the moral obligation to perform an action acknowledged to be virtuous? Whence arises the notion of duty? Why do we conceive of merit as attaching to him by whom any virtuous action is performed? Thus establishing, as they conceived a series of distinct propositions, in the true elucidation of which the success of the investigation was essentially involved. I have already alluded to an exception to the general mode of philosophizing on this interesting subject. That exception is to be found in Dr Thomas Brown, the late distinguished Professor of Moral Philosophy in our University, who had the merit of clearing away much of the obscurity in which this subject had been involved. With that power of analysis, by which he sifted the theories of his

predecessors, scattering to the winds the chaff in which the truth had been often buried, and sometimes lost, while he preserved what was truly valuable, and presented it simple and unencumbered, he refers the virtuous action at once to that moral principle in the mind whose operation it indicates. Instead of measuring virtue by a standard, of which national as well as individual varieties of character would lead to ever-varying estimates, he held virtue to be nothing more than a term expressive of the relation of certain emotions of our minds to certain actions contemplated by us. He does not first inquire into the amount of Propriety, Prudence, or Benevolence involved in any given action, and then determine whether it merits the appellation of virtuous. Does the action, he asks, upon being contemplated by the mind, call forth the approbation of this moral emotion?—if so, then is the action virtuous. If, on the other hand, this emotion be excited only to condemn, then is the action vicious or immoral. As to the moral obligation, duty, and merit involved in the action, and considered as distinct from its virtue, he has endeavoured to show that the several propositions founded on these points had nothing beyond a verbal difference between them. That they were in truth merely different forms of the same propositions. “Distinctions,” he remarks, “which seemed to those who made them to be the result of nice and accurate analysis, but in which the analysis was verbal only, not real; or at least related to the varying circumstances of the action, not the moral sentiment which the particular action in certain particular circumstances excited. It is all which we mean by moral obligation,” he continues, “when we think of the agent as feeling previous to the action, that if he were not to perform it, he would have to look on himself with disgust, and with the certainty that others would look on him with abhorrence. It is all which we mean by the virtue of the agent when we consider him as acting in conformity with this view. It is merit when we consider him to have acted in this way. The term we use varying in all these cases, as the action is regarded by us as past, present, or future, and the moral sentiment in all alike being only that one simple vivid feeling which rises immediately on the contemplation of the action.”

There is an expression in this last sentence which suggests

the first point, in which we presume to differ from the opinion of this justly-venerated philosopher. He carries us entirely along with him, by holding virtue to be a term expressive, in a strict sense, only of the relation of certain moral emotions of our minds to certain actions contemplated by us, and by maintaining that the virtue, obligation, and even the merit of the action, in so far as that merit is intrinsic and moral, are all perceived and recognized by the same moral principle; but when he affirms this moral principle to be one *simple* vivid feeling, we venture to object. And we think it will be unnecessary to examine more than one of the examples, by which he so eloquently illustrates the operation of this principle, in order to convince a Phrenologist, at least, that its simplicity or singleness is something more than doubtful. In explaining the temporary obstructions to which this principle is subject in human nature, he cites the following instance:—

“He who has lived for years in the hope of revenge, and who has at length laid his foe at his feet, may indeed, while he pulls out his dagger from the breast that is quivering beneath it, be incapable of feeling the crime he has committed; but would he at that time be able to tell the square of four or the cube of two? All in his mind at that moment is one wild state of agitation which allows nothing to be felt but the agitation itself.” Here is an action which, so soon as its real nature is perceived by the agent after the temporary paroxysm of revenge has subsided, will be immediately condemned by the moral emotion then resuming its influence. This is just as true as it is phrenological; but we do not thence infer that the source of such moral disapprobation is simple and single. It is in truth nothing less than a compound,—in so far as the disapprobation is moral,—of wounded Benevolence and Conscientiousness and Veneration. Revenge is a state of mind which can never be maintained, except in violation of the dictates of all these sentiments; and although the furor of Destructiveness and Self-esteem by which it is chiefly produced may be sufficient to lead to the murder of its object, in the very moment that the deed is committed the stimulus by which the unnatural activity of these faculties was main-

tained is thereby instantaneously removed. The sight of his bleeding victim calls into powerful operation the moral combination, whose voice had been so long drowned in the hoarse cries of revenge. Benevolence reproaches him with tearing a fellow-creature from all the enjoyments of life, and hurrying him to an account for which, it may be, he was but ill prepared. Veneration accuses him of offending the Deity by depriving, without any justifiable warrant, one of his creatures of the gift which he had been pleased to bestow, and thus violating his express command. Conscientiousness adds her solemn intimation, that he has inflicted a punishment much greater than the offence deserved. The emotions of these several sentiments do not, it is true, maintain a separate and distinct existence in the murderer's mind, but are blended into one general feeling of remorseful condemnation :

“ *Diri conscia facti*  
 “ *Mens habet attonitum et surdo verberare cædit,*  
 “ *Occultum quatiente animo tortore flagellum.*”

We cannot, however, agree with Dr Brown in defining virtue to be a term expressive of the relation of a certain *simple* emotion of our mind to certain actions contemplated by us, the emotion being so evidently in many instances compound.

It is indeed to the ignorance of or inattention to the real nature of this moral principle, and its modes of operation, we would ascribe the fact of which all human history affords such abundant evidence, that in every age, and in almost every nation, the term virtue has been used in circumstances so essentially different as apparently to have deprived it of that fixed and determinate signification which we hold it in its strict and true meaning to convey. Men have uniformly agreed in applying the title of virtuous to those actions of which human happiness appeared to them to be the object ; and it is therefore, we would acknowledge, even without revelation, that the dictates of the moral law are written in every heart. And though every Phrenologist, we might say

every common observer of human nature, must own they are written in different individuals with very different degrees of legibility, the characters in which they are inscribed are always the same. Benevolence will never prompt to selfishness,—Veneration to disrespect,—nor Conscientiousness to injustice, because its development in any given individual or nation is *small*. Its voice may be faint and feeble, but its language will never vary. If, therefore, the term virtue has been applied, on different occasions, in senses evidently contradictory, it is not because the moral principle, whose relation to the action it expresses approves at one time what it condemns at another, but because the nature of the principle itself has been mistaken or overlooked. It will be afterwards shown, when we approach the consideration of those causes which tend to produce the obstructions and modifications to which this principle is liable, to what source the endless variety and incongruity in human opinion on the subject of virtue are to be traced. We must now endeavour to explain what we conceive to be the nature of the principle itself.

As virtue is never ascribed to any action of which *self* is the object, we must search for that principle whose relation to certain actions, contemplated by us, is expressed by the term in question, in those sentiments which prompt to the discharge of the duties in which the relation of man to other beings is involved. If we take the propensities, the first great class of faculties which prompt to action, and consider them in reference to their separate functions, we find that they are all gratified by an exercise of which *self* alone is the object, whatever else may be the subject. Advancing to the second class,—the sentiments,—we discover that they differ from the former in this,—that while they too prompt to action, their activity is at the same time accompanied by a specific emotion or feeling. An accurate observation of their several functions will also prove, that they themselves may be arranged into two distinct classes; viz. those of which *self* is still the object in reference, to which their activity is

called forth, and those which find their legitimate object in prompting to the discharge of duties in which the interest of our fellow men is involved. If we analyze Self-esteem, Love of Approbation, Cautiousness, Hope, Ideality, Wonder, Firmness, and Concentrativeness, in their several and separate functions, we shall find, that with, perhaps, one exception,—viz. Hope,—they are all directly influenced solely by causes affecting the relation in which *self* stands to the object, or event, by which they are severally excited.

Self-esteem, for example, is affected by every thing that has a tendency to increase or diminish the importance of self. When Macduff presented to the mind of Macbeth the alternative of “living to be the show and gaze o’ the time,” it was this sentiment which prompted him rather to accept the combat with an adversary “unborn of woman,” even while he anticipated its fatal result :

——— “I’ll not yield  
 “To kiss the ground before young Malcolm’s feet,  
 “And to be baited with the rabble’s curse.”

Love of Approbation, again, is affected by whatever changes the aspect in which self appears to the world. To be the “observed of all observers” is its highest gratification, while it is very gall and wormwood to its nature

——— “to be made  
 “A fixed figure for the Time of scorn  
 “To point his slow unmoving finger at.”

Cautiousness, producing the emotion of fear, is excited by whatever appears pregnant with personal injury, and of itself prompts only to such actions as would so alter the relation of self to the exciting object or event as to avert the threatened danger. The sentiment of Hope differs from all the other propensities and sentiments to which we have been alluding. All these produce, when excited to activity, some specific desire, as Combaticiveness for contention,—Acquisitiveness for property,—Love of Approbation for praise, &c. Whereas Hope begins and ends with a simple feeling, *visu generis*, susceptible of being directed in a great variety of

ways, but not desiring any one class of things as its peculiar objects. It produces the tendency to believe in the possibility of obtaining what the other faculties desire. We cannot, therefore, include this faculty either under that class of sentiments of which self is the object, in relation to which their activity is excited, or among those which find their legitimate object in prompting to the discharge of duties, in which the interest of our fellow is immediately concerned. It blends indifferently with either, according to circumstances, and is, in this respect, without any determinate character.

Ideality, which gives the desire of what the French call the "*beau ideal*," and Wonder, which seeks its gratification in every thing new, or with whose qualities the other faculties are yet unacquainted, are so evidently of that class of which self is the direct object in relation to which they are called into action, that illustration is quite unnecessary. Of Firmness and Concentrativeness it need only be observed, that they have no relation to external objects, and that their influence terminates on the mind itself.—They only add a quality to the manifestations of the other powers. We have thus gone over all the sentiments, except Benevolence, Veneration, and Conscientiousness, and we have found, that, with these exceptions, their direct end is either selfish or indifferent. To none of those, therefore, can we refer that moral principle, whose approbation or disapproval is expressed in reference to actions involving the relations of man to his Creator and to his fellow,—the only actions to which virtue or vice is conceived to attach. They may be, and are undoubtedly, often brought to lend their aid in supporting and adorning virtue; but if its pure banner, "*sans peur et sans reproche*," be withdrawn, they will enlist with equal readiness in the service of vice. There is nothing necessarily moral in their nature; and it is therefore, we conclude, that it cannot be the relation of any feelings which they can directly generate to actions contemplated by us with moral approbation, that is expressed by the term virtue.



All men agree in ascribing the title of virtuous only to those actions, of which human interest and happiness is conceived to be the object ; and to the faculties which directly prompt to such actions we would accordingly turn for the elements of that moral principle by which they are approved. In other words, we hold virtue to be a term expressive of the relation of the sentiments of Benevolence, Veneration, and Conscientiousness, to certain actions contemplated by us, in which the enlightened exercise of these sentiments is involved. It is observed by Mr Combe, in his admirable reflections on the harmony of the faculties, that the dictates of these sentiments, when enlightened by intellect, always harmonize. And moreover, that whatever conduct they approve when so enlightened, is always perceived by the understanding to be expedient ; and, if practically followed out, actually proves in its consequence to be so ; demonstrating, as he observes, the truth of the maxim, "*nunquam aliud natura, aliud sapientia dixit*." Hence we perceive not only that Benevolence, Veneration, and Conscientiousness, acting either singly or combined, according to the circumstances of the case comprise the elements of that emotion which is the essence of every moral decision, but that their decisions are fixed and invariable, because they are such as the intellect, when sufficiently informed, will always discover to be the most expedient for the purpose they have in view, viz. human interest and happiness.

All theories, and all men capable of forming an opinion on the subject, have agreed, as has been already stated, in associating the idea of virtue only with what is conceived to have a tendency to promote the interest and happiness of man. But as different minds and different circumstances produced different estimates of such interest and happiness, hence arose an infinite diversity of opinion as to the faculties which give the virtuous character to the actions, in the performance of which this interest and happiness are sought. We have endeavoured to point out those sentiments whose

direct end is either selfish or indifferent, which prompt to some change in the relation of *self* to the object or event by which they are excited. In these there is nothing necessarily moral; and, therefore, we have concluded, that it cannot be the relation of any feelings which they can directly generate to actions contemplated by us with moral approbation that is expressed by the term virtue. From these we turn to Benevolence, Veneration, and Conscientiousness, and finding the aim of their functions to be precisely the reverse, *i. e.* seeking some change in the relation of the object by which their separate or combined activity is called forth to the self by which that object is contemplated; and that it is only with actions tending to produce such changes that the idea of virtue is associated, we thence deduce the proposition, that virtue is a term which expresses the relation of the moral emotions produced by the combined activity of Benevolence, Veneration, and Conscientiousness, to certain actions contemplated by us, in which the enlightened exercise of these sentiments is involved.

Although by such an analysis as the foregoing we find it necessary, as was already intimated, to differ from Dr Brown, in regarding the moral emotion as always and necessarily simple, the difference is rather verbal than essential, it being evident, from the manner in which he illustrates the operation of this emotion, which he describes as *one* and *simple*, that in reality it embraces all the elements we have noticed as members of this moral confederacy.

It is not unworthy of observation, as a fact which appears to lend its testimony in support of our theory, that the various precepts of the moral law appear to be addressed directly to the three superior sentiments in question. Obedience to the first four commandments of the decalogue, involving the duties arising out of the relation of man to his Creator, flows manifestly from enlightened Conscientiousness and Veneration, the former acknowledging the justice of homage to such a Being, and the latter inspiring with the emo-

tion in which it is paid. The fifth commandment appears to result from the three sentiments specified acting in harmonious concert. The sixth commandment flows more immediately from Benevolence in its positive injunction, aided by Conscientiousness in its negative command; the seventh, eighth, ninth, and tenth from Conscientiousness.

We may add another remarkable instance from the same sacred source, where a similar coincidence is yet more strikingly evinced. It is taken from the book of Micah, where, in the 8th verse of the vi. chapter, all those duties which man owes to God and to his fellow-creatures are summed up under three heads, corresponding, even critically, with the dictates of Conscientiousness, Benevolence, and Veneration. "He hath showed thee, oh man, what is good; and what doth the Lord require of thee, but *to do justly, and to love mercy, and to walk humbly with thy God.*"

Dr Spurzheim, in his "Philosophical Principles of Phrenology," makes a distinction between virtue and what he calls "natural goodness," to which we cannot altogether subscribe. "I love goodness," he says, "and esteem virtue. The naturally good are charitable, because they find a pleasure in charity; while the others, i. e. those who want this natural goodness, of charity make a virtue." If charity, then, such as that of the good Samaritan, proceeded from the overflowings of a predominant benevolence, the current of whose pure philanthropy was never ruffled by one selfish emotion, it must cease, according to Dr Spurzheim's estimate, to claim the title of virtue. In one word, to carry his principle to its natural results, if Benevolence, Veneration, and Conscientiousness, the sentiments whose direct aim is to prompt to actions involving the relations of man to his Creator, and to his fellow;—if these sentiments be naturally so pre-eminent in a man's constitution as to rule through a whole life without being disturbed by the sedition or rebellion of one selfish subject, then is that man no longer virtuous.

It is with diffidence we dissent from so high an authority as Dr Spurzheim; but we venture to conceive, that his error (for such we maintain it to be) has arisen from confounding with the virtue of the action the notions commonly entertained by mankind of its merit. Virtue, Obligation, Duty, and Merit, are all, as has been already stated, held by Dr Brown to be felt and recognized by the same moral principle. "It is impossible for us to have the feeling," he says, "and not to have these; i. e. the conceptions of Virtue; Obligation, &c.; or, to speak more precisely, these conceptions are only the feeling itself variously referred in its relation to the person and to the circumstances." With this view, in so far as it regards Virtue, Obligation, and Duty, we entirely concur; and if the merit be considered as intrinsic and moral, we are still of the same opinion with Dr Brown. But there is a different idea of merit, so common and so popular among men, and so closely identified with the virtue of which in reality it is extrinsic, as not only to have led Dr Spurzheim to regard it as a necessary quality in the state of mind by which a virtuous action is produced, but the very quality, in consequence of whose presence the action is virtuous. If we be able, however, to show that this idea of merit emanates in truth, solely from the operation of the selfish feelings and desires, its claim to be regarded as the characteristic of true virtue will become even more than questionable.\* It is evident, that Conscientiousness can see no *merit* in being just, for inclination can never perceive merit in its own gratification. In the same way, Veneration can discover no *merit* in yielding that deferential homage to superiority, which is its natural tribute. And Benevolence is equally blind to the perception of merit, in being kind and

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\* It may perhaps be necessary to state here, in order to prevent misapprehension, that, in endeavouring to elicit the origin of our ideas of merit, it is not with the purpose of touching in any way on the question of its compatibility or incompatibility with moral necessity. This were to go beyond the object of the present essay.

charitable. Yet merit is a word which, in reference to Justice, Veneration, and Charity, conveys a distinct idea, and we are bound, therefore, to account for its existence.

When we contemplate the noble Regulus refusing to enter within the walls of his native city, of which he was no longer a citizen, or even to visit his own little dwelling, and share in that joy which his return had inspired; when we see him standing in melancholy separation from the senate, of which he had once been so illustrious a member, instead of pursuing that course which would have given him to the friendly arms that were then held out to receive him into their embrace, calmly but eloquently pleading for the very decree which must consign him to the fury of his enemies, and see him, even while the entreaties and lamentations of his wife and his children were filling his heart with all the bitterness of a final separation from the objects of his fondest affection, returning to Carthage to suffer whatever the cruel imagination of an exasperated foe could invent of barbarous and inhuman torture,

— “*Pudicæ conjugis osculum*  
 “*Parvosque natos, ut capitis minor,*  
 “*Ab se removisse, et virilem*  
 “*Torvus humi posuisse vultum;*  
 “*Donec labantes consilio patres*  
 “*Firmaret auctor nunquam alias dato,*  
 “*Interque mœrentes amicos*  
 “*Egregius properaret exul.”*

When we see all this, why is it that we regard this triumph of Veneration for the honour of his country, and of conscientious adherence to his word, as so singularly meritorious? It is in virtue neither of Conscientiousness nor Veneration that this great merit is perceived, because these faculties discover nothing in the action beyond the simple obedience to their own dictates. But Cautiousness, with its dark forebodings of pain and misery and death, and Adhesiveness, with its yearning after the objects of its fond desire, tell us of the terrible assaults which Conscientiousness and Veneration must have sustained in maintaining their supremacy. And the

different degrees of merit which different minds will discover in this action, will be in exact proportion to the vigour in these minds of the two higher sentiments which produced the action in relation to the power of the two selfish feelings by which it would have been opposed.

To take another instance, which, with reverence, we select from the sacred volume, it may be shown with similar ease, that our notion of the merit of Job's enduring piety, maintained in defiance of every thing that might have tended to shake his confidence in the great Being to whom it was offered, is still obtained from the operation of our selfish feelings and desires alone.

When we read of the messengers bringing in swift succession the tidings of another and another wo, and by the sum of their desolating intelligence sweeping the venerable Patriarch from the very pinnacle of prosperity into the lowest abyss of wretchedness and despair, the heart grows sick in the contemplation of misery so sudden and so complete. From whence do we derive, on studying this affecting picture, the idea of that extraordinary merit we discover in the utterance, at such a moment, of the pious sentiment with which he received the intelligence of his utter desolation :—"The Lord gave and the Lord taketh away ; blessed be the name of the Lord !" These words beautifully indeed express the dictates of a presiding Conscientiousness and Veneration ; but for that very reason can convey to these faculties no idea of merit. It is Acquisitiveness contemplating the loss of the servants, and the sheep, and the camels, and Adhesiveness and Philoprogenitiveness bewailing the objects of their attachment now no more ; Self-esteem, burning under a consciousness of rank and importance, exchanged for degradation and wretchedness ; Love of Approbation, "mindful of the days that had been in months that are past, when the young men saw him, and hid themselves, and the aged arose, and stood up ; when the princes refrained from talking, and laid their hand on their mouth ; when the nobles held

"their peace, and their tongue clave to the roof of their mouth." It is Love of Approbation remembering all this, and foreseeing the bitter change it must henceforth experience. "But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock." And, as if all these were not enough to fill up the horrors of the picture, Cautiousness comes in to deepen the gloom of the present, by throwing a cloud of yet darker misery over the future. These are the true and only sources of that merit we discover in the enduring piety of Job. The clamorous outcries of these selfish feelings tell us of the snares with which Conscientiousness and Veneration were in this instance environed, and it is therefore we attach merit to the supremacy they maintained.

If this analysis be sound, the conclusion appears inevitable, that merit is something essentially distinct from virtue; and we shall then have escaped from the paradox to which Dr Spurzheim's doctrine seems naturally to lead, that, in such instances of virtue as we have cited, the mind in which the selfish feelings were most predominant, in other words, the mind least virtuous, would discover the greatest proportion of virtue.

There is another conclusion to which we appear, by this view of our notions of merit, to be conducted, and which, as it accords with a great and important scripture truth, is not unworthy of notice. If the merit of the most virtuous actions of men is perceived solely by the operation of the lower and selfish part of our nature,—of those feelings and desires, in a word, which are opposed to the virtue,—these actions must necessarily appear devoid of all merit to that Infinite Mind,—and we speak with deep reverence on a subject so high and so sacred,—in which such feelings and desires are necessarily unknown.

The view we have thus submitted of the origin of our notions of merit, while it appears to show a very evident dis-

distinction between *that* quality and the virtue with which it is, in common language, so closely identified, reflects, at the same time, additional evidence on our position, that the term virtue does, in the strictness of philosophic precision, express only the relation of the sentiments of Benevolence, Veneration, and Conscientiousness to certain actions contemplated by us, in which the enlightened exercise of these sentiments is involved. This distinction between the virtue and the merit of an action will be more apparent in an example. When we read of the intrapud Hampden opposing an unjust tax, which to him, personally, was of so little consequence, at the risk of incurring the vengeance of a powerful and vicious government, we readily acknowledge his conduct to have been both virtuous and meritorious. By what faculties in our nature, then, are these two qualities perceived?—Self-esteem reminding us of the difficulty of sacrificing self for the interest of others; Cautiousness creating a feeling of alarm and apprehension at the prospect of contending with an enemy so formidable; and Acquisitiveness dreading the loss of property, and the utter ruin in which such a contest was so likely to terminate, are evidently the sources from whence we here derive the idea of merit, as attaching to the virtue which was maintained in defiance of the powerful opposition these selfish faculties must necessarily have produced. It is, on the other hand, simply because we regard the conduct of this patriot as the dictate of Conscientiousness, that we acknowledge it to be virtuous; for, if the action in question were presented to us under a different form, and we were called on to regard it as emanating as much from the desire of obtaining eminence and authority in a political faction as from the wish to see his country delivered from an unjust and intolerable grievance, our estimate of its virtue would instantly sink. The fountain of virtue is then no longer pure; self has polluted the stream at its very source; the upright and virtuous patriot has degenerated into the ambitious leader of a faction. And why is this change produced?



Merely because the relation between the action and the sentiment of Conscientiousness is no longer the same: Love of Approbation, Self-esteem, and, perhaps, Acquisitiveness, have been enlisted as motives to produce the action, while the opposition of Cautiousness has been, in a great measure, removed; and exactly in proportion to the amount at which we estimate their influence, will our sense of the virtue be diminished. In the same way, if we analyze any action, or any class of actions, to which the title of virtuous has been justly conceded, the same result will appear,—that wherever the selfish feelings and desires are contemplated as motives to act, our account of the agent's virtue is proportionally lowered.

We hold then, *1st*, That virtue is a term expressive of the relation of the sentiments of Benevolence, Veneration, and Conscientiousness to certain actions contemplated by us, in which the enlightened exercise of these sentiments is involved. *2d*, That virtue, obligation, and duty, are all felt and recognized by the same moral emotion; or rather, that these are nothing more than the same emotions variously referred in their relation to the person and the circumstances. And, *3d*, That merit, instead of being identical with virtue, is a term which, in truth, expresses the relation to any virtuous action of those feelings and desires whose direct operation is opposed to the virtue in which the merit is involved. In one word, that virtue, obligation, and duty, are all felt and recognized by the three sentiments pointed out, as prompting to those actions, involving the relations of man to his Creator and to his fellow. That merit, on the other hand, in the sense in which the term is usually understood, is perceived in consequence of the operation of the feelings and desires, whose direct object is purely selfish.

In surveying the wide diversity of opinion, which, on the subject of virtue, the moral history of mankind presents, it appears to us, that these phenomena, various and seemingly contradictory as they are, do nevertheless admit of a very simple explanation by the theory that has just been submit-

ted. This will become more apparent on considering the causes which tend to modify and obstruct the operation of the emotions to which we have referred the perception and recognition of morality.

That branch of the subject, however, is both too large and too important to be embraced by the present paper. Leaving it, therefore, for a subsequent occasion, we shall only add here some general remarks on the theory of virtue we have unfolded. It has appeared, from the cursory analysis that has been given of the propensities and sentiments of our nature, that these two great sources of human action, in reference to the objects they have in view, naturally arrange themselves into two distinct classes; those, viz., whose direct end is to prompt to some change in the relation of self to the object or event by which they are excited, and those which prompt to some change in the relation of the object in reference to which they are called into activity to the self by which that object is contemplated. The interest of self is sought exclusively by the one, the interest of the community by the other. It is apparent, that virtue can never be associated with the activity of the former, however beneficial may be the results to which they lead; it has, accordingly, been referred solely to the exercise of the latter. Whenever the action to which the first and inferior class of desires and sentiments lead is at variance with the dictates of the second and higher class, that action must necessarily be hurtful and immoral; for the very obvious reason, that it is condemned by the sentiments whose exclusive object is the interest and advantage of those whom that action affects. To suppose these should condemn what they themselves are seeking to obtain is a contradiction in terms. The activity of these selfish and lower desires and feelings may exist in three different relations to the higher sentiments so often enumerated; in the relation of unison and harmony, and then they support and adorn the virtue to which the others alone give birth; in the relation of indifference, and then the ac-

tion is without any moral character ; or in the relation of opposition, and then the action is vicious and immoral. These are laws which nature has imposed on our mental constitution,—and the laws of nature are immutable. Virtue and vice, then, it follows by necessary consequence, have each a determinate and unchangeable character. If in Hindostan it be regarded as a dictate of Benevolence to expose an aged parent on the banks of the Ganges, and a dictate of Veneration to join in the monstrous obscenities of the idol worship of Juggernaut, and if in ancient Sparta a dexterous theft was justified by law, the anomaly involved in such actions is apparent only, not real. If Benevolence appear to be employed in shortening the life of a fellow-creature, and Veneration in doing homage to an image devoid of any quality of superiority, and if Conscientiousness appear to have seen nothing to condemn in the crime of theft committed under certain circumstances, it is not because these sentiments have been dictating in India and at Lacedemon what they condemn in England, but because, in these instances, their real dictates were either entirely subdued, or were shrouded in the darkness of a benighted intellect, and brutalized by the supremacy of animal desire. The sentiments, every Phrenologist is aware, do not themselves perceive the objects fitted to excite their activity. This is the province of intellect. And it is merely because ignorance and superstition disable this medium from conveying correct impressions of things as they really exist in their several relations, that the apparent inconsistency, in the cases we have just noticed, takes place. The moral emotions, when duly enlightened, are invariable in their dictates.

And while we are thus led to the conclusion, that there is a principle of virtue in our nature, in itself pure and unchanging, we shall be restrained from glorying too much when contemplating the high elevations to which it may conduct individuals of our species, by remembering that the very source which supplies the proud idea of the *merit* of hu-

man virtue points at the same moment to the dangers by which that virtue is environed,—to the snares in our degenerate nature by which it is surrounded,—to the struggle in which it is always engaged, and in which it is so often overcome; and, casting our eyes along the page of human history, we shall be compelled with humility to acknowledge, that if the lamp of virtue be, in truth, still shining in the human heart, here with a brighter and there with a dimmer lustre, its flame, if it be not fed by a heavenly hand, is all too feeble to withstand the noxious vapours and the gusts of evil passion to which it is exposed: for,

— “Man in nature’s richest mantle clad,  
 “ And graced with all philosophy can add,  
 “ Though fair without and luminous within,  
 “ Is still the progeny and heir of sin.  
 “ Thus taught, down falls the plumage of his pride;  
 “ He feels his need of an unerring guide,  
 “ And knows, that, falling, he shall rise no more,  
 “ Unless the power that bade him stand, restore.”

## ARTICLE II.

### PRACTICAL PHRENOLOGY.

THERE is a great difference between believing a doctrine and practising it; and as the latter alone can be truly beneficial, we proceed to some further examples of the application of Phrenology in real life.

*Choice and Direction of Servants.*—If it be true that, *ceteris paribus*, size in an organ is an index of power in a faculty, and if certain mental qualities fit an individual for a particular situation, it is clear that Phrenology is calculated to be of great use in the choice of servants, clerks, partners, and in forming all confidential relations. It is necessary, however, to know the particular combination of faculties that is requisite for a certain duty; and this can be discovered only by ex-

tensive practical observations. Were even the most expert Phrenologist to attempt to specify, *a priori*, the development that would give most satisfaction in a given employment, he would run great hazard of falling into error; but let the duties of a particular situation be carefully analyzed, the education and development of several persons who discharge them successfully be ascertained, and that of others who fail in them be also noted, and a sure practical rule will be obtained. Nature is constant in her operations, and similar causes will invariably be followed by similar effects. We have applied Phrenology in this way, and with the most decided advantages. The first principle to be attended to is, that if an organ be large, and possess ordinary activity, it will give spontaneous suggestions; and that if it be very small, it will act feebly of itself, and require the constant application of external stimulus. For example, an individual with a small head, and particularly with small organs of reflection, was intrusted with the feeding of poultry, and was desired to tell that more corn was needed some days before the old stock was exhausted; but this effort of reflection could not be made. The individual, after repeated admonitions, dealt out the last feed, before it occurred to him to intimate that more was wanted, although he knew that the corn was brought from a distance. In ordinary speech this would be attributed to carelessness, or thoughtlessness, and the last was undoubtedly the cause; but the defect originated in the brain of the individual, and the only permanently successful remedy in such a case would be, for some one with more reflection to ask frequently how much corn remained, and thus apply the external stimulus to the weak reflecting faculties of the individual in question. In like manner, if we suppose in another servant the lower ridge of the eyebrows to be decidedly deficient, or, in other words, the organs of Order, Colouring, Weight, Size, Form, Locality, and Lower Individuality, to be small, there would be no internal and self-arising love of order, symmetry, and

neatness, and no uneasiness at the presence of disorder. If, however, the individual in question had a large Love of Approbation and Veneration, these faculties might give her a real feeling of respect for her employer, and a sincere desire to please, and she might in consequence be what is called a *willing servant*; but her *power* of acting up to these desires would be limited by the deficiency of the knowing organs. When imperfections in the household arrangements were pointed out to her, in other words, when the *external stimulus* was applied, she would perceive the faults; and desire to remedy them; but unfortunately, when the next day came, although Veneration and Love of Approbation might give her the wish to do well, the feebleness of the knowing faculties would leave her without the power. She would not be able, from the *spontaneous suggestions* of her own faculties, to perceive the disorder which reigned around her, and would leave much of her duty ill performed, without being aware that she was doing so. Suppose that great efforts were made, by applying the external stimulus, to rouse the faculties to greater activity;—that rules, for example, were laid down, often repeated, and sedulously enforced, for placing every article in its proper situation, some improvement might be attained; but every *new circumstance* that should arise would be a cause of trouble; the alteration that ought, on that account, to be made would not be spontaneously perceived; and again, the suggestion of what was necessary to be done would require to come from without, otherwise the steps necessary to preserve order would not be taken. This last case is supposititious, and given merely for the sake of illustration.

We have observed, however, in real life, complete contrasts to these instances. In one individual, the ridge of the knowing organs is decidedly large, Ideality is fairly developed, and there is an equable combination of the organs of Propensity and Sentiment: the consequence is an admirable *instinctive* taste; a *spontaneous* love of symmetry and arrangement; a

*natural feeling* of uneasiness at the sight of disorder and confusion.

The animal propensities, as we showed in our last Number, are all essentially selfish in their nature, while the moral sentiments regard the welfare of others; and we have found by experience, that there is a great difference in the practical conduct of servants, according as the one or the other class of faculties predominates. In an individual in whom the propensities are large, and the organs of the moral sentiments moderate, there is an inherent selfishness, which has shown itself in this manner. Having asked permission to go to the country to visit a relation, he went off for a day, leaving a dog, of which he had the charge, locked up, without food or water, carrying the key of the kennel in his pocket. This also would be ascribed to thoughtlessness; but Phrenology enables us to trace the source of it. The individual's selfish faculties were in a state of high excitement at the expected gratification to himself, and his organs of Benevolence and Reflection were so moderate, that they threw into his mind no spontaneous suggestions regarding the welfare of any other creature. If the latter organs had been large, the situation of the dog would have been the first idea that would have suggested itself. On another occasion, the same individual was desired to bring a travelling cloak, of which he had the charge; he made just such a search for it as was necessary to screen himself from censure for disobedience, and returned, and reported that it was lost. Here also the instinctive feeling of selfishness showed itself; he took no lively interest in obtaining the cloak for the sake of him who was to wear it, and his search was brief, superficial, and reluctant. On being sent away, not to show his face till it was found, it speedily appeared. This person was left in charge of a gig, to wait on a road while the party in it made a call, and he was desired to turn it during their absence. The road was narrow; but he noticed, at a little distance, an approach to a gentleman's house, where the gate and lodge receded in a

semicircle from the highway; and afforded a convenient space for turning. He took advantage of this, which was right; but having attained his own end, and thinking nothing of others, he placed the horse and gig across the gate, so that no human being could pass to or from the house till they were removed. If Love of Approbation, Benevolence, Veneration, and Reflection, had been active, they would have spontaneously suggested the superior claims of the owner of the house to get out and in to it, over his own title to appropriate it as a convenient resting-place till he was called for.

There are many individuals in whom the organs are more equally balanced, and on whom training and cultivation of the higher powers have a considerable effect; and Phrenology is of great use in enabling us to apply this treatment with success. A female servant omitted to close the drawing-room window-shutters, or pull down the blinds; and the sun, in a summer morning, was shining in full blaze on the curtains and a carpet of delicate variegated colours, and rapidly destroying the appearance of both. The individual possessed rather a favourable development of the higher sentiments and intellect, with a due proportion of the animal organs. The great object was to prevent the recurrence of the same neglect; and three ways of proceeding may be imagined. The first, to give her a sharp scold for carelessness, with a strong admonition to be more circumspect in future. This would proceed from the animal organs, (Acquisitiveness and Self-esteem, wounded by the damage, rousing Combativeness and Destructiveness to anger,) and it would be addressed exclusively to the lower faculties of the servant. The scold would give pain to her Self-esteem and Love of Approbation, these would excite Cautiousness; and in this way a motive would be presented to avoid the like conduct in future. This is the selfish system; and it is liable to this paramount objection, that every day, by abating the recollection of the pain, weakens the effect of the scold, while the faculties excited give no disinterested desires to abstain from



the offence. A second method would be simply to notice the omission, and desire her to put down the blinds in time to come. This would be an appeal to Individuality alone; and if that organ was small, its effects would soon cease. A third method, and the one actually followed, was this. Her attention was called, in a mild tone, to the texture of the furniture, and she was informed that the sun's rays possessed a quality of destroying colour, which she must have observed in bleaching linen; that the blinds were erected with the view of excluding them; that no doubt she was as anxious to preserve the carpet and curtains as the owner of them; and that, by endeavouring to recollect in future to close the shutters and blinds, this end would be attained. This was an address to Individuality, Causality, Benevolence, and Veneration, and gratified Self-esteem and Love of Approbation, by the compliment to her understanding and sentiments necessarily employed in the manner of it,—and it had complete effect. These faculties gave the desire to accomplish the end for *its own sake*; and there was not the same tendency in them to become dormant as in the case of the selfish faculties, which, when the *pain* consequent on neglect ceased, felt no concern about the object.

This system of treatment is highly beneficial also to those who practise it. To succeed in it, the higher sentiments and intellect must be habitually active, and the lower propensities restrained within moderate bounds; and those who have never tried such a course of action will be surprised, when they adopt it, to find for how many of the petty annoyances of life it furnishes a remedy. The tendency, which with some individuals is habitual, to chide and fret at every disappointment arises from superabundant activity in Self-esteem and Destructiveness, with inferior vivacity of Benevolence and Intellect; nevertheless the latter faculties only are capable of discovering and removing the causes of inquietudes, while the former naturally tend to increase and perpetuate them.

In the employment of clerks and other persons in situations of trust, it is of great importance to keep the principle in view, that a well-developed organ is necessary to produce *spontaneous suggestion*, either of feeling or intellect. An ingenious Phrenologist, speaking of an individual in whom Benevolence and Love of Approbation were large, but Conscientiousness comparatively deficient, remarked, with much truth, that he was an *honourable* rather than an *honest* man. This distinction is of considerable practical value. We have observed, that individuals in whom Intellect, Love of Approbation, Benevolence, and Veneration, were large, with Conscientiousness deficient, were liberal, generous, and accommodating, in their general conduct and transactions as long as they were in easy circumstances, or not pressed by some strong selfish desire; but, whenever external calamity overtook them, or some accidental occurrence opened up to them views of selfish ambition, the feebleness of Conscientiousness then became apparent. It is in such circumstances precisely that this faculty is most needed to produce moderation, to warn us of the rights of others, and to enforce a just regard to them; and, where its intimations are feebly given, it is not difficult to trace the consequences. The individuals alluded to, pressed by embarrassments, struggled to lay hold of every friend around them for support, without feeling the injustice they committed in involving others in their calamity; and after a final crash had exposed the shifts and expedients that had been resorted to, great wonder was excited how such honourable minds could stoop to such unprincipled proceedings. Nay, we believe that the individuals themselves have subsequently been astonished at their own conduct, as what they could not have imagined themselves capable of. On the other hand, we have found, without a single exception, that whenever a largely-developed Conscientiousness was combined with good Cautiousness, Firmness, and Intellect, the individual was proof against all ordinary temptations to violate justice. Conscientiousness filled the mind

with vivid and spontaneous suggestions of justice, which, aided by Cautiousness, made the individual constitutionally averse to venture upon any undertaking, or to place himself in any circumstances, by which his integrity might be compromised. We would lay it down, therefore, as a general rule, that the power of resisting temptation to dishonesty is in the ratio of Conscientiousness, Intellect, and Firmness, to the animal faculties.

If a young man, in whom Amativeness, Secretiveness, Love of Approbation, Benevolence, Ideality, and the knowing organs are large, combined with Conscientiousness moderate, have been in the employment of a manufacturer or merchant for a number of years, and have been intrusted only with the writing of books or assorting of goods, he may have merited favourable testimonials for correctness, ability, and attention to business; but if, on the faith of this character, he is intrusted by another merchant with the charge of cash, and, in particular, with a discretionary power of paying and receiving it, he may in a short time prove a rogue. We have, in fact, seen such a case. The command of money presented the lower propensities of the individual with a stimulus to indulgence by affording them the means of it. An appetite for pleasure and extravagance, the elements of which always existed in him, gradually gained strength. Secretiveness gave the suggestion that any petty abstractions which were ventured on at first might easily be concealed, and eventually made up by some fortuitous windfall; while Conscientiousness being weak, only feeble suggestions were presented of the iniquity of such conduct; and a career of vice was commenced which terminated in gross fraud and downright robbery of his employer.

In a debate in the House of Commons on 7th April, 1826, Mr Robinson, Chancellor of the Exchequer, is reported to have said, that "the treasurership of the navy was an office which necessarily exposed the person holding it to great anxiety and uneasiness of mind, owing to the heavy pecu-

"niary risk attached to it. The money for which he was accountable passed through other hands than his, and frequently through the hands of persons not appointed by him. These persons had been appointed by his predecessors, and he felt that it would be a hardship on them were he to turn them out because he did not know them. He, therefore, took their security, and continued them in their places. But what was the consequence? Two of them were guilty of transactions which involved him to the amount of nearly L.40,000. It was under such circumstances that it was impossible for him to guard against it. One of them went off to America with L.25,000; and he (the Chancellor of the Exchequer) was told, one fine day, that he was responsible to the crown for that amount. Another individual, who, when it was discovered, committed suicide, not six months afterwards embarrassed L.10,000. By law he was responsible for these sums, and whoever held the office would be so in like manner."

Phrenology would afford an easy and complete protection against such responsibility. A person with large organs of moral sentiment and intellect, particularly of Conscientiousness, in proportion to his animal development, could not possibly commit such iniquities while he remained in a state of sanity. To persons who have paid no attention to Phrenology, or considered it only speculatively, these observations may appear extravagant or absurd; but no one, who has practically observed mankind, after a thorough acquaintance with organology, will entertain such impressions. Every day's experience must have convinced him more and more of the ascendancy of nature in human conduct; and he must have ceased to wonder at individuals acting according to their development.†

\* In the course of the debate the Chancellor acknowledged that, owing to particular circumstances, these sums had not been *de facto* exacted from him.

† On hearing a friend who understood Phrenology complain of the unfitness of a servant, we pointed out how much of the blame was attributable to himself. The head of the individual clearly indicated his deficiency, and we asked whether it was proper first to place him in a situation for which he was naturally unfit, and then to render him unhappy for not doing what his weak organs could not accomplish. The master felt the force of the observation; afterwards bore the servant's faults with patience, endeavoured to supply his defects, and dismissed him, for a fitter person, at the next term.

### ARTICLE III.

#### A PHRENOLOGICAL ESSAY ON GRIEF.

As man is endowed with a much greater number of faculties than the lower animals, and has, consequently, many enjoyments unknown to them; he has also many more sources of pain and uneasiness. Every organ connected with feeling has its own mode of painful as well as of pleasing affection; some of which are in common language designated by precise and distinguishing names. Benevolence, when painfully affected, produces *pity*, sometimes amounting to a state of real distress and sorrow for the misfortunes of others. Hope, disagreeably touched, gives rise to *disappointment*; Self-esteem, to the feeling of *degradation*, or of *affronted dignity*; Love of Approbation, to that of *shame*; Cautionness, to *terror*; Conscientiousness, to *remorse*. In other cases, when any propensity, or sentiment, is strongly excited, and is balked of its expected gratification, a disagreeable affection is experienced, to which we give the general name of *regret*. The voluptuary, who is deprived of the object of his desires at the moment of expected enjoyment; the combative man, when interrupted in the heat of a delightful contest; the furious man, when the object of his wrath is secured beyond the reach of his vengeance; the secretive man, whose darkest mysteries are suddenly exposed to open day; the artist, whose constructive labours are destroyed by any unlucky mischance; or the acquisitive man, who sees the accumulation of years swept away in a moment; all of these feel at the instant a pang of regret the most severe perhaps of which they are capable, but which, unless kept alive by other painful feelings, such as arise from the sentiments already mentioned, is for the most part of a transitory nature.

The short endurance of that regret which arises from the disappointment of any single propensity may be evidenced from what is told of Elwes the miser, who, after losing many thousand pounds at the gaming table, has been known to walk three miles in the dark to meet his cattle at Smithfield, where he would spend an hour haggling with a dealer for a shilling, and would be quite delighted if he succeeded in overreaching him to that trifling amount. The propensities are merely blind impulses in man as in animals; and this of Acquisitiveness in particular seems to be so to such a degree, that the greatest or the smallest loss or gain affects it nearly equally. A thorough miser feels the loss of a penny as acutely as that of a thousand pounds.

In other cases, however, the pain arising from pecuniary loss has been known to be much more deep and enduring; but this is where other feelings come in to aggravate the distress. When an acquisitive man has lost his estate in consequence of some fault of his own, some rash adventure, or ill-judged speculation, from which his more prudent friends would have dissuaded him, his Self-esteem and Love of Approbation are wounded in the very point where they are most susceptible. If Conscientiousness is strong, he may be distressed at his inability to discharge his just debts; if Benevolence, he will feel acutely for the distress and ruin he has brought upon others; if Cautiousness, he may feel, in all their aggravation, the terrors of a jail, or the prospect of poverty, or famine. If Adhesiveness is active, his misery will be aggravated by the consideration of what is to be the fate of his unfortunate family; of the wife, who confided in him in all the fulness of affection; or the children, who were brought up in the enjoyment of every comfort and luxury. Instances are not unfrequent of men being driven by feelings like these to madness, or to suicide; but it is the combination and reaction of various exasperated feelings which produces this effect, not the mere wounding of a single propensity.

But there is a painful feeling which differs from all that

have yet been mentioned ; that, namely, which arises from a laceration of the affectionate ties of kindred and of friendship ; from Philoprogenitiveness, or Adhesiveness, deprived of their objects. There are other feelings to which we give the name of grief ; but this ought to be specially designated by that name, or some other name should be given to distinguish it, as it differs materially from every other. The grief which springs from these sources is the only one which the sufferer loves to cherish, and which, in cases of very deep and indulged feeling, leave an impression which lasts through life, nor quits us till we follow the objects of it to the grave. All other painful feelings we endeavour to forget, or to banish from our thoughts by attachment to new objects ; but this, when experienced in its greatest intensity, we retain with a fondness approaching to obstinacy, and prefer the indulgence of it to any other pleasure. On thinking of the happiness we have enjoyed with the objects of our fondest love,

“ Still o’er these scenes our memory wakes,  
 “ And fondly broods with miser care ;  
 “ Time but th’ impression stronger makes,  
 “ As streams their channels deeper wear.”

King Philip says to Lady Constance, when lamenting the loss of her son, fallen into the power of his cruel and wicked uncle,

“ You are as fond of grief as of your son ;”

To which she answers,

“ Grief fills the place up of my absent son,  
 “ Lies in his bed, walks up and down with me,  
 “ Puts on his pretty looks, repeats his words,  
 “ Remembers me of all his gracious parts,  
 “ Stuffs out his vacant garments with his form ;  
 “ Then have I reason to be fond of grief.”

The cause of this attachment to our griefs, and of our desire of indulging them, is described not less accurately than beautifully in this speech of Lady Constance. Great as the pain is arising from the removal of an object of affection, the pleasure of recalling to our imagination every circumstance connected with it is still greater : Ossian calls it “ the joy of

grief." After the first transports of agonising sorrow are over, the pleasure arising from such contemplations overbalances the pain, and the state of mixed feeling to which they give rise is less to be looked upon as a misery than as an indulgence.

There is a subject connected with this which it may be proper to consider, namely, the outward signs of those painful affections of which we have been speaking. Weeping, sighing, and groaning, are the natural language by which these feelings express themselves. Tears seem to flow most frequently in those cases of gentler sorrow which arise from an affection of benevolence and some of the other sentiments. The deep-drawn sigh, which seems to come from the heart, is the more frequent expression of that grief which springs from lacerated affection—from Philoprogenitiveness and Adhesiveness; while the groan seems to express that concentrated state of distress, where almost every faculty brings its share of painful feeling, and the whole soul is overwhelmed with unalloyed and hopeless misery.

Tears, as an expression of feeling, are not confined to the human race. The following description of an animal shedding tears is given by a poet, the beauty of whose painting is only exceeded by its undeviating correctness, and who *well knew* the habits of the creature he was describing:—

"Unto this place a poor sequestered stag,  
 "Who from the hunter's aim had ta'en a hurt,  
 "Did come to languish.—And, indeed, my Lord,  
 "The wretched animal heaved forth such groans,  
 "That their discharge did stretch his leathern coat  
 "Almost to bursting; and the big round drops  
 "Coursed one another down his innocent nose  
 "In piteous chase. And thus the hairy fool  
 "Stood on th' extremest verge of the swift brook  
 "Augmenting it with tears."

I have no doubt whatever that this description is correct, and I believe other animals of the gentler and softer tempers have been known to shed tears when in distress. Those of more fierce and rugged natures, on the contrary, never do so.



When attacked, or wounded, or deprived of their cube, instead of seeking relief in unavailing sorrow, their irascible passions are roused to a state of fury, and the indulgence of these seems to be the only comfort they are capable of receiving. It is the same in the human race, according to the feelings that are predominant in the character. The soft, the yielding, and the benevolent, those in whom the sentiments predominate over the propensities, are most apt to shed tears in cases of injury; while those in whom Combativeness and Destructiveness are large, are more disposed to vent their feelings in anger.

There are no doubt some temperaments which more dispose to the shedding of tears than others; and this independently of what may be the predominating feelings. Children shed tears much more readily than grown persons, which may be owing as much to the softer consistence of the cerebral substance, as to any difference in the relative size of the organs. But, *ceteris paribus*, it seems undoubted that the greater the predominance of the sentiments over the propensities and intellect, the more will be the tendency to tears. There are four of these that seem principally concerned in shedding tears—*Benevolence, Veneration, Hope, and Ideality*—to which may perhaps be added a fifth, by the instrumentality of which tears are not unfrequently produced—*Imitation*.

All strong excitements of the four first-named faculties lead, if not to the actual shedding of tears, at least to the feeling as if we were inclined to shed them. It is not necessary that the excitement be a painful one; on the contrary, tears are frequently shed when the feelings are in a state of ecstatic delight. A highly-excited Veneration is well known to have this effect. Those who were present at the landing of George the IVth at Leith, on the 15th of August, 1822, will not require more evidence of this than their recollections of what they felt and observed upon that memorable occasion. On that day, when a whole nation appeared to welcome their monarch, the descendant and the representative of a hundred

kings, to the capital of his ancestors, many a rugged cheek,  
and many a bright eye, otherwise beaming with the most un-  
mingled delight,

“ Dropt tears as fast as the Arabian trees  
“ Their medicinal gums.”

Ideality doubtless increases this tendency. Of this we have abundant evidence in the theatre, when many are, by the art of the poet and cunning of the scene, induced to weep at the fictitious distresses of queens and heroines, who feel no such tendency in beholding the real miseries of their fellow-creatures. Mr Knight, in his Essay on Taste, says, that the sublime has a tendency to produce tears as well as the pathetic; and the feeling of sublimity proceeds from Ideality and Veneration combined with Wonder.

Hope offended produces disappointment—sudden disappointment produces tears. Children cry at a disappointment just as when they have received a bodily hurt.

Some children cry when they see another crying, or hurt, or corrected. This may proceed partly from wounded Benevolence, but it partly seems to be from *Imitation*. This faculty, combining with and exciting the others that have been mentioned, seems to constitute what has been called *Sympathy*.

The combative and destructive propensities, and the other selfish and unsocial feelings, seem to have no concern in producing tears. We may, to be sure, shed tears when in anger; but this is only when the sentiments are excited at the same time. In the ballad of “ Jamie o’ the Fair Dodhead,” published in “ The Minstrelsy of the Scottish Border,” an instance is given of tears shed under such circumstances:—

“ But Willie was stricken ower the head,  
“ And thro’ the knapsack the sword has gane,  
“ And Harden grat for very rage  
“ When Willie on the ground lay slain.  
“ Revenge! Revenge! auld Wat did cry;  
“ Fy, lads, lay on them cruellie;  
“ We’ll ne’er see Teviot side again,  
“ Or Willie’s death revenged sall be.”

The ballad-maker was probably more correct in describing the external signs of passion than in analyzing the feelings from which it proceeded. The *Adhesiveness* and *Benevolence* of the old knight were wounded by witnessing the fall of his kinsman; and these would naturally be accompanied by the usual external sign of tears, even while at the same time they served to excite the combative and destructive propensities to their most vigorous exertion to revenge the injury. That they were excited to the utmost appears in the determination expressed in the last two lines,—“that they should never see Teviot side”—that is, never again return to their homes, till they had obtained the revenge they sought.

*Firmness* positively represses tears, not only when a voluntary exertion is made for the purpose, but even involuntarily and without effect. Those in whom this organ is large seldom or never weep, even when undergoing such mental suffering as would induce them to wish for it as a relief.

Many instances may be produced to show that the sentiments are the principal, if not the only, source of tears. In many cases, where misfortune or injury has been sustained, the sufferer is unable to weep till something occurs to excite these, and then the desired relief is obtained. This well-known trait of human nature has been correctly depicted by several of the poets, whom I must ever regard as the principal authorities in such cases. In “The Lay of the Last Minstrel,” our national bard has described the Lady of Branksome as suffering under this state of tearless grief for the untimely loss of her Lord:—

“ In sorrow o’er Lord Walter’s bier  
 “ The warlike foresters were bent,  
 “ And many a sigh, and many a tear,  
 “ Old Teviot’s maids and matrons lent;  
 “ But o’er her warrior’s bloody bier  
 “ The Lady dropt nor sigh nor tear.—  
 “ Vengeance, deep brooding o’er the slain,  
 “ Had locked the *source of softer woe*,  
 “ And *burning pride and high disdain*  
 “ Forbade the rising tear to flow,

" Until, amid the sorrowing clan,  
 " Her son lisped from the nurse's knee,  
 " ' And, if I live to be a man,  
 " ' My father's death avenged shall be.'  
 " *Then fast the mother's tears did speak*  
 " *To dew the infant's kindling cheek.*"

This description is true to nature. The lady's grief at first was not combined with the softer and finer feelings arising from the sentiments, but with the selfish, harsh, unkindly feelings of Self-esteem and Destructiveness. Wounded pride and the desire of vengeance had, as the poet informs us, shut out the more refined emotions, and "locked the source of softer woe;" but when she beheld the noble boy, even in infancy, aspiring to emulate and to avenge his sire, Hope, which had been extinct, revives in her breast, and gratifies her with the prospect of the desired vengeance. Her Benevolence, limited no doubt in its object, expands itself upon the boy, who thus touches a theme so grateful to her feelings. Even Veneration is excited by the idea, that such feelings in the son may be known and give pleasure to the spirit of the father. In these and various other ways the sentiments are excited, the harsher feelings are modified and softened, and the mourner is relieved by tears.

Kindness often melts when severity would steel us; as the sun caused the traveller to cast aside his cloak which the storm had only made him draw closer around him. I have seen a little girl, when severely reprimanded for a fault, stand sullen and silent, refusing either word of submission, or token of repentance, when the casual use of a single kind word afterwards quite overcame her, and she burst into a flood of tears. This case is nearly parallel to that of the Lady of Branksome.

An instance of a similar kind occurs in "Marmion," where King James, in a taunting speech aimed against Angus, alludes to the share that nobleman had in the murder of Cochrane:—

" In answer nought could Douglas speak;  
 " His proud heart swelled well nigh to break;

" He turned aside, and down his cheek  
 " A burning tear there stole.  
 " His hand the monarch sudden took ;  
 " That sight his kind heart could not brook :—  
 " ' Now, by the Bruce's soul,  
 " ' Angus, my hasty speech forgive ;  
 " ' For, sure as doth his spirit live,  
 " ' As he said of the Douglas old,  
 " ' I well may say of you,  
 " ' That never king did subject hold  
 " ' In speech more free, in war more bold,  
 " ' More tender or more true.  
 " ' Forgive me, Douglas, once again,  
 " And, while the king his hand did strain,  
 " *The old man's tears fell down like rain.*"

The taunting allusion to Cochrane must have severely wounded the Self-esteem and Love of Approbation of Angus, while his veneration for the king would at the same time aggravate the affront, and prevent him from expressing his feelings ; but the unexpected and relenting kindness of the king was not only suited to sooth these, but to touch and gratify all his higher sentiments. It is just in such circumstances that a hard and unbending character like Angus could be surprised into the weakness of weeping.

We have spoken of tears as a relief, and in many cases of affliction they are experienced to be so. When tears flow, the faculties, fatigued and overcome, stretched to the extreme of agony, are, by some healing influence, relaxed and softened, and finally restored to a more bland and healthy operation. A passionate fit of weeping generally disposes to sleep, which has a marvellous effect in restoring the equilibrium of the feelings, wherein consists tranquillity of mind. This may be called the physical remedy of grief, and is most efficacious with those in whom the affective faculties predominate over the intellectual. It is almost the sole remedy required in the case of children, of boys and women (that is, of ordinary boys and ordinary women who possess confined intellects and acute sensibilities). The moral remedy, that which is more appropriate to men, or women who possess the strong minds and capacious intellects of men, is the active

employment of the faculties on other objects. This, pursued steadily, brings another set of feelings into play, so as to induce for the time a forgetfulness of our causes of grief, and give to the distressed faculties that rest of which they stand in need. The author of *Tristram Shandy*, in his characteristic way, after noticing that some are relieved by tears, and others by anger, informs us, that "my father" got rid of his grief in a different manner :—"My father's" remedy was *talking*,—an exercise of which he was so fond, that no misfortune, however great, could give him any real permanent distress, provided it afforded him an opportunity of displaying his eloquence. This, although stated in a ludicrous manner, has a true foundation in nature. No man can talk without exercising a variety of faculties, and the exercise of a variety of faculties is among the best means that can be used for relieving us of the pressure of any painful affection. The attention is directed from the sore until the alleviating hand of time is able to cure it. "My father" was proud of his eloquence; his *Self-esteem* and *Love of Approbation* were gratified by all the bright things he said, until the subject of his grief was forgotten amid the splendour of the images it had given rise to. The case of "my father," and that of Cicero, which is stated as a parallel to it, in his eloquent effusions on the death of his daughter Tullia, however they may excite a smile in the reader, are strictly phrenological, or, in other words, natural.

Happily for humanity, most of our griefs, even the severest, are of this description, and are such as find relief in tears, in some mode or other of employing the faculties. But there are cases of a hopeless and cureless grief, which

"Whispers the o'erfraught heart and bids it break."

That there is such a malady as a broken heart, where the sufferings of the mind alone, without any apparent bodily ailment, have proved too much for the overburdened spirit, and have cut short the thread of life, is a fact which cannot

be denied. One well-known instance of this kind is made the subject of a pathetic ballad by the poet Shenstone, where a young lady, who was betrothed to the unfortunate Captain James Dawson, on his being found guilty of high treason for the share he had in the rebellion of 1745,\* adopted the extraordinary resolution of witnessing his execution. Her behaviour upon this occasion, and its consequences, are thus described, and, we have reason to think, with perfect accuracy:—

“ She followed him, prepared to view  
 “ The terrible behests of law;  
 “ And the last scene of Jemmy’s woes  
 “ *With calm and steadfast eye she saw.*

“ Distorted was that blooming face,  
 “ Which she had fondly loved so long,  
 “ And stifled was that tuneful breath,  
 “ Which in her praise had sweetly sung.

“ And severed was that beauteous neck,  
 “ Round which her arms had fondly closed;  
 “ And mangled was that manly breast,  
 “ On which her love-sick head reposed.

“ And ravished was that constant heart  
 “ She did to every heart prefer;  
 “ For though it could its king forget,  
 “ ‘Twas true and loyal still to her.

“ Amid these unrelenting flames,  
 “ She bore that constant heart to see;  
 “ But when ‘twas mouldered into dust,  
 “ ‘Now, now,’ she cried, ‘I follow thee.

“ ‘My death, my death alone can show  
 “ ‘The pure, the lasting love I bore:  
 “ ‘Accept, O Heaven! of woes like ours,  
 “ ‘And let us, let us weep no more.’

“ The dismal scene was o’er and past;  
 “ The lover’s mournful hearse retired;  
 “ *The maid drew back her languid head,*  
 “ *And, sighing forth his name, EXPIRED.*”

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\* The amiable and unfortunate subject of the stanzas now to be quoted was one of the eight officers belonging to the Manchester regiment of volunteers, who were hanged, drawn, and quartered on Kennington Common, in 1746.

In a concluding stanza the poet thus bears evidence to the truth of the story :—

“ Though justice ever must prevail,  
 “ The tear my Kitty sheds is due ;  
 “ For seldom shall she hear a tale  
 “ So sad, so tender, yet so true.”

We have here an instance of feelings seeking indulgence in that by which they are most severely agonized, or rather, in this case, the sufferer, unable to bear the distress which her lover's situation produced in her mind, had sought, in the very aggravation of this distress, to produce the catastrophe which followed. Grief so deep and rooted as this, which is neither accompanied by tears, nor capable of being diverted by a steady employment of the faculties, lies beyond the reach of any human remedy. The sorrow which is not relieved by one or other of these means is a sorrow unto death. The feelings, instead of relieving, exasperate each other ; and if this state of distress is carried beyond a certain point, the nervous sensibilities of the brain are overwrought, and the patient dies.

I may just point out, that, in the verses now quoted, a beautiful illustration of Phrenology is afforded by the description of the attitude of the dying sufferer ; she “ draws back her languid head ;” a movement in the direction of *Adhesiveness*, the organ most severely affected, and she dies, “ *sighing forth the name*” of him whose loved idea filled, alas ! the first place in her mind.\*

This is a pathetic story, calculated to touch the feelings ; but we would not hold out the conduct of the heroine as an example to be admired, far less to be imitated. On the contrary, we must consider such obstinate and wilful grief, persevered in so fatally, as a sinful indulgence, and as nothing

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\* It is mentioned in the Quarterly Review, vol. I. p. 404, that “ the poet has literally copied the closing and affecting circumstance” here alluded to. “ He could add nothing,” says the reviewer, “ to the truth of nature and the truth of fact.”



else than a species of suicide. I have said that such a case is beyond the reach of human remedies ; but there is a remedy which, if the patient will be prevailed upon to use, may reach even the most apparently hopeless of such cases. That remedy is religion. There is nothing in which the power and efficacy of religion appears more conspicuous than it does in this ; and there are many who are apt to deny this efficacy, or, at least, to pay little regard to it, in ordinary circumstances, who fly to this source of consolation when under the pressure of severe affliction. Nothing, indeed, can be conceived better fitted for this end than those objects of contemplation which religion offers to the mind, or that train of thinking which it inspires. Tending, as it does, to withdraw our thoughts and affections from objects of the earth, and to place them on those that are of heaven ;—from the friendship which is frail and imperfect, like its objects here, to that which is unfading in the skies ;—from the things which are seen and are temporal, to those which are not seen and are eternal ;—it combines in a remarkable degree the efficacy of all the other remedies. It not only exercises a variety of faculties upon the most important of all objects, and hence operates as a moral remedy, but it also calls into activity those sentiments, which, from their placid and benignant influence, are best calculated to bring the physical remedies of pain and distress into their best and kindest operation. We are expressly commanded by it not to sorrow for the loss of friends as those who have no *hope* ; and it presents us with the best and the noblest objects for the exercise of that most blessed and exhilarating sentiment. The untutored and undisciplined mind grieves for the absence of friends as for their death. Reason points out the folly of this, and enables us to enjoy the correspondence and affection of distant friends as if they were present. Religion goes a step farther, and teaches and enables us to restrain our grief for the dead as if they were only absent ; absent but for a time, where, though they will not again come to us, yet we shall go to them :

" *Hope* springs exulting on triumphant wing.  
" That thus they all shall meet in future days;  
" There ever bask in uncreated rays,  
" No more to sigh or shed the bitter tear;  
" Together hymning their Creator's praise  
" In such society, yet still more dear,  
" While circling time moves round in an eternal sphere."

Such contemplations will not stifle the feelings of humanity in our hearts, nor will they, nor is it desirable that they should, prevent our tears from falling; but they have a tendency the most direct, to convert them from tears of bitterness to those of joy.

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#### ARTICLE IV.

##### LORD KAMES AND PHRENOLOGY.

*Sketches of the History of Man, by Henry Home, Lord Kames. 4 vols. 8vo. Edinburgh, 1774.*

Our readers will perhaps be surprised when they see the name of Lord Kames at the head of an article on Phrenology; and this surprise will be increased when we state, as we consider ourselves entitled to do, that his Lordship was a Phrenologist of a very considerable order. We do not mean that Lord Kames was a manipulator of heads, and a feeler of bumps, which is all the notion some people have of a Phrenologist, or that he at all anticipated any of the discoveries of Drs Gall and Spurzheim in regard to the functions of the brain and the correspondence between character and development. We mean that he was a zealous and a successful investigator of the philosophy of the human mind,—for that is the true meaning of the term Phrenologist. In pursuing his investigations, he was not contented with the idle and unprofitable method pursued by his predecessors, and some of his contemporaries, of reflecting upon the phenomena of his own consciousness, but had the boldness to sally out into the great

field of nature, where alone any real knowledge of the subject is to be obtained. He considers man and his faculties, in this world, in their only true light, as an object of natural history. His work contains a vast accumulation of facts, the result of long, attentive, and acute observation in the busy world, and of extensive and multifarious reading;—and, without relying on authority, or troubling himself with the niceties and subtleties of the schools, he has furnished us with the inferences from these facts, worked out by his own clear and vigorous understanding. In his modesty he has only denominated his work “Sketches,” although it contains much more, and more valuable information, than is to be found in many a regular treatise. Of the sagacity which he has displayed, and the success which has attended his labours, it will be needless to say more to a phrenological reader, than to state, that as far as he goes in tracing the human faculties to their original elements, his conclusions coincide with those of Phrenology in a more remarkable degree than those of any other philosopher, in so much, that we might almost have taken his work for a rough draught of the system of Gall and Spurzheim. If their system, to use the words of Mr Abernethy, is to be regarded as a “portrait from the life,” in which man is represented in his true form and natural colours, Lord Kames is at least entitled to the praise of having produced a drawing in outline, wonderful for its likeness as far as his materials enabled him to go. Mr Combe has stated in his works, that several of the propensities and sentiments, though denied by the regular metaphysicians to be original principles of our nature, have been admitted as such by Lord Kames. But our readers may perhaps not be generally aware, what it is most material for his Lordship’s honour they should know, that out of the thirty-four primitive faculties recognised by Phrenologists, Lord Kames has distinctly referred to, and described as original principles of thought and action, no fewer than twenty, being nearly as many as were discovered by Dr Gall at the time he first promulgated his system. We shall proceed to produce evidence

of this statement, which may probably astound some of those persons who at present think themselves entitled to make game of a system which they do not possess the capacity or the will to comprehend.

Lord Kames refers in several parts of his work to the appetite of sex, which, like the Phrenologists, he ascribes to organisation; and he even goes so far as to say, "The frugality of the North Americans, men and women, differing in that particular from all other savages, is to me evidence of a separate race."\* He also enlarges on the principle which leads men and animals to take care of their young, and he mentions what is related of the Giagas, a fierce and wandering nation in the heart of Africa, who, we are informed, "bury all their children the moment of birth,† and adopt in their stead the most promising children taken in war. There is no principle among animals," he adds, "more prevalent than affection for offspring: supposing the Giagas to be born without hands or without feet, would they be more distinguishable from the rest of mankind?"‡

Having thus admitted Amativeness and Philoprogenitiveness to be original principles in man, we now come to state his opinion on Adheiveness, which he notices under the name of an *appetite for society*.§ "That men are endowed with an appetite for society|| will be vouched by the concurring testimony of all men, each vouching for himself. There is accordingly no instance of people living in a solitary state when the appetite is not obstructed by some potent obstacle. The inhabitants of that part of New Holland which Dampier saw, live in society, though less advanced above brutes than any other known savages; and so intimate is their society, that they gather their food and eat in common. The inhabitants of the Canary Islands lived in the same manner, when first seen by Europeans, which was in the fourteenth century; and the savages mentioned by Comandamine, drawn by a Jesuit from the woods to settle on the banks of the Oroonoko, must originally have been united in some kind of society, as they had a common language. In a word, that

\* Vol. I. p. 50.

† It has frequently been remarked on this passage, that if the Giagas buried their own children, and adopted the offspring of neighbouring nations, they could not long remain a distinct people. Our object in citing this passage is merely to show that Lord Kames unequivocally admits the love of offspring as a propensity of the human mind.

‡ Vol. I. p. 66.

§ Vol. II. p. 183.

|| Vol. II. p. 172.

"man hath an appetite for food is not more certain, than that he hath an appetite for society." He afterwards inquires, "whether the appetite embrace the whole species, or be limited, as among other animals, to a society of moderate extent;"\* and he concludes from various circumstances, that it is limited; that, beyond a certain sphere, the principle of attraction changes to a principle of repulsion, and that the generality of savages are as averse to strangers as they are attached to the members of their own family or tribe. This corresponds exactly to what Phrenologists understand as the function and the limits of the propensity of *Adhesiveness*.

In treating of the different races of men, he instances the prodigious difference that appears between different nations in respect of *COURAGE*,—a quality which he considers as undoubtedly the gift of nature. He mentions, that "The Laplanders are of all men the most timid: upon the slightest surprise they fall down in a swoon like the feeblest female in England: thunder deprives them of their five senses."† On the other hand, "The people of Malacca, and of the neighbouring islands, who are all of the same race, and speak the same language, are fierce, turbulent, and bold, above any of the human species, though they inhabit the torrid zone, held commonly to be the land of cowardice. They never observe a treaty of peace when they have any temptation to break it, and are perpetually at war with their neighbours or with one another. Instances there are, more than one, of twenty-five or thirty of them in a boat, with no other weapon but poniards, venturing to attack a European ship-of-war."‡ We would not desire a more apposite instance, nor a better description of *Combativeness*,—a quality certainly possessed by the Malays in the highest perfection.

We come now to the propensity of *Destructiveness*, that which of all others has raised the greatest outcry against Phrenology. Lord Kames refers to one of the manifestations of this propensity under the name of an *Appetite for Hunting*,§ which he states as "a contrivance of nature no less simple than effectual, which engages men to bear with cheerfulness the fatigues of hunting and the uncertainty of capture." "Hunger alone is not sufficient: savages who act by

\* Vol. I. p. 173.    † Vol. I. p. 48.    ‡ Vol. I. p. 42.    § Vol. I. p. 86.

"sense, not by foresight, move not when the stomach is full; and it would be too late when the stomach is empty to form a hunting party. As that appetite is common to all savages whose food depends on hunting, it is an illustrious instance of providential care to adapt the internal constitution of man to his external circumstances. The appetite for hunting," he adds, "though among us little necessary for food, is to this day visible in our young men, high and low, rich and poor. Natural propensities may be rendered faint or obscure, but never are totally eradicated."

But this is only one of the manifestations of the propensity alluded to. There are other and darker traits which are to be referred to the same principle as their source. \* "Observe," says he, "the harsh usage that tame birds receive from children, without any apparent cause; the neck twisted about, feathers plucked off, the eye thrust out with a bodkin; a baby thrown out at a window or torn to pieces. There is nothing more common than flat stones that cover the parapets of a bridge thrown down, the head of a young tree cut off, or an old tree barked. This odious principle is carefully disguised (Secretiveness comes in here) after the first dawn of reason, and is indulged only against enemies, because then it appears innocent." We almost could have supposed here, that we were quoting from the pages of the Phrenological Journal some passages from an article on Destructiveness. Lord Kames openly maintains the existence of such a propensity, which he here terms the *principle of Malevolence*.† (This, however, is an improper name for the propensity. It is merely a desire to destroy; and we may destroy for a good as well as for a bad purpose;—e. g. we may kill a noxious animal, which, if allowed to live, would destroy us. This gratifies Benevolence and Destructiveness at the same time.) He goes on to state the evidence for it in terms as bold and uncompromising as Dr Gall himself does in his able and eloquent, but tremendous chapters on the "*Instinct Carnassier*." ‡ "We meet every where," says Lord Kames, "persons bent on the destruction of others, evincing that man has no enemies more formidable than of his own tribe. Are not discord and feuds the chief articles in the history of every state, factions violently bent against each other, and frequently breaking out into civil wars? Appian's History of the Civil Wars of Rome

\* Vol. II. p. 178.

† Vol. II. p. 178.

‡ Vol. II. p. 195.

" exhibits a horrid scene of massacres, proscriptions, and forfei-  
 " tures; the leaders sacrificing their firmest friends for liberty  
 " to suck the blood of their enemies, as if to shed human blood  
 " were the ruling passion of man. But the Romans were far  
 " from being singular; the polite Greeks, commonly so cha-  
 " racterized, were still more brutal and bloody. Not to men-  
 " tion Dionysius the elder, who is computed to have butchered,  
 " in cold blood, above ten thousand of his fellow-citizens; nor  
 " Agathocles, Nabis, and others still more bloody than he; the  
 " transactions even in free governments were extremely vio-  
 " lent and destructive. At Athens, the thirty tyrants, and the  
 " nobles, in a twelvemonth murdered, without trial, about twelve  
 " hundred of the people, and banished above half the citizens  
 " that remained. In Argos, near the same time, the people  
 " killed 1200 of the nobles, and afterwards their own dema-  
 " gogues, because they had refused to carry their prosecutions  
 " farther. The people also in Corcyra killed 1500 of the nobles,  
 " and banished 1000. These numbers will appear the more  
 " surprising, if we consider the extreme smallness of these states.  
 " But all ancient history is full of such instances. Upon a re-  
 " volution in the Saracen empire, *anno* 750, when the Ommaian  
 " family was expelled by that of the Abassians, Abdollah, chief  
 " of the latter, published an act of oblivion to the former on  
 " condition of their taking an oath of allegiance to him. The  
 " Ommaiyans, embracing the condition, were in appearance cor-  
 " dially received; but, in preparing to take the oath, they were  
 " knocked down, every one of them, by the emperor's guards.  
 " And fully to glut the minister's cruelty, their princes, still  
 " alive, were laid close together, and covered with boards and  
 " carpets; upon which Abdollah feasted his officers, 'in order,'  
 " said he, 'that we may be exhilarated with the dying groans  
 " of the Ommaiyans.' During the vigour of the feudal system,  
 " when every gentleman was a soldier, justice was no defence  
 " against power, nor humanity against bloody resentment.  
 " Stormy passions raged every where with unrelenting fury;  
 " every place a chaos of confusion and distress. No man was  
 " secure but in his castle; and to venture abroad, unless well  
 " armed and well attended, would have been an act of high te-  
 " merity. So little intercourse was there among the French in  
 " the tenth century; that an Abbot of Clugni, invited by the  
 " Count of Paris to bring some monks to the abbey of St  
 " Maur, near that city, excused himself for declining a journey  
 " through a strange and unknown country. In the history of  
 " Scotland, during the minority of James II., we find nothing  
 " but barbarous and cruel manners, depredations, burning of  
 " houses, bloodshed, and massacres without end. Pitscottie  
 " says, that oppression, theft, sacrilege, ravishing of women,  
 " were but a dalliance. How similar to beasts of prey let loose  
 " against each other in the Roman circus!"

It must be evident from the foregoing extracts, that, in this particular instance, Lord Kames not only arrives at the same conclusion as Dr Gall,—namely, that man is endowed with a special propensity to destroy,—but that his Lordship reaches it by precisely the same train of reasoning. There is no cause to think, that, at the time Dr Gall promulgated his doctrine of an *Instinct Carnassier*, he was at all aware that Lord Kames had already attributed to man a *principle of malevolence*. Dr Gall's reasoning, supported by the additional evidence derived from his observations on the development of murderers, is too strong to stand in need of corroboration; but we cannot fail to be struck on seeing a coincidence of argument so marked as this; and it would form a strong corroboration of the truth of the doctrine if any were required.

We pass next to the propensity to acquire, which Lord Kames also admits as an original principle, under the name of a *sense of property*. Concerning this he says,—“Among the senses inherent in man, the sense of property is eminent. That sense is the foundation of yours and mine,—a distinction which no human being is ignorant of. By that sense, wild animals caught with labour or art are perceived to belong to the hunter or fisher: they become his *property*. In the shepherd state, there is the same perception of property with respect to wild animals tamed for use and with respect to their progeny. It takes place also with respect to a field separated from the common, and cultivated by a man for bread to himself and family.

“The sense of property is slower in its growth towards maturity than the external senses, which are perfect even in childhood; but it ripens more early than the sense of congruity (*Qu. Comparison?*)—of symmetry (*Qu. Order?*)—of dignity (*Self-esteem?*)—of grace (*Ideality?*)—and the other refined senses (*phrenologicæ*, sentiments,) which scarce make any figure before the age of manhood. Children discover a sense of property in distinguishing their own chair and their own spoon. In them, however, it is faint and obscure, requiring time to ripen. The gradual progress of that sense, from its infancy among savages to its maturity among polished nations, is one of the most instructive articles that belong to the present undertaking, &c.



"Man is by nature a hoarding animal, having an appetite for storing up things of use; and the sense of property is bestowed on men for securing to them what they thus store up. Hence it appears, that things destined by Providence for our sustenance and accommodation were not intended to be possessed in common."

The above is perfectly phrenological, and every word of it might be transferred to an account of the functions of Acquisitiveness. What follows is not less in accordance with the doctrine of Gall. \* "The sense of property is not confined to the human species. The beavers perceive the timber they store up for food to be their property; and the bees seem to have the same perception with respect to their winter's provision of honey. Sheep know when they are on a trespass, and run to their own pasture on the first glimpse of a man. Monkeys do the same when detected robbing an orchard. Sheep and horned cattle have a sense of property with respect to their resting-place in a fold or enclosure, which every one guards against the encroachments of others. He must be a sceptic indeed who denies this perception to rooks: thieves there are among them as among men; but if a rook purloin a stick from another's nest, a council is held, much chattering ensues, and the *lex talionis* is applied by demolishing the nest of the criminal. To man are furnished rude materials only: to convert them into food and clothing requires industry, and if he had not a sense that the product of his labour belongs to himself his industry would be faint. In general it is pleasant to observe, that the sense of property is always given when it is useful, and never but when it is useful."

On the abuses of this propensity he expresses himself thus: —† "The appetite for property, in its nature a great blessing, degenerates, I acknowledge, into a great curse when it transgresses the bounds of moderation. Before money was introduced, the appetite seldom was immoderate, because plain necessities were its only objects. But money is a species of property of such extensive use as greatly to inflame the appetite. Money prompts men to be industrious; and the beautiful productions of industry and art (Constructiveness?) rousing the imagination, excite a violent desire for grand houses, fine gardens, and for every thing gay and splendid. Habitual wants multiply: luxury and sensuality gain ground; the appetite for property becomes headstrong, and must be gratified even at the expense of justice and honour. Examples of this progress are without number."

\* Vol. I. p. 119.

† Vol. I. p. 123.

It would be easy to translate every word of this into phrenological language: indeed there are here materials, and ample ones, for one of the most satisfactory accounts that can be given of the whole functions and phenomena of Acquisitiveness.

We must be shorter in our quotations with regard to the other faculties. Self-esteem is referred to in one of the passages above cited, as the "Sense of Dignity."<sup>\*</sup> He refers to it again under the name of Pride,<sup>†</sup> when he observes, "Inequality of rank and fortune fostered dissocial passions: witness *Pride* in particular, which produced a custom, once universal among barbarians, of killing men, women, dogs, and horses, for the use of a chieftain in the other world."

The Love of Approbation is termed, by an expression exactly synonymous, the "*Appetite for Praise*;"<sup>‡</sup> and he states this to be accompanied by "an inclination to praise the deserving,"—a remark strictly conformable to phrenological observation, as those who are most desirous of approbation themselves are generally most ready to bestow it on others.

Cautiousness is described with perfect correctness under the name of "Fear." "All weak animals are endowed with "a *principle of fear*, which prompts them to shun danger; and "fear, the first passion discovered in an infant, is raised by "every new face: the infant shrinks and hides itself in the bosom of its nurse."<sup>§</sup>—"Fear lessens gradually as our circle of acquaintance enlarges, especially in those who rely on bodily strength. Nothing tends more effectually to dissipate fear than "consciousness of security in the social state."—It has been remarked by Phrenologists, that the consciousness of security is exactly that which satisfies the feeling of Cautiousness,—or rather that such consciousness results from a satisfied state of that feeling. It may be this which gives rise to the well-known toast of our northern brethren, among whom caution is proverbially strong, "Highlanders shoulder to shoulder;" and it is probably the sense of security resulting from such support which enables men of so large a Cautiousness to behave with the bravery they display in

\* Vol. I. p. 116. † Vol. I. p. 344. ‡ Vol. II. p. 192. § Vol. II. p. 177.

battle. But to return to Lord Kames:—We find afterwards the following remarks, no less strikingly true than the foregoing, and most distinctly applicable to Cautiousness:—

“Familiarity with danger is necessary to eradicate our natural timidity; and *so deeply rooted is the principle*, that familiarity with danger of one sort does not harden us with respect to any other sort. A soldier, bold as a lion in the field, is faint-hearted at sea like a child; and a seaman, who braves the winds and waves, trembles when mounted on a horse of spirit.”\*

Having previously noticed the aversion with which most of the savage nations regard strangers, Lord Kames observes; that the opposite character of “kindness to strangers” takes place in some tribes, which he considers so remarkable as to entitle us to conclude them to be of a different race. The narratives of travellers and voyagers are filled with accounts of the hostile manner in which they are generally received in remote and insular regions, particularly if shipwreck or any other distress has put them in any measure in the power of the natives. Of these he gives several instances, particularly one related by Tasman, of a people in New Zealand, who, having surprised some of his men in a shallop, without the slightest provocation killed three of them, the rest having escaped by swimming. As a contrast to these cases he mentions that of Gonneville, commander of a French ship in a voyage to the East Indies in 1503, who “was driven by a tempest into an unknown country, and continued there six months while his vessel was refitting. The manners he describes were in all appearance original. The natives had not made a greater progress in the arts of life than the savage Canadians have done; ill clothed and worse lodged, having no light in their cabins but what came in through a hole in the roof. They were divided into small tribes, governed each by a king; who, though neither better clothed nor lodged than the others, had the power of life and death over his subjects. They were a simple and peaceable people; and in a manner worshipped the French, providing them with necessaries, and in return thankfully receiving knives, hatchets, small looking-glasses, and other baubles. In a part of California the men go naked; they are governed by a king with great mildness; and

\* Vol. II. p. 200.

"of all savages are the most humane *even to strangers*."—"Commodore Roggewain, commander of a Dutch fleet, discovered, *anno* 1721, a new island in the South Sea, inhabited by a people lively, active, and swift of foot, of a sweet and modest deportment, but timorous and faint-hearted; for, having on their knees presented some refreshments to the Dutch, they retired with precipitation."—"This island, situated 28 d. 3 m. southern latitude, and about 115 degrees of longitude W. from London, is by the Dutch called *Easter or Pascale Island*. The commodore, directing his course north-west, discovered in the southern latitude of 12 degrees, and in the longitude of 190, a cluster of islands, planted with a variety of fruit-trees, and bearing herbs, corn, and roots in plenty. When the ships approached the shore, the inhabitants came in their canoes with fish, cocoa-nuts, Indian figs, and other refreshments, for which they received small looking-glasses, strings of beads, and other toys. They were brisk and lively, treating one another with civility, and in their behaviour expressing nothing wild nor savage. The historian adds, that these islanders are in all respects the most civilized and the best-tempered people he discovered in the South Sea. Far from being afraid, they treated the Dutch with great kindness, and expressed much regret at their departure. These islands got the name of *Bowman's Islands*."

After mentioning some other examples, he adds,—“To find the inhabitants of these remote islands differing so widely from the rest of the world, as to have *no aversion to strangers*, but, on the contrary, showing *great kindness* to the first they probably ever saw, is a singular phenomenon. It is vain here to talk of climate, because in all climates we find an aversion to strangers. From the instances given above let us select two islands or two clusters of islands, suppose, for example, *Bowman's Islands*, and those adjacent to New Guinea. Kindness to strangers is the national character of the former, and hatred to strangers is the national character of the latter.”—“In most countries, a savage, who has no aversion to strangers, nor to neighbouring clans, would be noted as singular: to find the same quality in every one of his children would be surprising, and would be still more so, were it diffused widely through a multitude of his descendants. Yet a family is as nothing compared with a whole nation; and when we find kindness to strangers a national character in certain tribes, we reject with disdain the notion of chance, and perceive intuitively that effects so regular and permanent must be owing to a constant and invariable cause. Such effects cannot be accidental, more than the uniformity of male and female births in all countries and at all times. They cannot be accounted for by education nor from example; which indeed may contribute to spread a certain fashion or certain manners, but

“ cannot be their fundamental cause. When the greater part  
“ of a nation is of one character, education and example may  
“ extend it over the whole; but the character of that greater  
“ part can have no foundation but nature.”

So far his Lordship reasons with perfect correctness; but the inference which he draws from these premises, that tribes which exhibit such opposite characters must be of different races, is not the necessary, nor do we conceive it to be the true one. An account of the phenomenon both more simple and more satisfactory may be drawn from the principles elsewhere laid down by himself: for as, on the one hand, he admits man to be endued with a *principle of malevolence*, so, on the other, he distinctly states, that the Author of our nature hath implanted in us a *principle of benevolence*.\* To account therefore for the cases of aversion to strangers, it is only necessary to suppose, that in these cases the malevolent principle predominates over the benevolent, or is possessed in a stronger degree, and that, when kindness to strangers is manifested, the benevolent principle predominates. This is the phrenological account of the matter, and that which Lord Kames would probably have adopted, had he attended to the facts now demonstrated by Phrenology, of the different proportions in which different powers are possessed by different individuals of the same nation, as well as by different tribes and races of men. What we had principally in view, however, in the foregoing long quotation, is to show Lord Kames's decided opinion, that differences of this marked kind are owing to natural constitution, and not to climate, education, or other accidental causes. As before remarked, he distinctly and in so many words recognizes a principle of Benevolence; and in so far his system tallies with that of Phrenology. We shall have occasion afterwards to point out a still more remarkable instance of agreement with the phrenological doctrines in reference to this sentiment.

The universal belief prevailing in all nations, even the most

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\* Vol. IV. p. 57.

savage, regarding the existence of a Deity, one or more, to whom we owe reverence and worship, has been attempted to be accounted for from the principle of Fear.

*Primos in orbe Deos fecit timor, &c.\**

Lord Kames shows exceedingly well the fallacy of such a supposition; for, "if the belief were founded solely on fear; it would die away gradually as men improve in the knowledge of causes and effects. Instruct a savage that thunder, an eclipse, an earthquake, proceed from natural causes, and are not the threatenings of an incensed Deity, his fear of malevolent beings will vanish, and with it his belief in them; founded solely in fear. Yet the direct contrary is true: in proportion as the human understanding ripens, our conviction of superior powers, or of a Deity, turns more and more firm and authoritative."†—Philosophers, he proceeds to state, may incline to think that the operations of nature, and the government of the world, which loudly proclaim a Deity, sufficiently account for the universal belief of superior powers. But such penetration is a rare quality among savages; and yet the conviction of superior powers is universal, not excepting even the greatest savages, who are altogether incapable of reasoning like philosophers.‡ "If fear, then, be a cause altogether insufficient for our conviction of a Deity universal among all tribes, and if, reasoning from effects to their causes can have no influence upon ignorant savages, what other cause is there to be laid hold of? One still remains, and imagination cannot figure another. To make this conviction universal, the image of the Deity must be stamped upon the mind of every human being, the ignorant equally with the knowing: nothing less is sufficient; and the original perception we have of Deity must proceed from an internal sense, which may be termed the *sense of Deity*.

"Included in the sense of Deity is the duty we are under to worship him; and to enforce that duty, the principle of devotion is made a part of our nature. All men accordingly agree in worshipping superior beings, however they may differ in the mode of worship; and the universality of such worship proves devotion to be an innate principle."

Perhaps it may be thought, that there is a looseness and inaccuracy of expression in the passages now quoted; but it must be owned, that the author has made a wonderfully near ap-

\* Petronius Arbitr. † Vol. IV. p. 195. ‡ Vol. IV. p. 199.

prouch here to the simple phrenological principle of a sentiment of Veneration. In one great point his doctrine and that of Phrenology certainly agree, namely, that men are led to look for a Deity by an internal sense: the name by which this may be called is of inferior importance. The inference which he draws from this doctrine is precisely the same as that which has been deduced from it by the ablest Phrenologists.

"But, admitting a sense of Deity, is it evidence to us that a Deity actually exists? It is complete evidence. So framed is man as to rely on the evidence of his senses; which evidence he may reject in words, but he cannot reject in thought; whatever bias he may have to scepticism. And experience confirms our belief; for our senses, when in order, never deceive us.

"The foregoing sense of Deity is not the only evidence we have of his existence: there is additional evidence from other branches of our nature. Inherent in the nature of man are two passions, devotion to an invisible being, and dread of punishment from him when one is guilty of any crime.† These passions would be idle and absurd were there no Deity to be worshipped or to be dreaded. Man makes a capital figure, and is the most perfect being that inhabits the earth, and yet, were he endued with passions or principles that have no end or purpose, he would be the most irregular and absurd of all beings. These passions both of them direct us to a Deity, and afford us irresistible evidence of his existence."

This argument, with a slight variation in the manner of stating it, is in substance the very same as that which has been adduced by M. Bailly, to prove from Phrenology the existence of a God.‡ It is not a little wonderful how many phrenological principles and statements have been thus anticipated by Lord Kames; or rather, these are so plain when stated, and so consistent with the common sense of mankind, that the wonder, perhaps, rather should be, how so many profound and subtle writers upon these subjects should have missed them.

\* Vol. IV. p. 201.

† To produce this effect, Conscientiousness and Cautiousness are required in addition to Veneration; but it would be too much to expect a non-phrenological writer to state such combinations with accuracy. Lord K. attributes to one passion a feeling which is the joint effect of these three.

‡ See review of this work in Phren. Journal, No XI.

Lord Kames has nowhere treated directly of a sentiment of *hope* as an inherent principle in man; although he incidentally speaks of him as having hopes as well as fears in regard to futurity. But it is not necessary to show that he has given us in his work the whole phrenological system. Our purpose is to show what a wonderfully near approach he has made to it; and his omission of Hope as a sentiment detracts nothing from his merit in what he has discovered. It ought to be recollected too, that he does not profess to treat the faculties in a systematic manner, but merely to give sketches; and it must be admitted, that the sketch he has given is far more complete than the systems of many other writers.

In a passage formerly quoted, Lord Kames mentions among the higher and more refined senses of man, the *sense of Grace*, which we may state as equivalent to the phrenological power Ideality. In the following passage he boldly maintains the existence of special principles or senses, as the origin of all our feelings both in regard to morality and beauty.

"The sense by which we perceive right or wrong in actions is termed the *moral sense*: the sense by which we perceive beauty and deformity in objects is termed *taste*. Perfection in the moral sense consists in perceiving the minutest differences of right and wrong: perfection in taste consists in perceiving the minutest differences of beauty and deformity; and such perfection is termed delicacy of taste."<sup>a</sup>

It is needless to show how far this agrees with phrenological doctrine, or how far it differs from it. Phrenology teaches, that much which is here attributed to one simple sense depends upon a combination of various faculties. Delicacy of taste does not depend upon Ideality alone; neither is the perfection of morality to be deduced from the single sentiment of Conscientiousness. But the main point in which both agree is, that there are special faculties in man which serve respectively as a foundation for a pure taste and a pure morality. What follows is perfectly phrenological.

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<sup>a</sup> Vol. I. p. 196.



\*“ The moral sense is born with us, and so is taste ; yet both of them require much cultivation. Among savages, the moral sense is faint and obscure, and taste still more so. Even in the most enlightened ages, it requires in a judge both education and experience to perceive accurately the various modifications of right and wrong ; and to acquire delicacy of taste, a man must grow old in examining beauties and deformities. In Rome, abounding with productions of the fine arts, an illiterate shopkeeper is a more correct judge of statues, of pictures, and of buildings, than the best-educated citizen of London. Thus taste goes hand in hand with the moral sense in their progress towards maturity, and they ripen equally by the same sort of culture. Want, a barren soil, cramps the growth of both ; sensuality, a soil too fat, corrupts both : the middle state, equally distant from dispiriting poverty and luxurious sensuality, is the soil in which both of them flourish.”

Lord Kames expressly mentions *Wonder* as a separate original feeling of the mind ; and he states it to be conspicuous in savages and rustics. He does not enter into its legitimate uses, nor show how it combines with Veneration and Hope in increasing our devotional feelings. He does not specially mention Firmness, but he particularly alludes to *passive courage*\* as distinguished from the active, and the power of endurance of pain and torture for which certain savage tribes are remarkable,—a quality which is attributable to Firmness ; so that we may consider this included in his enumeration.

We have now gone through the list of what Dr Spurzheim calls the affective faculties, including the propensities and sentiments ; and from this examination it appears, that, out of nineteen powers of this description, Lord Kames has distinguished, or made a very near approach to distinguishing fifteen. The four which he has omitted are Concentrativeness, Constructiveness, Secretiveness, and Hope.

As he does not attempt to give any systematic account of the intellectual powers, it is hardly fair to expect from him any thing like a division of them such as Phrenology affords ; but it is right, nevertheless, to notice, that, so far as he incidentally mentions faculties which he considers as origi-

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\* Vol. I. p. 196.    † Vol. I. p. 46.

nal powers of the understanding, they are precisely of that special kind which Phrenology points out, and not of that general shadowy description which form the basis of the systems of metaphysical writers. We do not find him speaking of such powers as Memory, Imagination, or Judgment, but he speaks of "an appetite for knowledge,"\* (Individuality?)—a sense of "Order"† and of Symmetry‡ (Order?)—a propensity to use figurative language§ (Comparison?)—a "sense of cause,"|| or a faculty which teaches us that "every thing beginning to exist must have a cause"¶ (Causality?)—a sense of ridicule (Wit?) "Nor," he observes, "ought the faculty of speech to be overlooked,"\*\* (Language?) So that, upon the whole, even in regard to the intellectual powers, his ideas seem to be conformable to the phrenological system as far as they go.

But it is not merely in the designation of special powers that Lord Kames's speculations coincide with the discoveries of Phrenology. He agrees with these still more remarkably, if possible, in some of those general principles which are of most importance to the science, and which it is the chief glory of Phrenology to have satisfactorily demonstrated.

The first of these which we shall mention is the principle, that all the faculties are innate. †† "An animal," he says, "is brought forth with every one of its external members, and completes its growth, not by production of any new member, but by addition of matter to these originally formed. The same holds with respect to internal members; the senses, for example, instincts, powers and faculties, principles and propensities: *these are coeval with the individual*, and are gradually unfolded, some early, some late. The external senses, being necessary for self-preservation, soon arrive at maturity. Some internal senses,—of order, for example, of propriety, of dignity, of grace,—being of no use during infancy, are not only slow in their progress towards maturity, but require much culture. Among savages they are scarce perceptible. The moral sense, in its progress, differs from these last men-

\* Vol. II. p. 192. † Vol. IV. p. 125. ‡ Vol. I. p. 116. § Vol. I.  
|| Vol. IV. p. 103. ¶ Vol. III. p. 187. \*\* Vol. II. p. 193.  
†† Vol. IV. p. 125.

"tioned, being frequently discovered even in childhood. It is; however, slow of growth, and seldom arrives at perfection without culture and experience."

The second point is that of the existence of opposite principles and feelings in the same mind. He has not gone the length of observing, as Phrenology has done, that these balance or modify each other;—but the following passage comes wonderfully near the phrenological doctrine on this subject, and is perfectly phrenological as far as it goes. He has been considering the question, whether man is or is not fitted to live in society; and, after stating the proofs of his social nature, arising from his "appetite for society," and other social and kindly feelings, he gives a detail of his anti-social spirit, arising from pride, selfishness, malevolence, and other harsh and unaccommodating propensities. He then adds,—“What conclusion are we to draw from the foregoing facts, so inconsistent in appearance with each other? I am utterly at a loss to reconcile them, otherwise than by *holding man to be a compound of principles and passions, some social, some dissocial. Opposite principles or passions cannot at the same instant be excited upon the same object; but they may be excited at the same instant upon different objects, and at different times upon the same object.*”\*

The third point we have alluded to, in which he adopts or anticipates a phrenological principle, is one of a still more refined and unobvious description, and which we consider as affording a still more evident proof of the author's sagacity, and his accurate observation of human nature. We refer to the principle, that all the propensities and sentiments have a natural language, by which they manifest themselves, and by which they are enabled to make their existence perceived by the corresponding propensities and sentiments in others; while, on the other hand, these propensities and sentiments possess in themselves the power of interpreting this natural language, or what Gall calls the *mimique* of similar feelings in others. We shall give this part of his speculation entire: †“I have reserved,” he says, “one other particular to be the

\* Vol. II. p. 200.

† Vol. II. p. 193.

"concluding scene, being a striking instance of providential  
 "care to fit men for society. In reading a play, or in seeing it  
 "acted, a young man of taste is at no loss to judge of scenes he  
 "never was engaged in, or of passions he never felt. What is  
 "it that directs his judgment? Men are apt to judge of others  
 "by what they have experienced in themselves; but here, by  
 "the supposition, there has been no antecedent experience.  
 "The fact is so familiar, that no one thinks of accounting for  
 "it. As young persons without instruction or experience can  
 "judge with tolerable accuracy of the conduct of men, of their  
 "various passions, of the difference of character, and of the effi-  
 "cacy of motives, the principle by which they judge must be  
 "internal: nature must be their guide, or, in other words, an  
 "internal sense. Nor is this sense confined to so low a pur-  
 "pose as criticism: it is a sense indispensable in the conduct of  
 "life. Every person is connected with many others by vari-  
 "ous ties: if instruction and experience were necessary to re-  
 "gulate their conduct, what would become of them in the in-  
 "terim? Their ignorance would betray them into endless in-  
 "conveniences. This sense has man for its object; not this or  
 "that man: by it we perceive what is common to all, not what  
 "distinguishes one individual from another. We have an in-  
 "tuitive conviction, not only that all men have passions and  
 "appetites which direct their actions, but that each passion  
 "and appetite produceth uniformly effects proper to itself.  
 "*This natural knowledge is our only guide, till we learn by ex-*  
 "*perience to enter more minutely into particular characters.*  
 "*Of these we acquire knowledge from looks, gestures, speech, and*  
 "*behaviour, which discover to us what passes inwardly.* Then  
 "it is, and no sooner, that we are fully qualified to act a proper  
 "part in society. Wonderful is the frame of man, both ex-  
 "ternal and internal!"

The last point which we shall mention is one in which we  
 feel a peculiar interest, as we find in his remarks upon it a  
 striking coincidence with what has been a favourite specula-  
 tion of our own. We refer here to the theory which we  
 some time ago ventured to propose, to account for the pecu-  
 liar influence which music possesses over the mind. At the  
 time we wrote that article, we were not aware that Lord  
 Kames had so far anticipated our views; but we feel more  
 pleasure in finding that we have been anticipated by him  
 than we could have done from being able to prove that our  
 ideas on the subject were entirely original. Had our article  
 been written by another, and not by ourselves, it would have

required in us a great stretch of charity not to believe the author guilty of plagiarism.—\*“ Nature, kindly to its favourite man, has furnished him with five external senses, not only for supporting animal life, but for procuring to him variety of enjoyments. A towering hill as an object of sight, a blushing rose as an object of smell, a pine-apple as an object of taste, a fine fur as an object of touch, do all of them produce a pleasant feeling. With respect to the sense of hearing, in particular, a pleasant feeling is raised by concordant sounds, and a feeling of the same kind by certain sounds in succession; the former termed harmony, the latter melody. The pleasure of harmony, like that of taste or of smell, vanishes with its object; but melody, piercing to the heart, raises an emotion of gaiety, of melancholy, of pity, of courage, of benevolence, or such like, which subsists after the music ceases, and often swells into a passion where it meets with a proper object. An air sweet and melting raises an emotion in the tone of love, and readily is elevated to the passion of love on the sight of a beautiful object. An air slow and plaintive produces an emotion in the tone of pity or grief, which, on the appearance of a person in distress, becomes a passion. A lively and animating strain produces an emotion of courage: the hearer, exalted to a hero, longs for an opportunity to exert his prowess:

“*Spumantem dari, pecora inter inertia, votis*

“*Optat aprum, aut fulvum descendere monte leonem.*”

We might state a variety of other points in which the speculations of Lord Kames coincide with the doctrines of Phrenology, particularly in his account of the difference of character between the sexes, their fitness for each other, and the natural foundation there is for the institution of marriage, &c.; but this article has already swelled to such a length, that we find it necessary to conclude.

It may be asked after this, since it appears that so much could be discovered concerning the mind without the aid of observation on the development of the brain, What was there to hinder the whole system from being so discovered? and, in that case, Where was the use of observation of development at all? We answer, Much every way. In the *first* place, it is a fact in nature, which we are bound philosophically to

\* Vol. I. p. 286.

observe. *Secondly*, Although, without the aids derived from the organology, Lord Kames does appear to have gone a certain length in detecting the original powers of the mind, it is not clear that either he, or any other philosopher working with his materials, could have gone much farther, far less could have discovered the whole faculties that have now been laid open to us by Phrenology. *Thirdly*, Although by dint of his own sagacity Lord Kames had satisfied himself, that the original powers stated by him to belong to the mind actually did belong to it, he was not possessed of any means of proving to others that this is the case, or of verifying his discoveries in such a way as to put the truth of them beyond the reach of a rational doubt. This, we confidently think, has been done by means of the organology of Gall and Spurzheim; and the observations of correspondence between the possession of certain qualities of mind and the development of particular parts of the brain, are now so multiplied, that no one who really attends to the evidence can discredit it for an instant. Owing to the want of such a criterion for verifying his discoveries, the speculations of Lord Kames have never received, either from philosophers or the public, the attention they deserved. His conclusions indeed are too plain, and too much dictated by common sense, to satisfy the taste of the philosophical world, who in general require something recondite and profound, something out of the train of our ordinary ideas, in speculations of this sort; otherwise they are apt to consider them superficial. As for the public, they have regarded Lord Kames' statement of the faculties as no more than one of the numerous schemes and divisions of the mind and its powers which have been given to the world, and as possessing no more authority than any other of them. The *fourth* point in which the science of mind has been benefited by attention to the organology is, that this has compelled those who pursue this mode of investigation to make their observations in a manner much more accurate, and to distinguish between original powers, and the manifestations which

arise from their combination, with much greater care than has ever been done before; so that, instead of being satisfied with the loose and vague ready-made terms of ordinary language, they have been obliged to invent words to designate them, which should express all that they comprehend, and no more. This new nomenclature of mind, which perplexes and annoys those who will not take the trouble to study it, and on the apparent unworthiness of which so many objections have been founded, is in fact one of the most valuable boons of the science; and those who are most completely aware of this will be best able to appreciate the merit of Lord Kames as a philosopher, seeing that he has been able to accomplish so much by the old and defective method.

## ARTICLE V.

## PROCEEDINGS OF THE LONDON PHRENOLOGICAL SOCIETY,

*Buckingham Street, Strand.*

(Continued from page 264.)

*The Anniversary General Meeting, March 16, 1826.*

THE following gentlemen were elected Officers and Members of the Council for the ensuing year:—

## PRESIDENT.

Charles Augustus Tulk, Esq. M. P.

## VICE PRESIDENTS.

Sir James Gardiner, Bart.  
David Pollock, Esq.

John Elliotson, M.D.  
Robert Maugham, Esq.

## TREASURER.

James Deville.

## SECRETARY.

Charles Wheatstone.

## COUNCIL.

Charles Poole, M.D.	W. H. Crook.
John Gray.	Edward Lance.
George Lewis.	John Isaac Hawkins.
Alexander Black.	Emerson Dowson.
John Flint South.	Richard Light.
George Rudall.	Edward Burton.

*Ordinary Meetings.*

*March 16.*—William Henry Weekes, Esq. was elected a corresponding member, and Mr John Wenman an ordinary member of the Society.

*March 18.*—G. Noakes was again exhibited, and performed several mental calculations; in some cases, when requested, he detailed the steps of the operation.

Some Poland fowls were exhibited, which presented a most remarkable cerebral conformation, supposed to be induced by domestication. It was stated that, with regard to their habits, they had become immensely prolific, that they rarely or ever attended to hatching their eggs, and that their organization differed as materially as their habits from the original stock.

Two skulls, one of a male and the other of a female, were produced. Remarks were made upon them by several members, who agreed that in both the basilar region was greatly developed, while the moral sentiments were deficient. It was then stated, that the female skull had been that of the wife of an opulent farmer, and that she had instigated her paramour, to whom the other skull had belonged, to murder her husband, promising to marry him and possess him of the property. He effected the murder by shooting the husband, but was apprehended after concealing himself three days in a barn, and, together with the woman, was immediately tried, and executed a few days after. Permission was obtained to take casts from the skulls for the Society's collection.

Mr Crook mentioned some new cases corroborative of the



function which he attributes to one of the lateral unappropriated convolutions of the brain, and which he terms the organ of *Gustativeness*.

Several members adduced cases of activity in particular organs, which were accompanied by *heat* in the corresponding localities; and a child was introduced as an illustration of *Philoprogenitiveness*, both in development and manifestation.

*April 6, 1826*—J. Elliotson, M.D. V.P. in the chair.—Thanks were unanimously voted to Dr Elliotson for his zealous attention to the interests and welfare of the Society during the two years of his presidentship.

Dr Wright presented a cast from the head of a female suicide, in which the organs of Combaticiveness, Ideality, and Cautiousness appeared largely developed, while that of Hope was small. Mr Turley stated, that, in five cases of suicide which had come under his observation, the same combination occurred. It was remarked by Dr W., that apprehension of death was one of the most frequent causes of self-destruction.

Dr Elliotson produced a cast from the head of a suicide, and stated several particulars regarding the individual, especially those which concerned the last act of his life, in which he manifested the most determined resolution.

Mr Wenman presented casts from the skulls of the two criminals whose cases were mentioned at the preceding meeting of the Society.

The following gentlemen were elected ordinary members :

Edward Wright, M.D., Bethlem Hospital.

John Norman Weekes, Surgeon.

Andrew Scott.

John Silvester Jacey.

The following gentlemen were elected corresponding members :—

Richard Evanson, M.D., Dublin.

The Rev. Frederic Leo, Vienna.

*April 20.*—C. A. Tulk, Esq. M.P. President, in the chair.

Mr Deville introduced E. Henderson, a child aged six

years and three months, who manifested considerable imitative powers and verbal memory, with a corresponding development of the cerebral organs to which these functions are related.

Mr D. also introduced C. I. Hubbard, a youth remarkable for his quickness and accuracy in cutting profiles; the organs of Constructiveness, Form, Imitation, and Individuality, were all largely developed in him.—Dr Spurzheim explained several difficulties regarding the *frontal sinus*.

A cast from the skull of one of the pacific natives of New Zealand was presented by Mr Wenman, and the real skull exhibited.

The following gentlemen were elected ordinary members:—

Robert Pugh, Surgeon.

Robert Davey, Surgeon.

George Taylor, Junr.

*May 4, 1826.*—Dr Elliotson, V.P. in the chair.—A letter from Dr Otto of Copenhagen was read, and a copy of his "Elements of Phrenology," in Danish, presented. A cast of the head of Pollard, the murderer and suicide, taken by Mr W. Deville, was exhibited. Mr Turley described the developments of a head said to be that of Oliver Cromwell, now in the possession of Mr Wilkinson of Peckham.

Henry Harper Spry, Surgeon, of Truro, Cornwall, was elected a corresponding member.

The following gentlemen were elected ordinary members:—

The Rev. Robert Fellowes.

George Shipman, Surgeon.

Edward Warren.

*May 18.*—Dr Elliotson, V.P. in the chair. Edward and Leonard Schultz, the juvenile musicians from Vienna, who have twice been commanded to perform before his Majesty, were introduced by the secretary. The elder is thirteen, the younger eleven years of age. In the former, in particular, the organ of *Tune* is very prominent, besides a general excellent development of the intellectual and affective faculties.

Dr Moore introduced Mr T. Leddra, aged sixteen years, to exhibit his talent for mental calculation. The following questions were proposed to and answered by him:—1. What is the square root of 127,449? Answer, 357; given in three-quarters of a minute. 2. What is the cube-root of 889,017? Answer, 73; given in half a minute. 3. What is the product of 537 by 392? Answer, 210,504; given in half a minute. 4. What is the product of 38,465 by 72,649? Answer, 2,794,443,785: this question took him more than ten minutes to solve.

The organ of *Number*, so evident in the casts of Bidder, Colburn, and Noakes, did not, in this instance, seem to be greatly developed; and it appeared from Mr Leddra's own statement, that he had not possessed this power of calculation till about four years ago, that he had been under the tuition of an eminent master, and that the figures as they appeared on paper were strongly represented to his mind.

Mr G. Bidder, who was present, on being asked from the chair, whether he considered Mr Leddra to perform his calculations by the same means which he himself employed, replied, that it was evident that the power had been acquired by Mr L. in a manner totally different from that which had been early and spontaneously manifested in himself and Master G. Noakes, who was examined by the Society at a previous meeting. They neither associated the numbers with figures nor words, but possessed an intuitive perception of the proportions of quantities themselves. On being requested to explain some of the processes by which he was assisted in his calculations, Mr Bidder said, that he could tell immediately, without any effort or calculation, the product of any two numbers below four figures each, as his mental multiplication-table extended to a thousand; that when the numbers exceeded three figures, he always began with the highest numbers, as, by so doing, he was enabled to add without carrying; that he had an instantaneous perception of the best among several modes of performing the same operation, and that he frequently availed himself of the peculiar properties

of certain numbers. With a view of putting to the proof the unimpaired state of Mr Bidder's extraordinary faculties, Mr Palmer proposed the following questions to him:—1. Suppose a railway, whose inclination is 1 foot in 300, the friction 1-200th of the weight, the carriage 1-8d of the load, the horse to employ a force of 150 lbs. at  $2\frac{1}{4}$  miles per hour, and the carriage to be loaded with pills, each weighing 5 grains, troy weight, how many pills will the horse take up? Answer, 13,824,000. 2. How much would these pills cost at three farthings each? Answer, L.43,200. 3. Suppose a man to work 10 hours per day, and to make 15 pills in a minute, how long would he be making them? Answer, 1536 days.

The first question was solved by Mr Bidder in twenty-eight seconds, and the remaining questions in three-quarters of a minute: the whole was accomplished in less than one minute and a quarter.

Mr C. Pemberton was introduced by Dr Moore, and exhibited specimens both of his poetic and histrionic talents. The subject proposed to exemplify his faculty of conception and talent for versification, was the fall of Missolonghi, which he prepared and recited to a crowded auditory on Saturday evening.

The following gentlemen were elected ordinary members:—

R. H. Black, LL.D.

James Scott, M.D.

J. P. Greaves.

A. L. Irvine.

Mr Simpson, of the Edinburgh Phrenological Society, delivered a message of congratulation from the members of that institution; and, in a speech of considerable length, expatiated on the utility of Phrenology, and the accessions of knowledge to be derived from its cultivation by collective bodies. He concluded by expressing his warmest wishes for the success of the London Society, and by assuring the meeting of the cordial co-operation of the Society of Edinburgh in every plan that might be suggested for the acquisition and dissemination of phrenological knowledge.

Dr Elliotson spoke in reply, and assured Mr S. of the reciprocal good feeling which existed on their part towards the Edinburgh Society. He then announced, that the collection of casts, books, &c., belonging to the Society, would be placed in the rooms on the ensuing meeting, and hoped that, by the donations of the members, and the application of the funds of the Society, a commencement might be formed of an extensive and valuable museum and library, to which the utmost facility of access might be given to the members and their friends.

Dr Wright, in praising the exertions of the Edinburgh Phrenologists, introduced some animadversions on those points in which they differ from the conclusions of Dr Spurzheim.

The auditors' report was brought up and read.

*June 1.*—James Simpson, Esq., advocate, Edinburgh, was elected a corresponding member.

The following gentlemen were elected ordinary members:—

George Mason, Surgeon.

Arthur Symonds.

Henry Debell Bennett.

Presents were made to the Society by Dr Poole, Dr Elliotson, and Mr Hawkins.

Dr Poole exhibited the skulls of a Gipsy and an African Negro, and pointed out the characteristic resemblances of the former with those of the ancient Egyptian race. Dr Poole also exhibited the crania, and described the characters of several dogs of different species, with whose dispositions he had been familiar when they were living.

A skull discovered in a vault under the ruins of Hastings Castle was exhibited; and historical evidence was adduced to prove, that it had belonged to one of the earls of Augi, who possessed the castle from the time of William the First (by whom it was granted to Robert, Earl of Augi, who accompanied him from Normandy,) till the time of Henry II., in whose reign it was escheated to the crown, and converted to a religious house.

## ARTICLE VI.

OBSERVATIONS ON SOME RECENT OBJECTIONS TO  
PHRENOLOGY, FOUNDED ON A PART OF THE CEREBRAL  
DEVELOPMENT OF VOLTAIRE.

A BUST of Voltaire has lately become common in the shops, and it appears to be the original of the well-known engraving of that person in Lavater's works. The development and combination of organs which it presents are, in many respects, so singular, and differ so widely from all others which we have seen, that no statuary or modeller would dream of compounding such a head; while, nevertheless, it bears the strongest stamp of nature in its details, and corresponds in so remarkable a degree with the mental character of Voltaire, that we are strongly persuaded that it is a correct representation of the head of that person in his old age. Some years before the death of Voltaire, a statue to his honour was erected by subscription, to which several monarchs contributed; and it is probable that this is the bust of that statue. Although, however, we assign these reasons for holding this bust to be genuine, we are not particularly interested in that question in so far as regards our present object. It has been assumed by some of our opponents as an exact transcript of nature, and founded on by them as shaking Phrenology to its base, (for with them every objection, however small, always destroys the *whole* fabric of our science,) *because it exhibits a large organ of Veneration*. Yes, the head of Voltaire, the most celebrated of infidels, and more, the most violent and implacable enemy of Christianity,—the imaginer and unwearied prime mover of a deep and dark conspiracy, with the Condorcets and the D'Alemberts, to root it out in Christendom, and extinguish its very name,—the malignant inventor of an appellation of keen re-

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Voltaire.

Sully. P. 589.

Vitellius. p. 589.

Vitellius. p. 589.



Pope Alex<sup>r</sup> II. 1059

Pope Alex<sup>r</sup> II. D. 590





proach and hatred (L'Infame) for Him who, had he been mere man, lived in the ceaseless exercise of a glowing and active Benevolence, for which there is no human parallel,—Voltaire's head exhibits the pretended organ of *Veneration* in great endowment.\*

With great alacrity we admit, nay, found upon the unquestionable fact of this large development. Voltaire *had* a large endowment of the organ of *Veneration*, and the faculty he manifested as a prominent part of his character. The following is the development taken from the bust, of which we present the reader with a view (*Plate, fig. 1.*), drawn by that excellent artist and intelligent Phrenologist, Mr W. S. Watson.

## DEVELOPMENT.

- |   |                                      |
|---|--------------------------------------|
| 1. Amativeness, large.                          | 18. Firmness, extraordinarily large. |
| 2. Philoprogenitiveness, full.                  | 19. Lower Individuality, full.       |
| 3. Concentrativeness, large.                    | 19. Upper ditto, full.               |
| 4. Adhesiveness, very large.                    | 20. Form, large.                     |
| 5. Combativeness, very large.                   | 21. Size, rather large.              |
| 6. Destructiveness, very large.                 | 22. Weight, rather large.            |
| 7. Constructiveness, rather full.               | 23. Colouring, rather full.          |
| 8. Acquisitiveness, large.                      | 24. Locality, large.                 |
| 9. Secretiveness, very large.                   | 25. Order, large.                    |
| 10. Self-esteem, large.                         | 26. Time, large.                     |
| 11. Love of Approbation, extraordinarily large. | 27. Number, rather large.            |
| 12. Cautiousness, full.                         | 28. Tune, rather large.              |
| 13. Benevolence, rather large.                  | 29. Language, very large.            |
| 14. Veneration, large.                          | 30. Comparison, large.               |
| 15. Hope, large.                                | 31. Causality, large.                |
| 16. Ideality, large.                            | 32. Wit, large.                      |
| 17. Conscientiousness, rather small.            | 33. Imitation, large.                |
|   | 34. Wonder, full.                    |

It is evident, that the objection to Phrenology, founded on this large development of *Veneration* in Voltaire, proceeds, as do most of the current objections, upon that meagre knowledge of the subject to which, as in their estimation quite sufficient for its refutation, the opponents limit themselves.

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\* We have understood that Sir William Hamilton in his famous, but yet unpublished papers against Phrenology, read last winter to the Royal Society, was especially animated and triumphant on this notable discovery. We are much indebted to Sir William for calling our attention to it.

Had they read far enough, they would have learned that there is nothing in any of the phrenological books authorising the doctrine, that Veneration is the impulse to religious adoration exclusively. Religious feeling is one of its directions, but not the only one, nor a necessary one; nay, observation has demonstrated, that it is by no means the most common direction of the faculty, and that the organ is often large, and very large, in persons who manifest none, or very faint religious feelings; but in such persons it will not fail to show itself in a sentiment of deference for superiority in general, whether it be of rank, or talent, or wealth, or any other common object of respect and homage.

"This faculty," says Dr Spurzheim, in his work, published in London in 1815, "constitutes a sentiment and not an idea. Gall observed this organ first in persons who were in the act of adoring God; and, according to all my observations, it seems that its special faculty is the sentiment of Veneration, *without determining its objects or its manner*. It is by this organ that man adores God, or venerates saints, *persons*, and *things*."

Sir George Mackenzie, in his work on Phrenology (in 1830), when treating of the sentiment of Veneration, observes, that "Veneration is a sentiment, and *not* an idea, every one who feels it can testify, without the arguments so clearly stated by Dr Spurzheim. We are disposed to go a little farther than he has done, in reference to the extent of the operation of this sentiment, and to consider that it does not belong exclusively to religion, but that it also operates in prompting that respectful and yielding deportment, by which men commonly show their feelings towards those who are superior in talents or rank, and those who are invested with authority."

Mr Combe\* states the doctrine thus:—"The function of the faculty is to produce the sentiment of Veneration in general, or an emotion of profound and reverential respect on perceiving an object at once great and good. *It is the source of natural religion*, and of that tendency to worship a superior power, which manifests itself in every nation yet discovered."—Again,—"*Hitherto we have considered Veneration only when directed to religion, which is undoubtedly its noblest end; but it has also many other objects, and a wide sphere of activity in the present world. It produces the feel-*

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\* System, page 196.

“ing of deference and respect in general, and hence may be directed to every object that seems worthy of such regard.”—  
 “Veneration leads to deference for superiors in rank as well as in years, and prompts to the reverence of authority.”—“Veneration may also produce respect for titles, rank, and power; for a long line of ancestry, or mere wealth; and it frequently manifests itself in one or other of these forms when it does not appear in religious fervour. Individuals in whom Love of Approbation and Veneration are very large, and Conscientiousness and Intellect not in proportion, venerate persons of higher rank than their own, and are fond of their society. Persons of rank, who do not possess high virtues or talents, are fondest of the society of those in whom this combination occurs; it inspires its possessor with a habitual deference towards them, which is felt as a constant homage. On occasion of the King’s visit to Scotland, in 1822, some individuals experienced the profoundest emotion of awe and respect on beholding him, while others were not conscious of any similar excitement, but were surprised at what appeared to them to be the exaggerated enthusiasm of the first. I examined the heads of several of both classes, and, in the former, found the organ of Veneration uniformly larger, in proportion to the other organs, than in the latter.”

When treating of the combinations of this sentiment with the other faculties, Mr Combe says,—“If Veneration large is combined with large Acquisitiveness and Love of Approbation, the former sentiment may be directed to superiors in rank and power, as the means of gratifying the desires for wealth and influence depending on the latter faculties.”\*

Now, if these well-established principles be kept in view, and Voltaire’s history attended to, it will at once appear, that that history would have been widely different, had that remarkable person not felt and been permanently influenced by a strong sentiment of Veneration. Where do we find Voltaire when not in the Bastille, or in banishment or hiding for some literary outrage? Invariably with, or in correspondence with, kings, and courtiers, and court-favourites. At the court of Louis XV., of George I., of Frederick the Great, of Stanislaus, he breathes the air of palaces, and basks in the favour of kings, princes, and nobles.

Newton sought no royal patronage to add lustre to a name

\* See these principles ably amplified in a paper on Veneration, in No IX. of this Journal.—(Vol. III. page 1.)

which was above the glory of all the crowned heads in Europe united into one focus of splendour. Voltaire, too, had a gigantic, a towering literary name, which needed as little as Newton's the reflex lustre of royal favour. Why then did Voltaire court what Newton shunned? Kings were worshipped by Voltaire, and their patronage valued as the greatest of earthly benefits. It was because he felt strongly the sentiment of Veneration, in the first place, and because that sentiment took in him the very common direction of reverence for worldly power and grandeur, in the second. But Voltaire worshipped wealth and glory as well as royalty; thereby combining Acquisitiveness and Love of Approbation, in their abuse, with Veneration,—the very combination which Mr Combe has so truly stated to be that which leads to court the great for the objects of wealth and preferment. He was, moreover,—we speak from his notorious biography,—a false and cunning character: in other words, had Conscientiousness deficient and Secretiveness large; just the combination, when joined with Veneration, of the flatterer and sycophant.

And now it happens that this is accurately the development indicated by the bust which is tabled, not quite prudently, against us; and it is impossible to conceive development and history more instructively coincident. His avarice was manifested in the various money-making speculations, not excepting lotteries,\* in which Voltaire engaged with eagerness; and in the largesses for which he always conditioned with the crowned heads whom he served. His Secretiveness had ample scope in the clever intrigues which he managed, and in his successful missions to foreign courts, when it was necessary to penetrate their deeply-concealed purposes,—a well-established function of the faculty. Indeed this organ is unusually large in the bust. His Love of Approbation, which is enormously large, was demonstrated when, not content with receiving the homage of the whole civilized world indirectly, in his retirement

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\* Hope and Acquisitiveness large in the bust.

at Ferney, the sovereign arbiter of literature and taste, this restless victim of vanity made a doting pilgrimage to Paris, in his 85th year, to inhale once more the incense of popular applause. He was stifled with addresses and deputations, crowned with bays in the theatre in presence of the court and all the frivolous noblesse of France, and soon died of the over-excitement. Lastly, his utter destitution of Conscientiousness was manifested in the deep hypocrisy of his character;—"free thinker in London, Cartesian at Versailles, Christian at Nancy, and infidel at Berlin;"\* in short, scoundrel every where.

As Voltaire's Veneration was influenced by the other faculties with which it was combined, he was not a pure worshipper of royalty and nobility, but a systematically-interested one, and often played the sycophant, degrading to the last degree the faculty of Veneration. He licked the dust at the feet of Madame Pompadour, because the controller although the mistress of a king. He was employed to compose a piece for the festivities on the marriage of the Dauphin of France; father of Louis XVI., and produced "*La Princesse de Navarre*," "which," says Dr Aikin†, "though little applauded by the public, answered his purpose of ingratulating himself with the royal family. He was rewarded with the post,"—"of what?"—"of gentleman of the chamber in ordinary, &c." No man, we will venture to say, ever sought or accepted such a reward, who had not a liberal share of Veneration ready for worldly, and in no engrossing requisition for religious purposes. We have seen the same organ large in the head of a nobleman who held a similar office about the person of the late Queen Charlotte. The same character is manifested in the artful sycophancy with which he treated Frederick while he read with him and corrected his works, "praising," as he says, "the good and drawing his pen over the bad;" yet his petulance and vanity ventured, out of the royal presence, an

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\* Chalmers' Biog. Dict. voce Voltaire.

† Aikin's General Biography, v. Voltaire.

unlucky pleasantry about "washing the king's dirty sheets," the conceited phrase for revising his writings. This he did not mean should reach, as it did, the royal ear, and effect a breach with his exalted patron. When his key as chamberlain and the cross of an order were demanded from him, he returned them to the king with an adulatory epigram, in which he compares that sad necessity to a lover's returning the portrait of his mistress. "The physiognomy of Voltaire," says Dr Aikin, was "indicative of his disposition. It is said to have partaken of the eagle and the monkey; and to the fire and rapidity of the former animal he united the mischievous and malicious propensities of the latter. With strong perceptions of moral excellence and elevation, he was little and mean in conduct, a victim to petty passions and caprices,\* never at rest either in mind or body, never tranquil or sedate;† if he was a philosopher, it was in his opinions, not in his actions. He had been accustomed from his youth to pay as much homage to rank and wealth as his vanity would permit, (which was the most powerful feeling of the two;) his tastes of life were vitiated, and his manners corrupted; he could not therefore be a consistent friend to virtue and liberty, though he might occasionally be captivated with their charms and zealous in their support. He was habitually avaricious‡ although he performed some generous acts, which he took care to make known.§ He was too selfish to inspire love,|| and too capricious to merit esteem.¶ He had numerous admirers, but probably not one friend."

Chalmers says of him,—“From the high character . . . the moralist he frequently descended to the buffoon; from the philosopher to the enthusiast; from mildness he passed to passion; from flattery to satire; from love of money to love of luxury; from the modesty of a wise man to the vanity of an impious wit; from the faith of the humble Christian to the foul language and effrontery of the blasphemous atheist.”\*\*

\* He had so much of the higher sentiments combined with great intellect as enabled him to discover the excellence of many of the virtues; but so very little of Conscientiousness, and so much of the animal organs, as to render him incapable of acting on those exalted perceptions.

† We shall advert, in a subsequent part of this paper, to the cause of this condition of mind.

‡ Acquisitiveness large. § Love of Approbation with some Benevolence.

|| Self-esteem, Acquisitiveness, and all the animal, and therefore selfish feelings strong. ¶ Conscientiousness deficient.

\*\* We have no doubt that atheist is a mistake for infidel in the above passage.

This last passage, though partaking largely of the vague language of random speculations in human nature, which often consist of definitions without clearness, distinctions without differences, and words without meaning, contains a fair portrait of the utterly unconscientious character which is so prominently indicated by the bust in question.

Having shown that Voltaire made ample use of his large endowment of Veneration without directing it into the channel of religion ; we have no objection to take up the question even in that field ; and think we can show that Voltaire's infidelity was not the effect of a deficiency of Veneration in general, but the cause of a deficiency of Veneration for Christianity in particular.

It is essential to our venerating any person or thing, that we shall believe it, in the first place, real, and, in the second, venerable. Voltaire could not have venerated the list of kings we have above enumerated, had he been persuaded that they were either nonentities, or only pretended kings ; while, on the other hand, had his conviction been as complete that Jesus Christ was the Son of God as that Louis XV. was king of France, can it be doubted for a moment that, if first would have excited his Veneration in a much higher degree than the second ? But Voltaire did not commit the absurdity of at one and the same time believing and despising Christianity : he despised it because he did *not* believe it : in other words, it was to him neither a reality nor an object of Veneration ; in which case it mattered not whether his impulse to venerate the real and the venerable was great or small. It is most superficially replied, that it requires deficient Veneration to be an unbeliever in Christianity. It may as well be said, that it was impossible for Voltaire, without deficient Veneration, to have been an unbeliever in the real presence of Louis XV., supposing he had discovered, by other faculties than Veneration, that there was only before him a likeness of that prince in wax. Veneration was not the faculty by which Voltaire estimated Chris-

tianity, more than it was the faculty by which he would have ascertained whether the figure before him was the real or the waxen figure of the king of France. It is highly probable, that he contracted an early habit of unbelief in Christianity by connecting it with popery, without applying his reflecting powers to the examination of its evidences and principles, or the doctrines of the Reformation.

But, farther, a person with the strongest tendencies to Veneration, may reject a particular system of religion as untrue, for which, when rejected, he cannot feel the slightest Veneration, while he may not at the same time be a stranger to that function of Veneration which is directed to its most legitimate object, the Supreme Being. Voltaire was not an atheist. His biographer, Dr Aikin, says,—“ His attacks on “ the latter (ecclesiastical tyranny) included hostilities against “ religion in general, at least of the revealed class ; and whilst “ he admitted natural religion, he destroyed its moral efficacy.” His Veneration and Causality acting together made it impossible for him to reject a First Cause ; and it is well known that, under the belief that that First Cause exists, he built and inscribed a temple to “ The Supreme,” and, in 1756, wrote a splendid poem in praise of natural religion. Thus he venerated what he believed to be true, and did not venerate what he did not believe to be true, or positively believed to be false,—a course perfectly consistent with the greatest conceivable endowment of the sentiment of Veneration.

The rumoured, and by some believed horrors of Voltaire's deathbed, which have been referred to as a proof that he was not an unbeliever, are entirely discredited by the Baron de Grimm. He suffered great bodily torture, and had too predominant an animal constitution not to have great natural horror of death ; but he refused, like Beaufort, even a sign to the curate of St Sulpice, who attended him, that he died a Christian. “ Laissez moi mourir en paix ” was his answer. De Grimm's Memoires, which are full of Voltaire, furnish several instances, not to be found in any of his biographers,



of his having repeatedly assumed the Christian exterior for a day, to serve some most obviously interested purpose. These are all in their very nature proofs of utter infidelity as well as hypocrisy. In 1768, at Easter, when in his seventy-fourth year, he went, as *Seigneur de Paroisse*, in a sort of cavalcade or procession, attended almost *en prince*, and preceded by six large wax-candles, to communicate, "*faire ses paques*," in the church of the parish where Ferney was situated; and demanded a certificate from the priest. M. de Grimm cites a letter of "*notre seigneur patriarche*," as he calls him, to the Count d'Argental, in which he confesses that the whole ceremony was an expedient to please the king and queen, and to disarm some of what he is pleased to call his fanatical enemies. Hence the pomp, the ostentatious publicity, the certificate, and every thing but the genuine religion of the performance. Interested in every act, he took the opportunity of haranguing the peasantry upon the crime of robbery—of all things!—after the sacrament; fixing his piercing eyes on one whom he suspected of having robbed him, and cunningly adding, that restitution, either into the hands of the priest or the lord of the parish, would save all disagreeable consequences both here and hereafter.

Another time the bishop of the diocese complains—to whom?—to the king, of the irreligion of Ferney, of which the patriarch hears, and forthwith takes the Eucharist, *en viatique*, or privately. This he does in presence of two notaries, who draw up a regular *proces verbal* of the ceremony! In his declaration there are at once an homage to the king, a sarcasm at transubstantiation, and a cut at his friend the bishop. In very sincere Christian forgiveness, "he declares, "that, having his God in his mouth, he pardons all his enemies "and all his cowardly calumniators with the king, who attacked his religion."—M. de Grimm adds, that this *simagrée*, as he calls it, was ridiculed and scandalized in Paris, and its profligacy and purpose equally well understood.

But the whole *getting-up* is crowned when Voltaire applies

for and obtains from the pope the high dignity of temporal father of the order of the capuchins ! It at least serves to demonstrate the influence of that man all over Europe, to say nothing of the great *liberality* of the head of popish Christendom, that such an office should have been bestowed on a notorious infidel.

There are a few incidents in Voltaire's history which may be seized on as proofs of weak Veneration, to which we the more willingly advert, that they can be easily explained. When about twenty years of age, he was confined for a year in the Bastille for having written, or being suspected to have written,—which in France at the time was the same thing,—some piece against the government, and jested upon its conductors. If he did so, which is not stated as certain, it was before one ray of court-sunshine had come his way to excite his venerative feelings ; and, at the most, seems to have been directed against the conductors of the government, the ministers ; against whom the intense force of his selfishness would, in the shape of envy, naturally enough excite hostile feelings. He had powerful tendencies to satire,\* and his enormous Self-esteem and love of distinction are quite sufficient to have induced him to make so high a venture. But when, on his liberation, he brought out his “*Œdipus*,” and the Regent sent for him and told him “to be prudent, and he would take care of him,” which was the moment from which his intercourse with crowned heads began, we hear no more of his satires on the French ministers.

He got into the Bastille for six months again in consequence of a private quarrel. Interest was used against him by the Cardinal de Rohan, because of his threatening to revenge with his sword an affront put upon him by the young Chevalier de Rohan, who had *caused* him to be caned in open day. But Voltaire had a lofty Self-esteem and violent irascibility, which would furnish him with quite countervail-

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\* Destructiveness and Wit large, which they are in the bust.

ing motive enough for suspending his Veneration for so very considerable a puppy as the young Chevalier de Rohan must have been.

Again, on his admission into the Academy of Sciences, in 1746, "it was to his honour," says Dr Aikin, "that he was the first who, in his discourse at reception, deviated from the custom of repeating the stale praises of the Cardinal de Richelieu."

Now, be it remembered, that the Cardinal de Richelieu had, in 1746, been dead just one hundred and four years. This is itself something in the account of Veneration. The cardinal would take no offence at the omission, and the premier for the time would, if he was curious in comparisons, take less; so that the innovation was most probably a refined act of adulation to the existing powers. At all events, the bold act was universally applauded; Voltaire's Love of Approbation, "his ruling passion," was gratified; and no harm was done to his interest. But, be all this as it may, Veneration is but one feeling, and Voltaire had several other powerful passions which would, in the course of his life, act often, both singly and combined, more powerfully than his Veneration. The existence of this last feeling is much more clearly demonstrated by its manifestation in the ordinary conduct of life, than its non-existence by occasional acts of pride and violence, when Veneration was for the time overmastered.

So much for the question of Voltaire's Veneration. But as we cannot dismiss his bust without making use of it as a *positive* testimony to the truth of Phrenology, we shall conclude with a few observations on his character at large. It is trite phrenological doctrine, that the selfishness of great Self-esteem and Love of Approbation cannot brook a rival, and especially hates one exactly similarly furnished with these engrossing and exclusive feelings. In perfect conformity with this view, the self-esteeming and vain Voltaire became acquainted early in life, at Brussels, with that morbid and expanded piece of self-love, Jean Jacques Rousseau; and the

two worthies hated each other as intuitively as cordially at first sight, and in all time thereafter. Voltaire is farther well known to have hated and scrupulously avoided the poet Piron, who, as a satirist, cut as deep as himself, not sparing even the patriarch of Ferney.

The satire and sarcasm of Voltaire, his *risus Sardonicus*,—of which last his visage presents the *beau idéal*,—and all his ill-nature and malignity,\* are features of character identified with his very name.—“In this warfare,” says Dr Aikin, “he makes use of every advantage he can derive from his talent of placing things in a ludicrous light, unrestrained by a regard to truth or decency. (Conscientiousness small, and the whole ‘brute part of him’ excessive.) It was said by Montesquieu, ‘When Voltaire reads a book he makes it, and then he writes against what he has made.’ And this is the real secret of much of his wit; which, however, from its supreme art of raising a laugh, and making it stand for argument, was highly successful with light and frivolous minds.”

Voltaire had all the unhappiness of an ill-regulated mind; “an impatience and restlessness of disposition and a morbid irritability of temper continually tormented him.” This is in strict accordance with the organization, which indicates strong animal and selfish feelings, combined with, but preponderating over moral and social faculties, also of considerable power. There is no repose in the propensities when the masters: they are ever craving, and never satisfied. “There is no rest for the wicked.” Benevolence is placid and kindly, Hope contented and happy,† Veneration elevated and serene, and Justice calm and dignified. While vanity is insatiable, fidgetty, and easily mortified, pride is unsocial and gloomy; hatred, jealousy, rage, and revenge, are the tormentors of the bosom they inhabit; and sensuality offers not to the retrospective eye one spot of self-respect, self-approbation, or peace. It is difficult to imagine a being more tormented by sensuality and selfishness,—more incapable of satisfaction, contentment, and

\* Wit acting through Destructiveness, with the additional poison of large Self-esteem and deficient Conscientiousness. So in the bust.

† We mean Hope in good company; for, with Acquisitiveness, and without check from the better feelings, it is the curse of the gambler.

genuine happiness, than Voltaire. About six years ago, the Parisian press produced a volume of memoirs, by Madame Graffigny, of the private life of Voltaire for the six months, when, driven from Paris for his irreligious writings, he resided with the abandoned Madame de Chatelet at Cirey.\* He lived in open adultery with this woman, while the degraded husband dwelt in the house and herded with the servants. The apartments used by the selfish and guilty pair were fitted up with perfect comfort and almost oriental magnificence, while the rest of the chateau, in which they accommodated or rather discommoded their visitors, was scarcely wind and water tight. Madame Graffigny, author of the *Peruvian Letters*, took a two-months' refuge with them from the brutality of her husband. She had to submit to every species of degradation and insult; and, worst of all, was taxed with her contingent of the most fulsome and constant praise of the *idol*, as Voltaire was styled. A little piece sent her by a friend she durst not show at Cirey till she herself had interpolated it with some wretched verses of her own in praise of the *idol*.† “ Sometimes, however, in spite of her idolatry,” says the *Quarterly Review*, “ she lets us see, though obscurely, the personal bigotry, the persecuting jealousy, the cruel and tyrannical vanity of this great enemy of bigotry, persecution, and tyranny; and it is not, as we have already hinted, the least instructive part of her work which shows that the bad passions,—all that Voltaire, in his *rage* or his *pleasantry*,‡ attributes to priests and kings,—actually raged in his own breast, and were limited only by his power of vengeance whenever his personal vanity or personal interests were affected.”—The worthy pair were in use to open their visitor's letters.—(Conscientiousness!)—By this simple expedient having got at some correspondence of Madame Graffigny, they loaded her with the most ferocious abuse, continued for some hours in a joint irruption into her bed-chamber in the night, with a false accusation of having stolen

\* The reader will find an analysis of this work in vol. XXIII. of the *Quarterly Review*, page 154.

† Love of Approbation out of all bounds in the said *idol*.

‡ Self-esteem, Destructiveness, and Wit.

and sent to a friend a canto of that profligate poem, "The Pucelle d'Orleans," and then drove her from the house. We cannot withhold another passage in the Quarterly Review:—

"The latter half of the volume contains some unpublished letters of Voltaire's of no kind of interest. They are addressed to the President de Hainault, M. de Richelieu, and M. d'Armental, in the same style of smart flummery which characterizes his letters to these persons which are already known. We have not met in them a passage worth quoting. Voltaire was a man of astonishing quickness, extent, and versatility of talent; he had a great deal of worldly sense and of literary acuteness; and in individual cases, where his personal vanity, —his ruling passion,—was not compromised, he would sometimes be friendly and generous; but his *total want of all principle, moral or religious*, his impudent audacity, his filthy sensuality, his persecuting envy, *his base adulation*, his unwearied treachery, his tyranny, his cruelty, his profligacy, his hypocrisy, will render him for ever the *scorn*, as his unbounded powers will the *wonder*, of mankind."

Let any one, even moderately skilled in Phrenology, look at the bust now before us; and in the fearful development which it presents of the animal organs, with the lamentable deficiency of Conscientiousness, which best restrains from evil and prompts to good, added to one of the finest endowments of intellectual and communicative genius which a human being could possess, he will see the most irresistible of all proofs that that bust is a genuine cast from the head of Voltaire.

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## ARTICLE VII.

*Phrenology in Connexion with the Study of Physiognomy, by G. Spurzheim, M. D. Part I. Characters; with thirty-four Plates.* 8vo. Treuttel, Wurtz, and Richter, London; Hill and Son, Edinburgh; Duffield, Bath; and Charles Archer, Dublin. 2s. boards.

"THE word Physiognomy," says Dr Spurzheim, "considered etymologically, signifies the knowledge of nature at large. Sometimes, however, it is employed to designate the configu-

"tation, and, even more commonly, the expression of the countenance. In another sense, again, it is used to imply a knowledge of the external signs which proclaim internal qualities. It is in the latter acceptation that I shall employ the term in this volume."

Entire nature, he observes, may be comprehended in the study of physiognomy; the husbandman judges by the aspect of the soil whether it be dry or wet, rich or poor; celerity is visible in the configuration of the roe, sluggishness in that of the bear; the muscular configuration of Hercules indicates strength, the elegant form of Hebé is expressive of grace. Finally, the affective and intellectual characters of man, in the healthy and diseased states, are proclaimed by physiognomical signs. In looking around us, we distinguish, as by intuition, the benevolent, candid, and modest individual from another who is cruel, artful, and haughty. "Is it not then astonishing," says Dr Spurzheim, "that this science should consist of mere isolated observations still unreduced to principles? Every one is conscious of the various impressions made on him by others, but no one can in any wise account for them."

"The question then is, whether or not it be possible, by observation and induction, to determine physiognomical signs, in regard to the fundamental powers of the mind? Lavater, who wrote fragments on physiognomy, and who styles himself a fragment of a physiognomist, maintains, nevertheless, that physiognomy exists as a true science. With this opinion of Lavater I agree entirely."

Dr S. distinguishes between signs dependent on configuration and organic constitution and those emanating from gestures and motions. "Signs of the first kind proclaim innate dispositions and capacities of action. They constitute the study of *physiognomy*, strictly speaking. Signs of the second kind, again, indicate powers in action, and constitute what is called *pathognomy*, or natural language. The latter description of signs is not included in the plan of this work; it will be examined in a separate treatise: at present I treat of the physiognomical signs alone."

Lavater declares, that "the same force builds up every part; that such an eye supposes such a forehead and such a beard; in short, that each isolated part indicates the configuration of the whole, as, for example, that all parts are oval if the head present that form: hence that man is a unit, and that his size, form, colour, hair, nose, mouth, skin, ears, hands, feet, bones, muscles, arteries, veins, nerves, voice, affections, passions, &c., are all and ever in harmony with each other."

"According to this hypothesis, an unrightly person ought to be the concomitant of an unenviable soul. The contrary of this, however, is observed every day. Keop and Socrates are proofs that a fine form is not necessary to greatness of talent and to generosity of feeling. Indeed, Euripides, Plutarch, and Seneca have long ago maintained the inaccuracy of such an opinion. Lavater himself was obliged to acknowledge, that ungainly forms are sometimes combined with honesty of character, and that individuals, beautiful and well-proportioned, are occasionally deceitful. 'I have often seen (says he) a contradiction between the solid and flexible parts, and every one may possess certain qualities without the respective signs.' He, therefore, admits exceptions, and his assertions contradict each other.

"This, however, is not the case in nature. She makes no exceptions from her laws, and is never in contradiction with herself. Moreover, the individual parts of the body are not proportionate to each other. The head of Pericles was too large for his body; hence the ancient artists who made his bust thought it necessary to conceal this disproportion by covering the head with a helmet. On the other hand, small heads are often found upon large bodies. There is occasionally a resemblance observable between the nose, mouth, or some other part of different individuals, whilst all the rest of their persons is extremely unlike. Now, as every part has its particular function, and as each part indicates its special dispositions, it is impossible to find in any one part, physiognomical signs of the functions performed by any other part whatever."

Dr Spursheim disclaims all connexion with those writers who, after La Porte, Lebrun, and others, compare the human face with that of certain animals. "These comparisons," says he, "like fortune-telling and chiromancy, or the interpretation of moral dispositions from the form of the hand, are to be classed among the aberrations of the human understanding."

As innumerable observations have proved that the different propensities, sentiments, and intellectual faculties of man are manifested by various parts of the brain, it follows that the physiognomical signs of these faculties are to be sought for in the size and organic constitution of the cerebral parts. "It is necessary to determine individually the parts appropriated to, and the signs of the special faculties, and also of the several combinations of those which constitute determinate characters."

In this, as in every other subject of inquiry, it is important to distinguish between theory and practice. The true principles of a science may be established, but those who apply them may err. "The adversaries of Phrenology are sedu-



"less, and ready enough in exposing the errors which Dr Gall  
 "and I and our disciples have committed, but they carefully ab-  
 "stain from all mention of the numerous facts which we cite in  
 "support of our opinions. I do not conceive that Phrenology has  
 "reached perfection now, nor do I hope that its application, even  
 "when perfect, will always be without error. I have frequently  
 "been obliged to rectify my judgment, but I always endeavour to  
 "profit by my mistakes. If the study of physiognomy is to be  
 "abandoned, because they who practice it have committed errors,  
 "there is no art or science which should not, for a like reason, be  
 "given up. Is there any chemist, physician, general, artist, law-  
 "yer, or priest, who can say that he has never erred in the practice  
 "of his profession?"

The object of the present publication accordingly is to  
 teach both theory and practice, to exhibit a practical applica-  
 tion of Phrenology which will at the same time illustrate and  
 aid in proving the science. Dr S. subdivides it into two  
 sections. "In the first," says he, "I shall make some observa-  
 "tions on bodily configuration and organic constitution generally,  
 "in connexion with adaptation to peculiar functions; on the differ-  
 "ence in the heads and faces of individuals whose characters are  
 "opposed to each other; and on the difference between the heads  
 "of the sexes and of different nations; in the second, I shall com-  
 "pare the characters of various individuals with the accompanying  
 "cerebral organization.

"In order to escape all cabalistic quibbling on the part of adver-  
 "saries, I repeat once more, that the size of the brain is not the  
 "only condition which gives energy to its functions; but that the  
 "bodily constitution, and the exercise, and the mutual influence of  
 "the faculties also modify their activity. I repeat, too, that I  
 "make a distinction between innate dispositions and the activity  
 "they possess, and also between signs of dispositions and signs of  
 "their activity. I add, that I treat in this place of physiognomical  
 "signs only, i. e., of signs which indicate innate dispositions."

The first section treats of "the Physiognomical Signs of  
 "the Body, Face, and Head in general." Chapter 1st is on  
 "the Physiognomical Signs of the Body." These are of two  
 kinds; "they relate to the size and configuration of the  
 "body, or they concern its intimate constitution." The  
 qualities of the body at large do not indicate the affective  
 and intellectual dispositions, and sentiments and talents bear  
 no kind of relation to the size and form of the whole body.  
 It is important, however, in a phrenological point of view,

“ to take into account the peculiar constitution, or temperament of  
 “ individuals, not as the cause of determinate faculties, but as in-  
 “ fluencing the energy with which the special functions of the several  
 “ organs are manifested. Their activity, generally, is diminished  
 “ by disorder in the functions of vegetative life, and it is favoured  
 “ by the sanguine, and still more by the nervous, constitution.  
 “ A lymphatic, a sanguine, a bilious, and a nervous temperament,  
 “ are therefore spoken of with perfect propriety, as indicating four  
 “ degrees of activity in the vegetative and phrenic functions ; but  
 “ determinate faculties of the mind are erroneously ascribed to individual  
 “ temperaments ; memory, for instance, and sensuality to  
 “ the sanguine constitution, irascibility and penetration to the bilious,  
 “ and so on.

“ In the sense just mentioned I admit four temperaments, in reference  
 “ to the manifestation of the mental powers.

“ 1. The lymphatic constitution, or phlegmatic temperament, is  
 “ indicated by a pale white skin, fair hair, roundness of form, and  
 “ repletion of the cellular tissue. The flesh is soft, the vital actions  
 “ are languid, the pulse is feeble ; all indicates slowness and weakness  
 “ in the vegetative, affective, and intellectual functions.

“ 2. The sanguine temperament is proclaimed by a tolerable consistency  
 “ of flesh, moderate plumpness of parts, light or chestnut hair, blue eyes,  
 “ great activity of the arterial system, a strong, full, and frequent pulse,  
 “ and an animated countenance. Persons thus constituted are easily affected  
 “ by external impressions, and possess greater energy than those of the  
 “ former temperament.

“ 3. The bilious temperament is characterized by black hair, a dark,  
 “ yellowish, or brown skin, black eyes, moderately full, but firm muscles,  
 “ and harshly-expressed forms. Those endowed with this constitution have  
 “ a strongly-marked and decided expression of countenance ; they manifest  
 “ great general activity and functional energy.

“ 4. The external signs of the nervous temperament are fine thin hair,  
 “ delicate health, general emaciation, and smallness of the muscles,  
 “ rapidity in the muscular actions, vivacity in the sensations. The nervous  
 “ system of individuals so constituted preponderates extremely, and they  
 “ exhibit great nervous sensibility.

“ These four temperaments are seldom to be observed pure and unmixed ;  
 “ it is even difficult to meet them without modifications. They are mostly  
 “ found conjoined, and occur as lymphatic-sanguine, lymphatic-bilious,  
 “ sanguine-lymphatic, sanguine-bilious, sanguine-nervous, bilious-lymphatic,  
 “ bilious-sanguine, bilious-nervous, &c. The individual temperaments which  
 “ predominate may be determined, but it is difficult to point out every  
 “ modification.”

These temperaments are illustrated in Dr Spurzheim's work by four heads ; Brutus is given as an example of the bilious, and Montesquieu of the nervous ; the others are un-

known individuals. In the elementary works of Phrenology it is mentioned, that an indication of *activity* in the mental functions, distinguished from power, is a great desideratum. Dr S. states, that it is not common to meet the different temperaments pure and unmixed; but, wherever we have seen decided examples of any of them, they have afforded great helps towards estimating the degree of activity of the nervous and mental systems.

Chapter 1st concludes with a specification of the "Physiognomical Signs of the Body of the Sexes." "In the female constitution the lymphatic and cellular systems predominate; the figure, therefore, is rounder, the parts softer, the whole more graceful and pliant, than the male form, the general exterior of which is marked by angularity and hardness or boldness of outline."

Chapter 2d treats of "The Physiognomical Signs of the Face." "We are all in the habit of examining features and countenances; artists, especially, pay particular attention to such points, and it is generally admitted that no two faces are exactly alike. Shall we inquire, then, are there certain faces which correspond with individual characters? In order to have a right apprehension of this subject, it will be necessary to call to mind the difference which has been established between physiognomical and pathognomical signs. This done, we can then say positively, that neither does the configuration of the whole face, nor of any of its parts, except as development of brain is concerned, indicate the dispositions of the mind; the same character and the same talents may be observed in persons of different size and form, or whose nose, mouth, chin, cheeks, &c., are extremely different; and, on the other hand, individuals endowed with different talents may often be seen who bear a strong resemblance to each other. Individuals with beautiful, plain, and ugly faces may be eminent indifferently in virtue or in vice. The nose and cheeks of the wisest of men, Socrates, certainly exhibit no sign of superiority."

Dr Spurzheim copies four figures from Lavater's work, and adds this author's judgment on them, to show the error of those who confound the configuration of the face with the movements of its soft parts. The portraits are of Vesalius, Gessner, Descartes, and an individual not named by Lavater. He concludes,—“Now as the chins, lips, cheeks and noses of these four illustrious persons present very different configurations, I think that Lavater's opinion of their talents and charac-

“tars was formed from the expression produced by the motions of the soft parts ; that is, from pathognomical signs, rather than from the configuration of the different members of their faces. The language of Lavater is obviously always vague ; he seldom or never specifies the particular form of the part on which he founds his judgment.

“Yet it is true, that certain forms of face do agree better than others with certain characters. This, however, happens not because configuration of face produces character, but because configuration of face is an effect of the agency of certain natural laws with which this is of course in harmony. The artist, therefore, requires to design his figures in harmony with the characters he would express ; to pourtray a severe and unbending character, he will certainly never choose the head of a Madonna as the medium for embodying his conception ; neither will he, with the view of exhibiting the mild and gentle character of a Saint John, ever fix on such a form as that of a Pope Gregory VII.—The countenance of an actor is also admitted to harmonize or to disagree with the particular characters he may perform. Nevertheless, it remains certain that the same character is to be observed in conjunction with very dissimilar faces, and that the character by no means depends on the configuration of the face, although the face and character harmonize, just as do all the parts of a good picture. In a landscape, for instance, if all the objects on shore indicate tranquillity and repose, the sea is never represented as agitated by a tempest.”

Dr Spurzheim notices the difference of the “Faces of the Sexes,” and then treats of National Faces.” Experience “shows,” says he, “that the majority of individuals composing nations have something characteristic in their countenances. The Chinese can never be confounded with the English face ; the Negro can never be taken for an Italian, nor the Grecian for an Esquimaux. The Jews, though they have been dispersed over all the countries and have lived in all the climates of the globe for many centuries, still preserve a particular and distinguishing physiognomy. Peculiarities even mark the two tribes of Judah and Benjamin ; in that of Judah, for example, the face is round and the cheeks are prominent, while in the tribe of Benjamin, the face is lengthened, the cheeks are but slightly prominent, the nose is aquiline, and the eyes lively ; the whole, in short, composes what is called an *oriental* countenance.

“To observe varieties in national physiognomy, it is not necessary to visit foreign or extremely remote countries. We need not take a journey to Arabia, Madagascar, China, or Mexico, for this purpose ; we have but to examine the inhabitants of different provinces of the same country to be convinced of the great variety that reigns ; in France, for instance, we may observe the natives of Picardy, of Normandy, of Burgundy, of Gascony, &c., to be

"very different in appearance from each other. The Westphalians, Saxons, Bavarians, Suabians, &c., have all very different physiognomies. The inhabitants of the south-west of Scotland, those of the north-east, and those of the Highlands, belong to three different races. England and Ireland having been occupied by various nations, particular districts of each have a population originally different. In the county of Norfolk the same round and well-fed figures are seen which Rubens has transferred to his canvases from natives of Holland. On the borders between Scotland and England, the Roman form of face is still found. In the south, again, the Saxon face is very common. In short, there are, beyond any doubt, national faces." Dr Spurzheim illustrates this part of the work by portraits of Hyder Aly, a Malay chief, Hannibal, a Jew, and specimens of four varieties of national faces, in which George Buchanan represents the Phœnician, Addison the Saxon, Cato the censor the Roman, and Isaac Watts the Celtic countenance.

Chapter 8d is on the "Physiognomical Signs of the whole Head," and commences with some general remarks, which are highly valuable. "The first point to be considered by the Phrenologist is the bodily constitution of the individual subject of observation; whether this is lymphatic, sanguine, bilious, nervous, or is made up by a mixture of these four primitive temperaments. This preliminary step is necessary, in order to enable him to conclude concerning the degree of activity possessed by the cerebral organs.

"He must then examine the head generally, in regard to size, and acquire ideas of what may be entitled small, middling, and large-sized heads. After this he will consider the relative size of the various regions of the head, and the development of the individual parts of each region, that is to say, the length and breadth of the particular organs; finally, he will ascertain the proportionate size of all organs to each other." To communicate information upon these particulars, figures are given in the work, in which the head is represented profile-wise, and divided by vertical and horizontal lines, so as to throw it into regions, which are to be compared with each other; the width of the head is next considered, and its height and breadth are also compared. "Once familiar with the comparative developments of the various regions of the head, and of the individual portions of each, information in regard to the functions of the cerebral parts they severally include may next be required.

"Further, the degree in which the individual organs are devel-

"oped requires to be ascertained. The study of the different regions will give much facility in this particular.

"Finally, the peculiarities of the special faculties are to be examined. They will be found discussed in my publications on "Phrenology."

Several plates are given, which exhibit strikingly the "differences among heads." "What an error," says Dr S., "then must those modern artists commit who neglect the size and form of the head in their portraits! Did they but intend to give an accurate likeness, some attention to the head is certainly required; and if they would do more, viz., paint the moral and intellectual character, the utmost care in depicting the figure and volume of the skull is indispensable." It is impossible to read this section of the work, and even glance at the plates, without an irresistible conviction being produced, that there is great expression of character in the form of the head. We regret that it is impossible without the plates to render the observations intelligible; but we strongly recommend them to the notice of artists.

Dr Spurzheim next treats of the "Heads of the Sexes," and "of National Heads." "The latter," says he, "vary according to the kind of character and talent most generally possessed by the nation. The organs of form, constructiveness, and *notoriety*, are commonly large in France, and superior manual dexterity and nicety of configuration are perceptible in many of her manufactures; in the article of millinery the French regulate the taste of all Europe, and their manners are eminently polite, winning, and elegant."

"It is quite positive that the inhabitants of certain provinces of a country have greater abilities than those of others; and this circumstance can only be attributed to superiority in the tribes which originally took possession of these favoured districts. The race from which we descend has undoubtedly far more influence on our talents than the climate of the country in which we live.

"This matter is not only interesting to philosophers, but also to governments. Would a legislator have his regulations permanent, he must adapt them to the character of the nation to whom they are given. A benevolent, intellectual, and well-informed person, for instance, can never adopt such religious ideas as content the cruel, stupid, and ignorant being. One nation is guided by vanity and selfish motives alone; another requires to be led by reason, and will only submit to an enlightened and liberal government."

"The influence of the cerebral organization upon the affective and intellectual manifestations being ascertained, we cannot help

"regretting that travellers should still neglect the study of national characters, in connexion with that of national configurations of head. It seems reasonable to expect that the same interest should be taken in increasing our acquaintance with mankind which is shown in the advancement of natural history. Man is at least as noble an object as a plant or a shell; and as animals, plants, minerals, and shells are sedulously collected, I would ask why organic proofs of national characters, I mean skulls, or casts taken from nature, or exact drawings, should not also be deemed worthy of some attention?" *Dr Spurzheim* illustrates this section by skulls of a "female Wabash," Brazilian Cannibal, "ancient Greek," and a "Hindoo;" all exhibiting very striking differences of form.

The 2d section of the work is on "the Cerebral Organization of different Characters." It is subdivided into six chapters. The first presents "Portraits remarkable in relation to Morality." This is illustrated by heads of Caracalla and Zeno; Nero and Seneca; Richelieu and Walsingham; Pope Alexander VI. and Fr. Oberlin; Godoi, Prince of the Peace, and Peter Jeannin; Danton and Malesherbes; Gregory VIII. and Pius VII.—Chapter 2d contains "Portraits of Individuals remarkable in a religious Point of View," and is illustrated by eight portraits: chapter 3d is on "Independent Characters," and contains four portraits; chapter 4th is on "Ambitious Characters," and ten heads accompany it; chapter 5th treats of "Gay Characters," and the illustrations are "Piron and Carlin;" and chapter 6th treats of "Timid and Bold Characters," and is illustrated by ten figures. The work concludes with an analysis of the "Elements of various Characters," and a summary view and conclusion.

It is impossible to present any analysis of this section that would be in the least interesting without the accompaniment of the plates: these are very ably executed, the lithography being the best we have seen in this department of art; and we trust enough has been said to induce the reader to purchase the book itself. We think it likely to become the most popular of all *Dr Spurzheim's* works: it will in-

terest and instruct the most advanced Phrenologist, amuse the general reader, and prove highly useful to the professional artist. In two or three instances we differ from Dr Spurzheim's analysis of the character indicated by certain of the heads represented, and dislike some occasional departures from the correct nomenclature of the science, such as the organ of "Notoriety," in p. 44, for "Love of Approbation," and some others of a similar kind; but, with these very trifling exceptions, the work is calculated to advance the best interests of the science. We conclude by selecting the introduction to section 2d, which explains the author's object in presenting the portraits, and his account of four very opposite characters, whose heads, drawn by Mr W. S. Watson, we give in the accompanying plate. They are Vitellius and Sully, Pope Alexander VI. and Melancthon.

In the introduction to section 2d, Dr Spurzheim says,—  
 "The character is a product of the combination of affective with intellectual faculties. Although the variety of characters encountered in the world be infinite, they may still be arranged into classes according to the faculties which are most energetic. There are, for example, moral and immoral, religious and irreligious, haughty and humble, vindictive and forgiving, quarrelsome and peaceable, lively and serious, independent and servile characters, and so on.

"In speaking of the cerebral organization of these and other characters, I shall give the portraits of individuals known for peculiarity of disposition; but then I may be asked if the portraits, as they exist, be faithful representations of the men? For my own part, I certainly do not rely implicitly on the accuracy of every one of the configurations which have been transmitted to posterity. I should recommend artists, for the future, to take a complete cast from the head of every man of great talents or remarkable character, and to hand down mental as well as personal likenesses, and also to preserve and multiply the proofs of Phrenology. Although it is evident that great differences in the form and size of the head have been imitated by masters of eminence at least, still my principal object in publishing this work is rather to fix the attention of my readers on the relations that exist between manifestations of mind and cerebral organization in individuals as well as in whole nations, than to persuade them by the examples I shall give, which nevertheless show clearly the application that may be made of Phrenology.

"By far the greater number of these portraits are from plates in



"the *Cabinet d'Estampes* of the great royal library at Paris. I  
 "thankfully acknowledge my obligations to M. Duchesne, the con-  
 "servator, for his kindness in affording me every facility in further-  
 "ance of my design. The descriptions of the individual characters  
 "are taken from the *Biographie Universelle, Ancienne et Mo-*  
 "*derne*, published by Michaud, frères; from the *Galerie Histo-*  
 "*rique des Hommes les plus Célèbres*, published by Landon;  
 "from the *General Biographical Dictionary*, revised and enlarged  
 "by A. Chalmers; and from the *General Biography*, by J. Aikin  
 "and W. Enfield."

Of Vitellius, figure 3d, very little need be said. His head is remarkable for extraordinary breadth, indicating an excessive development of the animal organs in general, and of Destructiveness and Secretiveness in particular; while the height is greatly deficient, pointing out a proportionally small endowment of the human organs, particularly those of Benevolence and Reflection. The character exactly corresponds; for Vitellius is universally known to have been one of the most false, cruel, and detestable of the Roman emperors,—monsters who disgraced humanity.

As a contrast to Vitellius we select the head of Sully (figure 4). "This head," says Dr S., "is very high, whilst it is at the same time of considerable width. The organs of Constructiveness, Secretiveness, and Cautiousness, are strongly marked; the whole sincipital region is likewise large, and the forehead voluminous, particularly the organs of Individuality, Configuration, Size, Locality, Order, Calculation, and of the reflective faculties. Such a brain fits a man to attain excellence in various departments of the arts and sciences. Happy the country whose administration is committed to such a head! there the general welfare will never be neglected;—and fortunate the king who selects men with such a brain as Sully's for his counsellors! the glory of his reign will be lasting."

"He was considered as one of the ablest commanders of the kingdom for the attack and defence of fortified places. He also made himself especially useful by his skill and integrity in managing financial affairs. He was employed, too, in many important negotiations, of which one of the principal was for the king's second marriage with Mary de Medicis. Sully hastened this alliance as much as possible, dreading Henry's weakness towards his mistress Mademoiselle d'Entragues, to whom he had given a promise of marriage. This promise he put into the hands of Sully, and that faithful friend, deeply affected with the disgrace the king must incur from such a connexion, after pondering a while, tore the

"writing in pieces. 'Are you mad?' cried Henry. 'Yes, sire,' said Sully, 'I am mad, and I wish I were the only madman in France.' As soon after as he could gain a hearing, he laid before the king all the reasons to convince him of his extreme imprudence in the step he meant to take."

"Within ten years he paid the crown-debts of two hundred millions, and accumulated a surplus of thirty millions, raising less money by taxation all the while than had been done before his administration. Prior to his ministry, the governors of provinces and powerful nobles were in the habit of levying taxes for their private advantage, sometimes on their own authority, and frequently by virtue of edicts which they had obtained through court-interest. Sully suppressed these abuses, and had to counter not only the intrigues and machinations of the persons immediately interested, but the facility of the monarch himself, always disposed to comply with the requests of his favourites and mistresses. On one occasion the king's mistress d'Entragues said haughtily to Sully,—'To whom would you have the king grant favours, if not to his relations, courtiers, and mistresses?' 'Madame,' replied he, 'you would be in the right, if his majesty took the money out of his own purse; but is it reasonable that he should take it from those of the traders, the artisans, the labourers and peasants? These people, who maintain him, and all of us, find one master sufficient, and have no need of so many courtiers, princes, and mistresses.' Sully, of whose integrity the king was fully convinced, relieved him greatly when assailed by improper requests; he could always throw the refusal upon one who had no reluctance to undergo the odium, provided the good of the state were consulted."

"Sully was very active and very temperate. His table was simple and frugal, and when reproached with its plainness, he replied with Socrates, that if his guests were wise, they would be satisfied; if not, he did not wish their company."

Of Pope Alexander VI., figure 5th, Dr Spurzheim says,—  
 "This cerebral organization is despicable in the eyes of a Phrenologist. The animal organs compose by far its greatest portion. Such a brain is no more adequate to the manifestation of Christian virtues than the brain of an idiot from birth to the exhibition of the intellect of a Leibnitz or a Bacon. The cervical and whole basilar region of the head are particularly developed; the organs of the perceptive faculties are pretty large, but the sinu-pital region is exceedingly low, particularly at the organs of Benevolence, Veneration, and Conscientiousness. Such a head is unfit for any employment of a superior kind, and never gives birth to sentiments of humanity. The sphere of its activity does not extend beyond those enjoyments which minister to the animal portion of human nature."

"Alexander VI. was in truth a scandal to the papal chair; from

" the earliest age he was disorderly and artful, and his life to the last was infamous.

" He is said to have bought the tiara by bribing a certain number of cardinals, or rather by making large promises, which he never fulfilled. It is well known that, when he became pope, he had a family of five children,—four boys and one daughter. He made a regular practice of selling bishoprics and other ecclesiastical benefices to enrich himself and his family. Though profane and various religious writers do not all agree in their judgment concerning the disorderly conduct of this man, many atrocities committed by him are well-ascertained facts. History will always accuse him of the crimes of poisoning, simony, and false-swearing,—of reckless debauchery,—nay, of incest with his own daughter. In political matters he formed alliances with all the princes of his time, but his ambition and perfidy never failed to find him a pretext for breaking his word and disturbing the peace. He engaged Charles VIII. of France to enter Italy in order to conquer the kingdom of Naples; and as soon as that prince had succeeded in the enterprise, he entered into a league with the Venetians and the Emperor Maximilian to rob him of his conquest. He sent a nuncio to the Sultan Bajazet to entreat his assistance against Charles, promising him perpetual friendship in case of compliance; but, after the receipt of a large remittance from the Turks, he treacherously delivered Zizim, the brother of Bajazet, then at the court of Rome, into the hands of Charles. As a singular example of Alexander's arrogance, his bull may be mentioned by which he took upon him to divide the new world between the kings of Spain and Portugal, granting to the former all the territory on the west of an imaginary line passing from north to south, at one hundred leagues distance from the Cape de Verd Islands. Alexander possessed eloquence and address; but a total lack of noble sentiments rendered him altogether unfit for his sacred station. Poisoned wine, which had been prepared for certain cardinals whose riches tempted the cupidity of his holiness, was given him by mistake, and ended his profligate career. Some writers have questioned the truth of this account of Alexander's death, but there is nothing in the relation inconsistent with the acknowledged character of this pontiff. Lowness of feelings and lowness of brain are seen together."

Figure 6th represents the head of Philip Melancthon, from a portrait by Alb. Durer.—" It is very narrow," says Dr S. " above and behind the ears, and the whole basilar region is very small; almost the whole of the brain, indeed, lies in the forehead and sincipital regions, both of which are exceedingly large. It is the brain of an extraordinary man. The organs of the moral and religious feelings predominate greatly, and will disapprove of all violence, irreverence, and injustice. The forehead betokens a vast and comprehensive understanding. The *ensemble*, a mind

"the noblest, the most amiable, and the most intellectual that can be conceived. If there be any thing to regret, it is, that the organs of the animal powers should have been so small in comparison with those proper to man. Such a head may be called chosen; its only cause of unhappiness is in contemplating the injustice of mankind, and its too eager wishes for their better condition.

"Melancthon was born at Bretten, in the Palatinate, in 1495. He received the rudiments of education in his native place, went to the college of Pforzheim, and two years afterwards to Heidelberg, where he made such rapid progress in literature, that, before he had completed his fourteenth year, he was intrusted with the tuition of the sons of a noble family. He was still very young when Erasmus wrote of him,—' Good God! what hopes may we not entertain of Philip Melancthon, who, though as yet very young and a boy, is equally to be admired for his knowledge in both languages? What quickness of invention! what purity of diction! what powers of memory! what variety of reading! what modesty and gracefulness of behaviour! "

"He soon contracted a close intimacy and friendship with Luther; and though he approved Luther's design of delivering theology from the darkness of scholastic jargon, his mildness of temper made him extremely averse to disputation of every description. He, however, rendered great services to the cause of reformation by his admirable abilities and his great moderation. He was even forced to sustain a conspicuous part in all the principal religious transactions and ecclesiastical regulations of that period. For the sake of peace and union, he was naturally inclined to yield where essentials were not concerned, and always anxious to soften the acrimony of religious controversy. It is said that his mother having asked him what she was to believe amidst the disputes which divided the world, he replied, ' Continue to believe and pray as you have hitherto done.' He was humane, gentle, and readily won upon by mild and generous treatment; but when his adversaries made use of imperious and menacing language, he rose superior to his general meekness of disposition, and showed a spirit of ardour, independence,—nay, of intrepidity, looking down with contempt upon the threats of power, and the prospect even of death."

"Never was any man more civil and obliging, and more free from jealousy, dissimulation, and envy, than Melancthon; he was humble, modest, disinterested in the extreme; in a word, he possessed wonderful talents and most noble dispositions. His greatest enemies have been forced to acknowledge that the annals of antiquity exhibit very few worthies who may be compared with him, whether extent of knowledge in things human and divine, or quickness of comprehension, and fertility of genius, be regarded. The cause of true Christianity derived more signal advantages and more effectual support from Melancthon than it received from any

"of the other doctors of the age. His mildness and charity perhaps carried him too far at times, and led him occasionally to make concessions that might be styled imprudent. He was the sincere worshipper of truth, but he was diffident of himself and sometimes timorous without any sufficient reason. On the other hand, his fortitude in defending the right was great. His opinions were so universally respected, that scarcely any one among the Lutheran doctors ventured to oppose them. He was inferior to Luther in courage and intrepidity, but his equal in piety, and much his superior in learning, judgment, meekness, and humanity. He latterly grew tired of his life, and was particularly disgusted with the rage for religious controversies, which prevailed universally."

## ARTICLE VIII.

*On the Character and Cerebral Development of James Mac-Kaen, who was executed at Glasgow on 25th. January, 1797, for the Murder of James Buchanan, the Lanark Carrier. Communicated by a Member of the Phrenological Society of Glasgow.*

THE skull of M<sup>r</sup> Kaen is deposited in the Anatomical Museum of the University of Glasgow, and casts of it are in the collections of the Phrenological Societies of Edinburgh and Glasgow, and of the Medical Society of Hamburg. His crime and subsequent conduct excited an extraordinary interest at the time. The information as to his life and character is derived from the Glasgow Courier of 8th October and 13th December, 1796, and 26th January, 1797; and also from "A Narrative of the Life of James M<sup>r</sup> Kaen; taken from his own mouth" (5th edition), by a respectable bookseller in Glasgow, who is still alive, and the "Last Letter of James M<sup>r</sup> Kaen to his Wife and Children."

The following is the development of the skull :—

1. Amativeness, rather large.	19. Firmness, full.
2. Philoprogenitiveness, very large.	20. Lower Individuality, full.
3. Concentrativeness, moderate.	20. Upper ditto, moderate.
4. Adhesiveness, large.	21. Form, full.
5. Combativeness, very large.	22. Size, large.
6. Destructiveness, large.	23. Weight, moderate.
7. Constructiveness, full.	24. Colour, moderate.
8. Acquisitiveness, full.	25. Locality, full.
9. Secretiveness, large.	26. Order, full.
10. Self-esteem, full.	27. Time, moderate.
11. Love of Approbation, rather large.	28. Number, rather small.
12. Cautiousness, full.	29. Tune, moderate.
13. Benevolence, full.	30. Language, (uncertain.)
14. Veneration, large.	31. Comparison, rather large.
15. Hope, rather large.	32. Causality, rather large.
16. Ideality, full.	33. Wit, rather large.
17. Wonder, rather full.	34. Imitation, full.
18. Conscientiousness, small.	

#### MEASUREMENTS.

	Inches.
From occipital spine to lower Individuality.....	7½
..... Concentrativeness to Comparison.....	6½
..... meatus auditorius to occipital spine.....	4
..... do. do. to lower Individuality.....	4½
..... do. do. to Firmness.....	5
..... Destructiveness to Destructiveness.....	5½
..... Secretiveness to Secretiveness.....	5½
..... Cautiousness to Cautiousness.....	5½
..... Ideality to Ideality.....	4½
..... Acquisitiveness to Acquisitiveness.....	5½
..... Constructiveness to Constructiveness.....	4½

It may be remarked, that a roundish perforation of the part of the skull corresponding to the left side of the organ of Conscientiousness is observable ; but it is not known whether this has been caused by an interruption of the regenerative process in the bone, or whether the act of trepanning has been performed upon it. There is an evident defect of structure on the other side of the skull in the corresponding part of the organ.

In stating the more prominent features in M'Kaen's life and character, I shall, for the sake of perspicuity, do so in connexion with and accompanied by observations upon the development of the different organs.

M'Kaen was born at Dalkeith, where he served an appren-

ticeship to a shoemaker. He subsequently went to Lanark, where he wrought for two years at his trade. His Narrative opens by a characteristic anecdote illustrative of the activity of his amative and secretive propensities at the end of that time.

"After my two years of servitude at Lanark," he says, at page 11 of his Narrative, "I returned to Dalkeith, where I was kindly received by my mother. She fitted me out genteelly as to apparel, but gave me too much liberty with money in my pocket, which was the occasion of my falling into loose company." His animal propensities were *large* and his Conscientiousness *small*, and they acquired an undue degree of activity from the defect of restraint, and the too easy means of securing enjoyment. "Being at this time sixteen years of age, I fell into courtship with a very sober young girl; but I declare I had no real attachment to her in my heart."

There is no mystery here. M'Kaen's conduct, in this instance, was quite in unison with the ways of the world; it has too many parallels among the villanies of pretended gentlemen. His Amativeness being *large* and his Conscientiousness *small*, his sole end in this "courtship" was to obtain selfish gratification; and his Secretiveness, being also *large*, enabled him to practise on the tenderness of his victim, by keeping the mask of affection over his own sensual desires. She was virtuous, however, and his failure led him forthwith to display a new, though equally natural trait of character.

"Soon after I began to be less frequent in visiting her. She sent often for me, which was the occasion of my forming a plan to affront her, on purpose to get quit of her; so, one evening being sent for by her, I went accordingly, and asked her abruptly, before some female companions who were in the house with her, what she wanted with me to be so often sending for me? At which question, being so suddenly put before her companions, she burst into tears, and upbraided me for my falsehood and ingratitude. On seeing this, I took her by the hand and declared,—'Nothing shall ever part you and I but death!' With this declaration, made before witnesses, she was so well satisfied, that she and a female companion of hers accompanied me to near my house at Dalkeith, when I led them to a by-road intentionally, where two dead horses were lying, and putting the women on the one side of these dead

"horses while I was on the other, I told them that my vow was entirely broken, for *Death* had now made a total separation between us! I immediately left them without waiting for a reply, and never visited her more; but, her female companion making a noise about this affront, she took it so much to heart, being a sober girl, that she fell into a fever which nearly deprived her of life. When she was in this condition I was sent for; and I think I went and looked into the bed where she lay, but she was unable to articulate any thing to me, she was so very weak. From this time our correspondence ended; and I declare, that though I was very blameable in carrying it on so far, yet she was never otherwise hurt by me."

This piece of M'Kaen's autobiography unfolds a contrivance, as pitiless as it was dishonourable, for extricating himself from an intrigue, in which his Amativeness was disappointed and his Self-esteem offended; and it is a very remarkable fact, that, although at the time when he wrote the Narrative he was placed in circumstances the most awful and the best calculated to arouse even his defective Conscientiousness, yet this sentiment seems to have been very slightly affected indeed; for, with great apparent coldness and unconcern, he merely says, "I was very blameable for carrying it on so far." The circumstantiality of the history is also remarkable, inasmuch as it affords a practical illustration of the *fulness* of his Individuality, which treasures up simple facts and observations; and likewise of the *memory* proper to this faculty, in enabling him, at the distance of more than twenty years, to give a graphical detail of the whole transaction.

M'Kaen proceeds in his Narrative to mention, that his mother having selected a woman as a wife for him, principally on account of a small sum of money she possessed, he paid no attention to her, but secretly courted and married another. Through fear of his mother he was obliged to conceal his marriage, and live separately from his wife; and in this state he formed a criminal connexion with a young woman, who brought him a child. We see here the animal faculties running their course, each in its turn, without the least restraint from Conscientiousness or any moral principle.



**PHILOPROGENITIVENESS.**—In M'Kaen this organ was *very large*, and, so far as the means of judging have been afforded, his dispositions corresponded: the feeling prevailed in him through life, and was strong even in death. In the description of his feelings, during the passage from Lamlash, in Arran, where he was taken, a particular instance of its predominancy occurs.

"On being informed," he says, page 57, "that my wife and family were in prison, and that the people of Glasgow would rejoice when I was taken, it tended (his Self-esteem also was offended), much to deject me; for I intended to throw myself overboard, and pondered all the way to destroy myself, which I would certainly have done, had it not been for the cruel idea of leaving my wife and family in prison, under suspicion of being concerned in the murder, and their being totally innocent."

Philoprogenitiveness also communicated a pathetic earnestness to those parts in his "Last Letter," in which he gives paternal admonitions to his son and daughter. Among others equally characteristic, he uses these remarkable expressions:—

"And now," page 7, "I come to a conclusion: I, as a dying man, by this, take my *last* farewell of you (his wife), my family, and of all creatures and things under the sun, wishing all men, and you and my family in particular, all spiritual, temporal, and eternal mercies, which you, as sinners and dependent creatures, stand in need of, to make you happy in time and through eternity; and that these blessings may come to you through the channel of the new and well-ordered covenant, of which Christ is the glorious mediator and head, you being in my esteem (by her ascendancy over his amative and adhesive propensities), a dutiful and affectionate spouse, and to the children sprung from us a tender mother, *they being much the objects of my love, and for whom I, to my last, shall retain the highest regard, as children begotten of my own body, my heart's desire and prayer for you all being, that you may be saved!*"

Thus we find the manifestations of Philoprogenitiveness in M'Kaen to be in perfect accordance with the indications of his cerebral development.

**ADHESIVENESS.**—M'Kaen had this propensity in large proportion; and in him it was manifestly the source of a

kind of gloomy tenderness in friendship, which gave a softening to some of his more unamiable peculiarities. Many incidents of his life exemplify the varying degrees of its energy, receiving direction from circumstances; and it burst forth with a melancholy ardour in the following sentiments, expressed in the "Last Letter" to his wife and children :—

"I am sorry," he says, page 5, "that, from the situation I have brought myself into, I could not enjoy the pleasure of conversing with you, my spouse, yourself alone, else you and I might have communicated our minds to each other more freely, in which we might have comforted one another in our present melancholy circumstances; but, our converse on earth being now over, I wish to say, in a few words, by way of comfort and consolation; you have lost me as your husband, however unworthy I have been of that name, who yet had a heartfelt love for you; and nothing was more agreeable to me than the evidences I had of your affection for me as a man, and your care of my family as a wife; and I, as a dying man, give me leave to say, as an affectionate husband, commend you to the care of Divine Providence and the conduct of Divine Grace, hoping that God will direct and strengthen you in the management of that trust, now devolved upon you, respecting those children that God hath now committed to your care while single and alone."

COMBATIVENESS.—M'Kaen, as we have seen, had a *very large* endowment of the combative propensity, in conjunction with a large Destructiveness; and the influences of these energetic instincts on the "lights and shadows" of his life were accordant with their organic indications. Guided by a *large* Veneration, and the higher powers of mind, his Destructiveness caused his character to be distinguished by a sort of sullen sanctity; but, although his manners were for many years irreproachable, yet his associates instinctively shrunk from his intimacy, and regarded him as selfish and austere. His Secretiveness, Self-esteem, Love of Approbation, Cautiousness, Benevolence, and Veneration, would in many instances restrain or direct his Destructiveness to exercise its energies on proper objects; but when his Combative-ness was under excitement, the destructive faculty would render its violence still more impetuous. His own "Narrative"

furnishes ample and pertinent evidence of his fierce and outrageous disposition, and impatience of provocation or injury; but neither this nor other record contains any reason to induce us to believe, that, for the mere love of bloodshed or malice, he was sanguinary or malignant. We have a true picture of his Combativeness, invigorated by the destructive propensity, in the following sketch, which is remarkable for its faithfulness to nature, and, of course, to Phrenology: it was dictated by his experience, and is transcribed in his own language:—

“I acknowledge,” he declares, page 17, “that I have, all my life, been a man subject to violent gusts of passion, so much so, that I could not command my temper at times when I received but slight provocation, or when it would have been much my interest to have done so, which makes me, at this time, see the propriety and force of Solomon’s observation in the Proverbs, ‘Greater is he that hath power over himself than he that taketh a city.’”

An incident which occurred soon after his marriage illustrates and confirms this confession. Having, contrary to his wishes, got himself inveigled into the company of some recruiting soldiers, an altercation ensued; and he thus describes his own share in the transaction, which might have ended in a murder for any restraint exercised over his Combativeness and Destructiveness by the reflecting and restraining faculties:

“I then upbraided the sergeant,” he says, page 17, “for his bad behaviour in striving to entangle my companion in such a manner. Mean time the landlord, coming to serve us, used a great many imprecations, swearing that we were all of us the king’s men. At this, I took up a candlestick, and threw it at him with such violence, that it cut him through the cheek-bone.”—On this, a scene of confusion and tumult followed, and M’Kaen escaped, but was afterwards obliged to pay a fine, which his mother provided.

Previously to his last meeting with the victim of his violence, the parties had more than once fallen into disputes, accompanied with bitterness and angry reproachings; and it was a recurrence to one of these topics of offence that gave rise to the ebullition of M’Kaen’s fury and vindictiveness,

which ended in bloodshed and death. His description of this dreadful scene is particularly graphic and circumstantial: it clearly demonstrates the power and activity of his *moderate* Concentrativeness, *full* Individuality and Language, at the time of relating the incidents, and also exhibits the *terrible* vehemence of his combative and destructive energies in striking the tremendous blow. There is no evidence of either crime, the murder or robbery, having been premeditated; nor was his own account of the fatal rencounter ever contradicted: his statement is to this effect:—

Buchanan having called at his house,—“ I then lighted a  
 “ candle,” says M’Kaen, page 39, “ and accompanied him into  
 “ my back-room, and excused myself for not being ready with  
 “ the letter. I went immediately and brought the letter to the  
 “ table where he was sitting, and I then set down a bottle and  
 “ glass, and I drank to him and he drank to me; and then be-  
 “ ginning to write, the pen being very ragged at the point, I  
 “ went directly to the other side of the room, and brought the  
 “ razor with which the *unfortunate* deed was done, which razor  
 “ I used to shave myself with; but it was loose in the eye or  
 “ joint, which made it, by the weight of the blade, to turn in  
 “ my hand, by which it frequently cut me when shaving; on  
 “ which account, it being a very large razor, indeed the largest  
 “ I ever saw in the blade, I bound it up with a piece of old file  
 “ or risp in the back, with leather and paper to fill the hand, to  
 “ keep it steady as a haft, so as it might be ground down in the  
 “ back by a cutler for a working-knife. I put the pen down,  
 “ with its face upon the corner of the table, and nibbed off the  
 “ ragged point, and then threw down the razor upon the table,  
 “ and continued to write till, I think, I finished the letter, or  
 “ nearly so, when I informed him of the contents of the said  
 “ letter, and that it was to go along with a small parcel, which  
 “ contained a wooden watch-case, for showing the face of a  
 “ watch, to a friend in Lanark. The answer which I had from  
 “ him to this was, that I should send it up to William Davie, to  
 “ make amends for the injury I had done him (in *some money*—  
 “ transaction, respecting which M’Kaen and Buchanan had a  
 “ dispute on a former occasion). A few sharp words then passed  
 “ betwixt him and I, when I told him I was not so unjust to  
 “ William Davie as he was to my niece, to ask an immodest re-  
 “ ward for relieving her out of prison; for this she had informed  
 “ me of before. At these words he flew immediately into a vio-  
 “ lent passion, and gave me a sudden kick upon my right leg

"shin-bone. The moment I received this sudden kick; I started up, and lifted up the fatal weapon in my right hand, with which the deed was done, and struck him fairly on the throat with it. I declare that he received but one stroke from me, but a dreadful stroke it was, for it was given with great violence. He was sitting on a chair, and I was standing upon his right-hand side, and when I had given him the stroke, in consequence of feeling it, he suddenly lifted up his right hand to defend himself, and grasped me by the arm. In his doing this, the chair he sat upon flew fairly from him to the left side, and I, having the razor still at his throat, followed the stroke, and fell down above him, by which he received the whole weight of my body, and pressure and force of my arm and the instrument together, as it never went from his throat till I took it out after he was dead. He made not the smallest resistance, either in the act of falling down or after he fell; he moved neither hand nor foot, but was in one moment totally motionless."

No sooner was his Combativeness satisfied by overcoming, and his Destructiveness by annihilating the object of his fury, than, on the subsiding of excitement in these, his other powers acquired the ascendancy, and he was instantly overpowered with remorse and horror.

ACQUISITIVENESS.—M'Kaen had a *full* endowment of this propensity, and we are enabled, by incidents in his history, to trace its influence on his conduct. When an apprentice, and scarcely twelve years of age, he was ultimately detected in a course of petty thieving, accompanied with much heartlessness and cunning; and, in the interval, his Cautiousness and large Secretiveness empowered him to remain frequently a silent and unmoved spectator of the punishment inflicted on his master's son, to whom the delinquencies were unjustly imputed. The *strength* of the same faculty appears under a somewhat different aspect in the following incident, as it is related in his "Narrative:—

"Having been apprenticed with a shoemaker for two years, 'I served him this time,' he says, p. 9, 'with repute, till within three weeks of its (the apprenticeship's) expiration, when, coming home to my mother on a Saturday evening, I being very much dejected in my mind, she asked me the reason why I appeared so melancholy; to which I answered,

"that I was very sorry that my time was so near done, when I had not yet got a proper knowledge of my trade, for my master was unfit to teach me."—This feeling rose from Acquisitiveness rightly directed.—"On the Sabbath evening, following," he goes on to say, "I picked up, without my mother's knowledge, some few articles and one shilling, and then set off by five o'clock on the Monday morning, not knowing where I was going." Here he practised deception from his *large* Secretiveness, and stealing from his *full* Acquisitiveness; and the deceit and theft, being done at the expense of an indulgent parent, were of the worst kind, and proceeded from the *smallness* of his Conscientiousness. Having, in the course of the same day, been cheated out of his money, and refused lodgings in a public-house at night, he says, "I then reflected, that this was a just punishment on me for leaving my mother and master in so abrupt a manner."—This is the only instance in which we find him recognising a principle of justice; but, in accordance with his *small* Conscientiousness, the sentiment was feebly experienced and transiently retained: as, moreover, it had particular reference to his mother and master, the faculty of Veneration, which was *large* in him, must have been influential in awakening the feeling in his mind.

Amid the perturbation and horror which agitated his whole frame on completing the crime, his Acquisitiveness escaped from restraint, and prompted him to seize the murdered man's property. But it may be a question whether, under such circumstances, this robbery was an act to which he was instigated by the pure love of acquiring, or by an instinctive impulse communicated by his Secretiveness, Cautiousness, and Self-esteem, to secure the means of escaping from punishment. On the completion of the murder, when his wife had burst into the apartment, and was rending the air with her screams,—"In this dreadful state," he says, p. 45, "I gripped her by the body, and cried out, 'What shall I do? what shall I do?' to which she answered, 'Flee for your life! flee for your life! for I will never live with a murderer!' She then threw herself down in an agony of grief on the bed, her cries of 'Murder! murder! murder!' never

"ceasing, but repeated with increasing loudness, I, recollecting that there was no money in the house, in one moment flew to Buchanan's body in the closet, and searched his right-side breeches-pocket and right-side coat-pocket; and I carried off all that I found in the said two pockets only, together with his watch, not having time to make farther search; for I do not believe the altercation I had with Buchanan—the shocking murder I committed thereafter—my running into the fore-room for the green carpet-cloth—the attempt I made to dry up the blood—the dragging the dead body into the closet, and all—took up more than *five minutes*!"

Having procured lodgings for the night at Mearns-kirk, he took occasion to inspect the property of which he had robbed his victim; and finding two parcels of notes, he placed these in his breeches-pocket as if for immediate use,—  
 "And then," says he, "I put the £100 carefully into the pocket-book, which was a black-leather one, and all the papers, bills, and other things, as I was conscious to myself that I could not escape, and that they might be useful to the prosecutors!"—At the time of experiencing this characteristic emotion, his dispositions were softening under the influences of Benevolence and Veneration.

SECRETIVENESS.—M'Kaen's endowment of Secretiveness was *large*; and the circumstance affords additional confirmation of the doctrine, that in thieves the secretive is more invariably large than the acquisitive propensity. In him, with his *small* Conscientiousness, it disposed the mind to contemplate falsehood with indifference, sometimes to enjoy it with pride or delight.

On his drawing a "green carpet-cloth" from under the table, his wife anxiously inquired the cause. "My wife," he states, p. 43, "seeing me in a dreadful state of perturbation, looked me broad in the face with a kind of steadfast stare, and said to me hastily, 'Jamie, what are you going to do with the cloth?' I answered, that 'Buchanan had got himself drunk, and had wet himself.' I think I uttered no more words to my wife, but ran directly into the room where the body lay, and, to prevent my wife and daughter from coming into the room on me, or being alarmed, (this implies a powerful and active combination of Secretiveness, Cautiousness, and Firmness,) I bolted the door with the timber bar it has, and threw down the green cloth on the floor on purpose

"to dry up the blood, which was still flowing from Buchanan's throat, and running over the floor in all directions."

Other circumstances in his "Narrative" exemplify the strength of his secretive tendency on all important occasions. In his flight, he of course adopted a fictitious name. On being kindly questioned regarding the causes of his manifest uneasiness of mind, he replied, that he had left his family in a very abrupt manner, that some of them were unwell, and that he was also unwell himself; and he had the *cunning* as well as *caution* not "to offer to change or use two dollars which were stamped with the words, 'Lanark Cotton Mill,' lest they might tend to discover him." A struggle between *large* Secretiveness and Conscientiousness appears in the following declaration: but the propensity, being more powerful of itself, and also more powerfully supported than the sentiment, necessarily prevailed:—

"I am fully sensible now," he says, p. 58, "upon recollection, that I used a great deal of *equivocation* in my declaration before the magistrates, for which *equivocation* I am very sorry; but I am also free to declare, that the said equivocation principally arose from the confused and perturbed state of my mind, (i.e. his Secretiveness and its kindred powers were undergoing high excitement), and not from any design of denying my guilt, being fully conscious in my own mind that I was a guilty man."

With his own hand, in the conclusion of his "Narrative," he draws aside the thick veil with which his Secretiveness had long disguised his character, (for he had passed with many persons in society for a pious and respectable man,) and, at the same time, impelled by his Veneration, he utters a miserable lamentation over the consequences of his vice and hypocrisy. It begins with a statement which, though exceedingly common, Phrenology alone rationally accounts for.

"I acknowledge," he begins, p. 63, "that I was *shapen* in sin and brought forth in iniquity, and that from this fatal source of moral depravity has issued or sprung all the gross enormity of my actual transgression. My childhood was vanity; my youth was almost one continued track of dissipation, folly, and wickedness; and although in my more advanced years I acquired some degree of Christian knowledge,



"in consequence of which I professedly joined myself to the  
 "people of God, and with them partook of gospel-sealing ordi-  
 "nances ; yet all this time sin held its dominion over me, and  
 "my conduct was far from being that which becometh the gos-  
 "pel ; for, having a *form* of godliness, and being a stranger to  
 "the power of it, I wandered in the paths of vice until I was  
 "left of God to commit the horrible crime for which I now  
 "justly suffer : and surely, if ever such a sinful creature as I,  
 "who may justly reckon myself among the chief of sinners, be  
 "saved, it must be a wonderful display of infinite mercy  
 "granted to me, a hell-deserving creature, for the sake and  
 "through the mediation of the Lord Jesus Christ, whose blood  
 "cleanseth from all sin. I hope that all who see or hear of my  
 "untimely end will take warning thereby, and endeavour,  
 "through grace, to avoid the practice of all sin, particularly  
 "*pride and passion*, (the offspring of Self-esteem and Comba-  
 "tiveness,) by which I have been led on, step by step, in the  
 "practice of vice, till at length I have just cause to say, 'What  
 "'fruit have I in these things whereof I am now ashamed, for  
 "the end of them to me hath been death?' I am now in the im-  
 "mediate prospect of eternity, shocked at the atrocity of the  
 "crime for which I justly suffer. I desire to pray for forgive-  
 "ness from all I have injured, but more especially from that  
 "family whose worthy head is now no more, and whose blood  
 "I have most cruelly shed ; from my own family, whom I  
 "have greatly injured by my complicated transgressions ; and  
 "from those religious societies with which I have been con-  
 "nected, whom I have greatly offended, and of which I have  
 "been a most unworthy member. As I desire to pray for for-  
 "giveness from others, so I desire to forgive all who may have  
 "offended me in any shape whatever. I wish to die in peace  
 "with all men, hoping for forgiveness from God to myself,  
 "through the merits of Him who suffered without the gates of  
 "Jerusalem. In this hope I wish to be enabled to yield up my  
 "departing spirit to God who gave it—Amen !"

From M'Kaen having possessed Conscientiousness in *small*  
 endowment, he was naturally, by the largeness of his Venera-  
 tion, more disposed to piety than to justice. At the same  
 time also, from the large size of his Secretiveness, aided by  
 the fulness of his Ideality and Wonder, he would constitu-  
 tionally have an inclination to the practice of deception and  
 lying. When actions have been in opposition to the dictates  
 of the conscientious principle, its impulses awaken a sense of  
 guilt and demerit, of remorse and repentance. There is no  
 evidence, however, in any part of M'Kaen's confessions, that

he experienced this feeling in a lively degree, even for the last and the greatest of his crimes. Benevolence and Veneration constrained him to feel uneasiness for having perpetrated the deed, as well as to acknowledge the cruelty of killing an acquaintance, and of thus becoming the cause of affliction to a bereaved family; but on no one occasion has he avowed his having been visited with a single pang of sorrow for the iniquity of thieving. Often and loudly has he expressed a penitent abhorrence of the murder,—not indeed on account of its *injustice*, but merely because it was *cruel*; and, in like manner, he pathetically lamented the heinousness of *all* his sins, not for the reason of their being *unjust* in themselves, but because they had led to a great deal of personal and domestic misery, and exposed himself, as he terms it, “to be ‘‘ cast into everlasting burning !’’ Thus it is manifest, that Conscientiousness had a *small* share in occasioning that perturbation of mind and remorse which, in the murderer, succeeded instantly to his perpetration of the bloody deed.—These feelings had their source in his Secretiveness, Cautiousness, Benevolence, Veneration, and Causality. The two former impelled him to attempt concealment; but, on this becoming impossible, the three latter gained the ascendancy, and impressed on his mind the conviction, that he should not and deserved not to escape. It is worthy of remark, that, amid the wild movements of despair, induced by those sentiments, which gave him as it were a foreknowledge of his destiny, the secretive propensity, supported perhaps by Cautiousness and Firmness, encouraged him to persevere in his measures to elude that justice against which he felt his *guilt*, not his unrighteousness, had committed an unpardonable offence. Let us retrace his own description of these feelings, and we shall be satisfied of their being the legitimate experiences of a mind constituted as his was, and exposed to similar agitations.

“ At the moment,” he says, p. 44, “ of seeing Buchanan’s ‘‘ blood running on the floor, I declare that, if I were the owner

"of all the buildings in Glasgow, and every stone of the whole  
 "were solid gold, I would most cheerfully have given it all to  
 "have the deed undone."—"I was in such a dreadful state of  
 "perturbation, that I passed my wife, who was sitting in the  
 "bed tearing herself, and said not a single word to her. I ran  
 "instantly down stairs with such speed, that I took no time to  
 "put on my coat. I put on one sleeve in the house, and the  
 "other in running down stairs, or in the close, or in the street;  
 "and I declare, that I do not know where I ran, nor what street  
 "I took, till I found myself on the Old Bridge, where I think  
 "my recollection came to me in hearing the bells ringing the  
 "six o'clock hour."—"When I was about four miles beyond  
 "the Gorbals, I heard the sound of horses' feet galloping after  
 "me, and was seized with such horror of conscience, that I be-  
 "came absolutely stupid. I even wished that these riders were  
 "my pursuers, and stood that they might take, and was at this  
 "time ready to say, 'I am the man.' I would have turned  
 "with pleasure to prison, my horror was so great; for I be-  
 "lieve a child could have taken me at this moment, so great  
 "was my tremor. I now tore away my working leather apron  
 "from my side, and threw it carelessly from me into a ditch on  
 "the side of the road, so conscious was I in my own mind that  
 "I would assuredly be taken, and that I would never, never  
 "more need to put my apron on. The horses rode past me,  
 "and I travelled on, not knowing where I went, till once I  
 "walked into the river Cart; so insensible was I of what I  
 "was doing, that I supposed myself walking on the high-road."  
 "At Mearns-kirk," he adds, "I went to bed with a travel-  
 "ling old man that was coming from Glasgow: he slept very  
 "well, but I slept none; but was racked all night with the  
 "most tormenting anxiety of mind: for I declare, that the idea  
 "of death is nothing to me in comparison with the astonishing  
 "horror of conscience I felt at this time."—"Next morning  
 "(Letter, p. 3.), I\* arose with the light of the moon, and set  
 "out on my journey through the Mearns-muir, where I was  
 "seized with such consternation and horror of mind, that every  
 "step I walked I conceived that hell was open before me; and  
 "eternal destruction appeared to me in such a dreadful point of  
 "view, that every moment I was afraid that God would imme-  
 "diately avenge his quarrel against me, and turn me into the  
 "bottomless pit, to suffer the vengeance of eternal fire."—  
 "Being, by the wonderful power of God, whom the winds and  
 "the seas obey, disappointed of my aim, and driven into Lan-  
 "nish-bay, while lying there at anchor, it being the Sabbath  
 "mornin'g I was seized with such consternation of mind on ac-

\* M'Kaen's egotism on this, as on almost all occasions indeed, forms an in-  
 disputable manifestation of his Self-esteem being inordinate, and his Conscien-  
 tiousness deficient.

"count of my guilt, that when a bible was offered to me by a companion, who pressed me to read it, I thought myself unworthy of the privilege; but at last I opened the book, and Providence immediately presented to my view that awful passage in Ezekiel,—*Therefore as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee; with thou hast not hated blood, even blood shall pursue thee.*" Upon reading this, I laid aside the bible, and threw myself upon a bed, where I fell a-slumbering; and in the midst of that slumber, an awful apprehension seized my mind (his Veneration, Wonder, and Causality, were undergoing excitement,) that the Day of Judgment was actually come, and that I saw the heavens open, and heard the sound of the last trumpet, saw the Judge descending, the graves opening, the earth and the works therein all in flaming fire, and myself about to be cast into everlasting burning. Having experienced such fearful sensations, I rose from the bed, and was going to throw myself into the sea, in order to put a final end to my existence on earth. Such were the dreadful effects of sin that I felt, on account of the aggravated crimes I had committed, with very little hope of obtaining salvation through Christ the Redeemer."

On returning (*Narrative*, p. 53.) from an excursion to Broadly Castle, in Arran, "My companion," he says, "led me down by the sea-side, to a level piece of ground, and set off at the gallop, and I set after him. This he did to see if he could possibly raise my spirits; but, alas! alas! it would not do! I had followed him but a short way, when my horse stumbled, and fell down on his knees, but it soon got up and ran off the road; and I was struck with such horror, that I thought God Almighty was now pouring down his judgments upon me, and that the very animal was armed against me, in order to execute his just judgments upon me for my sins."

M'Kaen had a *large* endowment of Veneration, which is the fountain of religious and filial piety. He was able to practise abundance of deference to his superiors, and to profess the highest reverence of authority. "Being desirous," he says, p. 15, "of being freed from any church-scandal occasioned by my conduct, I went and made public satisfaction in the parish church of Libberton; after which the mother of the child came on me for charges, which I paid."—"My wife and I," he adds, p. 22, "brought with us sufficient testimonials of our moral characters from the ministers of our respective parishes; and, in coming to Glasgow, I readily got employment there."

The same sentiment is expressed in the following copy of the paper submitted by him to the court, when placed at the bar to take his trial, from the Scots Magazine for October 1796, p. 863.

"I have sinned greatly against God, the laws of my country, the excellent rules and bonds of human friendship, and the family whose head is no more in this world. I confess there is just cause for you to look on me as an object of contempt; but I pray and hope, that you will look also on me as an object of pity, and deal with me as your wisdom and clemency shall think most proper; for I judge myself bound, by the law of God and my country, to submit myself to your determination, whatever the sentence may be.

(Signed) "JAMES M'KAEN."

Can any thing be more illustrative of his *very large* Veneration, and his *small* Conscientiousness, than the sentiments expressed in this paper?

From the considerable portion of intellect and sentiment which he possessed, M'Kaen derived the power, or rather received the impulses, that induced him to commemorate the confession of his sins in a printed Narrative;—to acknowledge his guilt and approve of the measure of his punishment,—to conduct himself with a magnanimous resignation while under sentence of death,—and to meet the "grim king of terrors," not merely with a mind serene and fearless, but with his whole nature braced by such confident anticipations of a blissful immortality, as would have conferred a dignity even on the parting glories of a martyr to the cause of truth and virtue.

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## ARTICLE IX.

### ON EDUCATION.—HAMILTONIAN SYSTEM.

THE Edinburgh Review has "deserved well of the country," for the able and decided article which it has lately published, in favour of Mr Hamilton's System of teaching

Languages. "One of the first principles," says the Reviewer, "of Mr Hamilton is, to introduce very scarce (literally) interlinear translations, as aids to lexicons and dictionaries, and to make so much use of them as that the dictionary or lexicon will be for a long time little required. We will suppose the language to be the Italian, and the book selected to be the Gospel of St. John. Of this Gospel Mr Hamilton has published a key, of which the following is an extract:—

"1 *Nel principio era il Verbo, e il Verbo era appresso Dio, e il Verbo era Dio.*  
*In the beginning was the Word, and the Word was near to God, and the Word was God.*

"2 *Questo era nel principio appresso Dio.*  
*This was in the beginning near to God.*

"3 *Per mezzo di lui tutte le cose furono fatte, e senza di lui nulla fu fatto di ciò, che è stato fatto.*  
*By means of him all the things were made, and without of him nothing was made of that, which is been made.*

"4 *In lui era la vita, e la vita era la luce degli uomini.*  
*In him was the life, and the life was the light of the men.*

"5 *E la luce splende tra la tenebre, e le tenebre hanno non ammessa la.*  
*And the light shines among the darknesses, and the darknesses have not admitted her.*

"6 *Vi fu un uomo mandato da Dio che si chiamava Giovanni.*  
*Here was a man sent by God who did name himself John.*

"7 *Questi venne qual testimone, affin di rendere testimonianza alla luce, onde per mezzo di lui tutti credessero.*  
*This came like a witness, in order of to render testimony to the light, whence by means of him all might believe.*

"In this way Mr Hamilton contends (and appears to us to contend justly), that the language may be acquired with much greater ease and despatch, than by the ancient method of beginning with grammar, and proceeding with the dictionary." Mr Hamilton's method of teaching on this plan is the simplest possible. He prefers a class of eight or ten individuals as the number best adapted to give interest, and ensure success to the studies. He begins by reading aloud the first verse of St John, articulating every word very distinctly, and repeat-

ing the literal English word that corresponds to it: a pupil goes over the same process after him; another repeats it, and so on till all the eight or ten have done the same. By this means, eight or ten repetitions of both sense and sound are ensured, and the faculties of Language and Individuality are detained so long upon each word, and the impression is so frequently repeated, that it sinks into the mind, and remains, which circumstances of detention and repetition we look upon as the essential principles of the method, and to which it owes all its efficacy. The grammar is taught at an advanced stage of the pupil's progress, and is easily acquired, because by that time the scholar has obtained so great a familiarity with the words and their relations, that his own mind has begun to perceive the laws which they obey; and these laws, abstractly announced, are the rules of grammar.

The method is so amply detailed and ably defended in the Review, that it is altogether unnecessary for us to dwell upon its merits; but, as in one point the Reviewer betrays a strong prejudice, which we are anxious to remove from the public mind, we shall add a few observations on it. We have frequently stated, that all the faculties common to man with the lower animals, although useful, when properly directed, for the preservation of the individual, are in their nature purely selfish, and that no greater error can be committed in education, than to render the gratification of them the *direct objects* of the pupil's exertions. Among these faculties Self-esteem and Love of Approbation, which produce emulation, hold a prominent place, and whenever the leading object of desire is to *excel a rival*, and not to possess knowledge, or to manifest good dispositions, *for the sake of knowledge and virtue themselves*, we regard these sentiments as misdirected, and the emulation which they inspire, as leading directly to the deterioration of the mind. The Creator has constituted all the faculties so wisely, that the pleasures attending their legitimate gratification affords an ample reward for the exertions necessary to that end, and as He has placed the animal

faculties in an inferior scale, in no instance is it beneficial to hold out the gratification of them as the primary object to be gained by cultivating the human powers. Let an individual who is ambitious of glory manifest the moral sentiments and intellect as his *ruling motives*, in the full persuasion that the highest satisfaction to his Self-esteem and Love of Approbation will, by the unchangeable laws of the Creator, follow them as their natural fruit; but let him know also, that, if in aiming at distinction, his chief attention is directed to the situation which he occupies relatively to others, and if his desire is to excel merely for the pleasure of surpassing them, it will be as impossible for him to attain to real greatness by this means as for the shadow to precede its substance. In like manner, if we are to teach languages, *let us find out the right method* of doing so, and it will then appear that the *pleasure of learning*, and the *prospect of the natural advantages that flow from the attainment*, will afford quite sufficient stimulus to exertion, without the necessity of adding to these legitimate and elevated rewards, the illegitimate and paltry gratification to Self-esteem and Love of Approbation, which is implied in the mere exhibition of superiority over others. It is from ignorance of the nature of the moral and intellectual powers, and of the exalted delights that follow their exercise, that the want of faith in their supremacy and efficacy which at present pervades the world arises; and that *animal motives* are constantly resorted to, as the only principles which it is believed can animate the mind to exertion. The following passage contains the ideas of the Edinburgh Reviewer on this subject:—"We have before said, that the  
 " Hamiltonian system must not depend upon Mr Hamilton's method  
 " of carrying it into execution; for instance, he banishes from his  
 " schools the effects of emulation. The boys do not take each other's  
 " places. This we think is a sad absurdity. A cook might as well  
 " resolve to make bread without fermentation as a pedagogue to  
 " carry on a school without emulation. It must be a sad doughy  
 " lump without this vivifying principle. Why are boys to be shut  
 " out from a class of feelings to which society owes so much, and  
 " upon which their conduct in future life must (if they are worth



"any thing) be so closely constructed? Poet A. writes verses to out-shine Poet B. Philosopher C. sets up roasting Titanium and boiling Chromium, that he may be thought more of than Philosopher D. Mr Jackson strives to outpoint Sir Thomas; Sir Thomas Lethbridge to overspeak Mr Canning; and so society gains good chemists, poets, painters, speakers, and orators; and why are not boys to be emulous as well as men?"

Mr Hamilton has made the following answer to this objection, and we can state, from observation of what actually takes place in his classes, that it is no less true in fact than sound in theory. "The second objection made by the eloquent advocate of my system is, that emulation is discarded from it; 'there is,' says he, 'no changing of seats.' This would be below the dignity of the rank and age of my pupils generally, and with boys the loss of time would be enormous; besides, that it has been found unnecessary, as the delight and surprise of the pupil at the perception of his progress at every step, produces all the effects of emulation or jealousy in other systems. I have known parents, nay grandfathers and grandmothers, enter my classes, expressly stipulating not to be called on to recite before the end of three lessons, become the most lively members of the class, and the most zealous co-operators in its exercises." We have only one remark to make in addition to this answer; if the leading motive to learning languages at school is made to consist in a strong desire for standing highest in the class, it follows, that as soon as this motive is withdrawn, the exertions will cease; in other words, the pupil never having liked the study for its own sake, and never having been able to perceive any practical advantages arising from it, will naturally abandon it entirely whenever the stimulus of emulation is removed, which it necessarily is when he retires from school; for in the business of life men do not occupy stations of honour and emolument in exact proportion to their attainments in Greek and Latin. Every one knows, that this abandonment actually takes place in after life in the case of ninety-nine out of every hundred scholars.

Mr Hamilton makes an equally satisfactory reply to another objection of the Reviewer. "And first, as to the manner in which this system has been brought before the public, by ADVERTISING. This has been often attacked by my opposers and sometimes condemned by my friends. My advocate in the Review

"obtain this circumstance *"unfortunate,"* and I would certainly  
 "coincide with him in opinion, for it has cost me above one thou-  
 "sand pounds, provided he or any other person will point out to  
 "me any other way under heaven in which I could have brought  
 "it forward with the slightest hope of success. Unfortunate indeed,  
 "and painful has it often been to me to pass for one hour for a puffer  
 "or a boaster; but if a simple and faithful representation of my  
 "system, if a fair exposition of its results appear, incredible or im-  
 "possible, as they are in truth on the common plan, the fault is not  
 "in me, but in the general ignorance in society of what a right sys-  
 "tem of teaching ought to produce. No doubt, if this appearance  
 "of puffing could have been avoided, it would be desirable; but the  
 "mode of avoiding it without abandoning my profession, neither  
 "friends nor enemies have yet pointed out. *Those who think it*  
 "was only necessary to demonstrate its effects to the heads of col-  
 "leges or schools, to statesmen, clergymen, editors, or men of learn-  
 "ing generally, in order to have my system ushered to the notice of  
 "mankind, with all the honours which attended inoculation or the  
 "vaccine, know little of the world or of the classes of men they  
 "speak of; they know not the prejudices of education, the force of  
 "mental habits, of preconceived opinions, of private interests or  
 "scholastic pride. If I had not advertised, I should never have  
 "had a pupil, and if I had not in my advertisements told the infal-  
 "lible result of my lessons, instead of being able to count 10,000  
 "pupils formed in 10 years, I should probably find myself with 30  
 "or 40 children in some obscure village of the United States. They  
 "are, besides, widely mistaken who suppose a system of teaching can  
 "be formed in one day, and proposed to society in a perfect state  
 "the next; practice, publicity, experience, opposition, rivalry,  
 "jealousy, discussion are necessary, absolutely necessary, to perfect  
 "it, and of those the Hamiltonian system has had its full share.  
 "When I entered my scholastic career I had one single principle of  
 "what has since, by the re-union of other principles, become a sys-  
 "tem. I TAUGHT instead of ordering to learn; and by the appli-  
 "cation of this one mighty lever, which had lain rusty for centuries,  
 "I effected wonders, "I rained a world." This is yet, and ever will be  
 "the basis of the Hamiltonian system, analytical translation, repeti-  
 "tion, and the other principles which now compose it, being but the  
 "hand-maids of this one mighty but universally-neglected principle.  
 "By the use of this one principle, I say, I effected a progress be-  
 "lieved and truly believed impossible on the usual plan, and I pub-  
 "lished this progress; but in doing so, I said the truth only, I ap-  
 "pealed continually to facts, I gave not the names of my patrons,  
 "but the names of my pupils, and at every step invited inquiry,  
 "and defied investigation; is this, I ask, puffing or quackery? if it  
 "be, tell me what truth and simplicity are, for I know them not.  
 "But there is another and very simple argument for advertising,  
 "which is not always taken into account by my friends, when they  
 "affect to condemn it as unworthy the author of a useful discovery;

“ I had to live by it : it has afforded me and my family an honour-  
 “ able support for the last ten years, and I would ask, are there any  
 “ other terms on which society could justly require of me to devote  
 “ my life to the purpose of diffusing the knowledge and the benefits  
 “ of it ? ”

So correct are Mr Hamilton's observations on the strength of learned prejudices, that we venture to predict, that even now, when his system is advocated by what Dr Spurzheim calls “ the literary gospel ” of Edinburgh ; when many highly enlightened individuals of this city can judge of its efficacy from actual observation ; and when the most obvious motives of economy in time, labour, and money, recommend its adoption in every school in the kingdom, yet will it not be adopted in our public seminaries for many years to come ; and not at all until it is forced on them by the desertion of their scholars for private academies, into which it will probably be earlier introduced. One of its greatest advantages is, that it may be practised every where, and by every person who knows a language grammatically, and wishes to communicate his knowledge.

We might appeal to Phrenology as an example of the reception given by editors and men of learning to a new system subversive of their own practices and opinions. Posterity will prefer a heavy charge against the philosophers of this age for their treatment of Dr Gall's discovery of the functions of the brain ; and if Mr Hamilton had not appealed at once to the public, his method would have shared no milder fate.

We are glad to observe, that improvement in the teaching of languages has become an object of attention also on the continent. M. Ordinaire, rector of the Academy of Besançon, came to Paris in 1821, to present to the council of public instruction a new method of teaching Latin, of which they thought so favourably that a trial of it was made in the establishment of M. Morin, Rue Louis le Grand, and, it appears,\*

\* See Rapports des Inspecteurs de l'Académie des Paris, chargés par M. le Recteur d'examiner les Résultats obtenus dans l'Etablissement de M. Morin, par l'application de la Méthode de M. Ordinaire, à l'enseignement de la langue Latine.—Paris, 1824. Et Extrait du Moniteur, Jeudi, 18 Aout 1825.

with decided success. M. Ordinaire discovers in languages, as in all sciences, only two kinds of ideas distinguishable from each other by the *time* and *manner* of their formation. The first is composed of ideas which the mind receives directly from without; these he calls the "*idées de fait*;" and the second is the result of a spontaneous act of the mind, comparing ideas of fact, and forming conceptions of their mutual relations; these he names "*idées deductives*." On these principles, M. Ordinaire appears to have founded a new method of teaching Latin without the aid of a dictionary, and we perceive that it is highly extolled in the reports, and said to have been decidedly successful. We have endeavoured, however, in vain to comprehend the details of it from the description given in the reports, and on this account are unable to present a view of it to the reader. These circumstances indicate that a great revolution in education is in progress in the world.

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#### ARTICLE X.

*Two Cases of Apoplexy, attended with Lesion of some of the knowing Faculties and of Language. By John Inglis Nicol, Surgeon, M.R.C.S., London, one of the Medical Attendants of the Northern Infirmary, Inverness.*

CASE I.—Mr M——, *æt.* 55, a gentleman of a highly plethoric habit, irritable temperament, and who had for many years lived freely, was, in the month of September, 1810, thrown out of a gig and severely bruised; the right clavicle was also fractured; but from the consequences of this accident he recovered perfectly.

In the autumn of 1813, he one morning discovered that the left leg was benumbed and without strength. This induced him to return to bed, under the impression that a little further rest would remove these symptoms; but he was dis-

appointed. On getting up a second time he felt precisely as before. By the advice of some professional friends he used friction and sea-bathing for several months, and recovered nearly his usual strength.

In the spring of 1814, after an occasion of hard living, he went late to bed, and felt very uncomfortable the following morning, but ate breakfast, and went out. He returned in about a quarter of an hour thereafter, sat down, and appeared very drowsy. Very shortly he expressed a desire to go to bed, and walked to his bed-room with a little assistance. Soon after he lay down he became quite insensible, and spoke incoherently. I was now called in, and observed his face much flushed,—eyes suffused,—pulse full and hard, but regular, and not much increased in frequency. He replied to my several interrogations by a peculiar vacant stare; he was immediately bled, and the usual remedies for cerebral congestion were vigorously followed up; the coma, notwithstanding, continued to increase,—the paralysis became complete,—and his evacuations passed involuntarily. He continued in this lethargic state for eight or nine days, when symptoms of returning strength became manifest, and his improvement proceeded slowly for three weeks: he was then removed to a chair in order to have his bed made; he now seemed unconscious of surrounding objects, yet he retained the partial power of speech, though it was always incoherent or irrelative.

The right pupil was rather more dilated than the left, but there was no distortion of the face. A short time after, being put to bed, he called one of his family by name, and exclaimed,—“*Thank God, I’m better!*” and was so sensible of his situation, that he shed tears; but this glimpse of intelligence was fleeting; he almost immediately after became equally incoherent as before! As the town happened to be illuminated, he was brought to the parlour window, under the impression that he might be agreeably surprised by the scene; but he appeared uneasy, and anxious to return to his

bed-room. It may here be observed, that he was able to walk with assistance from and to his bed-room. His strength, however, slowly returned, and with it his sensibility: he walked daily with increased firmness; and his language, though still very defective, was evidently increasing in pertinency. His misapplication of words was very remarkable; but the sounds appeared to make him alive to his failing, and occasioned great uneasiness, accompanied by frequent expressions of—"I'm sure that's not what I should say."

Nothing very particular was further observed at this time save in his vision. He gave us to understand that he could perceive objects when he looked towards the left side only; yet there was no strabismus. An object might be held right before him for some time without his perceiving it; but when he got the least glimpse of it, he put out his hand, and drew it towards the left side. About three months from the commencement of his attack he was considered convalescent. While amusing himself looking from his parlour window into the street, his attention was particularly attracted by a sign painted in large characters; he tried to read it, but could not. As this sign was so familiar to him, and as he saw the letters so distinctly, he was much surprised and distressed, and, under considerable agitation, endeavoured to explain his difficulty. Upon investigation it was now for the first time discovered, that, though he saw distinctly the smallest print, and was perfectly conscious of his usual familiarity with the letters, he could not recollect the name of a single letter, until it was first pronounced to him.\* By this discovery, though naturally a man of vigorous intellect, his credulity was excited to a temporary belief that he was bewitched. His power of expressing letters and figures was evidently gone; in short, I may say, that, though the substantives, or names of persons and things, were equally effaced

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\* The organ of Form, being unaffected by disease, would give him the perfect recollection of the appearances of the letters.—EDITOR.

from his recollection, yet, in other respects, his memory was unimpaired. To determine the extent of his loss, the following experiments and observations were often made with invariable results:—

The title-page of a book was presented to him, and he was asked the names of the most conspicuous letters; but, after misnaming several, said—"No, I cannot," and gave up the attempt dissatisfied.

A letter, written by a person with whom he had been in the habit of corresponding, was put into his hands; when he immediately exclaimed—"I know him well!"—meaning the writer—but could not give his name. He attempted to read the address; but, even taking the letters singly, he was seldom successful in giving any thing its proper name. If a word was spelt to him, he would repeat the letters for a few seconds only, when the power appeared to be exhausted, and ceased until similarly re-excited. Sometimes even if a word was pronounced to him he would spell it.

Being asked for whom a letter was addressed, he looked carefully at it, and pointed at once to the proper person, who was then present.

He could write his own name with nearly his usual facility; but if the ink was exhausted before he completed it, he would always be obliged to begin *de novo*. He frequently amused himself by attempting to write. Sometimes he completed the Christian names of some of his family; but further attempts were evidently painful to him.

He could not calculate beyond the sum of his thumb and fingers: he would lay hold of them, telling the numbers as he went along; when he got the length of five the chain seemed to be broken. Sometimes he would try to make out the sum of two figures in this way, but could not; neither could he tell how many farthings made a penny, how many pence a shilling, or how many shillings made a pound. Notwithstanding he knew, when asked, that forty shillings were

more than a pound, and twenty pence more than a shilling, although he could not say how much.

When desirous of talking of individuals whose names he could not recollect, he generally obtained his end by mentioning something in connexion with them, and setting his family, or those about him, to repeat such names as an association with what he had expressed might suggest. A great many would often be enumerated; but the desired one, once expressed, gave him a remarkable degree of satisfaction, and relieved him from a painful anxiety and irritability, which this great impediment to his conversation was highly calculated to excite. Thus relieved, he would commonly carry on the conversation uninterruptedly for some time; but, being fastidious in the choice of words, he would frequently express his annoyance at the lameness of his language, his difficulty always increasing with the consciousness of the defect, until ultimately he would be deprived, for the time, of the power of speech altogether.

He was very fond of having the newspapers read to him; and he would sometimes converse freely on the different subjects read to him, not only from the public prints, but from books.

Being asked to sing, he readily and correctly sung several verses of a Gaelic song to its proper tune. The names of any of the national melodies played over to him he could not recollect; but if asked to repeat a verse, or hum any air familiar to him, he would do it readily. Throughout he discovered great anxiety about sundry matters of business, and gave a variety of directions which, from their nature, must have resulted from profound reason and reflection, aided by a vigorous memory.

His left leg was considerably weakened and paralyzed, and the right arm and side of the trunk equally so. His appetite, which was much impaired previous to his attack, became rather inordinate; he adhered rigidly, however, to his regi-



men, but insisted on having the quantity of the simple food allowed him augmented, declaring that he felt so very uncomfortable that he could not live without it; yet he was never known, during a period of upwards of six years, to taste vinous or fermented liquors, unless it was a glass of wine and water at the Christmas holidays. His usual occupation consisted in a daily walk of several miles, and hearing some of his family read to him. The quantity of aliment he took, though of the simplest description, augmented the volume of the blood; and he had another severe attack, accompanied by convulsions, about twelve months after his first. I happened at this time to be beside him when the fit came on; he became pallid, and the collapse nearly occasioned fainting. The pulse felt very fluttering and irregular. I hesitated to bleed; but, knowing the system of my patient, I resolved on opening freely a vein in the arm,—the blood flowed very tardily; but a few seconds thereafter there appeared to be a sudden rush towards the head, at all events such was the impression at the time. The superficial vessels in a state of congestion were visibly observed progressing upwards with great rapidity, until, reaching the head with violent impetus, the face became almost black, and the convulsions immediately supervening were truly horrifying. The whole body was convulsed for some minutes; but the blood flowing more freely during the struggle, he was relieved. Repeated bleeding, leeching, the use of antimonials, and a seton in the nape of the neck, soon restored him again to his usual state of health, but without change as to his intellect. These apoplectic paroxysms subsequently supervened every six or six months, most commonly attended with convulsions, which were invariably and speedily relieved by blood-letting. In general they were ushered in by a predilection to carry on his conversation in the Gaelic language. When he discovered this propensity it was usually considered a premonition, and the loss of a little blood was always effectual in producing a change, and making him resume his wonted

manner. Frequent attacks were thus averted; but there is reason to believe that he was often convulsed throughout the night, as, in the morning, his tongue was observed to be cut by his sharp, irregular, carious teeth. On one occasion he was attacked while enjoying his usual walk. The convulsions were severe, and vitality appeared entirely suspended for half an hour. He was placed on a board, and carried home, a distance of a quarter of a mile, and then up two pair of stairs to his bedroom: he was reanimated by the jostling, and recovered his speech ere he was put to bed. Latterly he became much more feeble, walking with great difficulty. He complained of an almost constant vertigo, and seemed very apprehensive lest he should fall; his vision also became impaired—the focal distance of the right eye was altered; with it he could see distinctly distant objects only,\* and when he looked downwards, the gentlest declivity appeared almost a precipice. In other respects he was much the same as heretofore described, until June 1820, when a severe attack cut him off stertorous in a few hours.

**DISSECTION.**—Permission was obtained to examine the head only. The body presented the usual external appearances of persons who die of apoplexies or suffocation. Several dark purple patches were observed on the sides of the head, and the subcutaneous veins on the breast and neck were very turgid; the scalp was very thick, and the calvarium was separated from the dura mater with considerable difficulty; about six ounces of a bloody serum escaped during its removal. The meningeal arteries were large, and distended with air, their vasa vasorum were very turgid, and gave them a reddish-brown colour. The brain was removed, and its blood-vessels were observed to be chiefly distended

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\* This will explain why he saw better towards the left side; and, though not observed at the time, the focal distance of the right eye must have been altered early.

with air: the little blood they contained was liquid. The vascular surface of the cerebral crura, pons varolii, medulla oblongata, and upper and lateral parts of the posterior lobes were turgid. About the centre of the under surface of the anterior lobe, (viz. in the situation of the organ of Language,) the convolutions, to the extent of half-a-crown, were changed in colour to a light reddish brown, which became fainter towards the margin of this altered spot. No unusual appearance was farther observed until the medullary striæ of the left corpus striatum were exposed; the cortical or brown matter usually filling up the interstices had in many places disappeared, leaving small cavities lined with a lymph or glairy matter; and on cutting into the substance of the anterior and middle lobes, their under-convolutions were evidently hardened, and of a darker colour than the other similar parts of the brain. Some of these convolutions seemed diminished in size, and were adherent to each other, their fossæ forming brown saccular cavities, filled with a similar glairy substance as that found among the white fibres of the corpus striatum. The pineal gland and pedunculi were much diminished in size, and the choroid plexus, like the other vessels, was empty. On opening the left ventricle, which seemed of larger dimensions than usual, the vaulted roof of this cavity over that part where the three cornua unite and form its largest diameter, was found to be lined with a pulpy membranous deposit of a light-brown or fawn colour, to the extent of a crown-piece; in the centre of this patch there were several white cords about a line in diameter, stretching in various directions, with a number of smaller ones among them. Upon these, in several places, a paint-like substance, of a lively orange colour, was deposited—the white bands did not extend to the margin of this pulpy patch—the right ventricle was similarly enlarged, but free from morbid appearances, with the exception of a small livid spot, seemingly of recent origin, in exactly the same situation with that already described. The

right streated body was healthy, the medulla oblongata and spinal chord were both hardened and diminished in size.\*

CASE II.—Early in December, 1820, I was called to see Mr M——, a country gentleman, of temperate and active habits, *now* about 80 years of age, of the same name, and a particular friend of the subject of the preceding case. He had a few days before been suddenly deprived of the power of his right side by a paralytic attack. By a similar treatment with that pursued in Case 1st, he was so much recovered as to be able to walk with ease. The affected side was about the 18th of the month restored to nearly its wonted strength. His appetite was good, tongue clean, pulse 60, and regular, and he slept well; but his speech was evidently much affected. When he wished to take any thing into his right hand, he would often withdraw it closed, fancying he had it in his possession before he even reached the object: when once he got it he retained it very firmly; but was frequently unconscious of his having it. To determine the extent of his loss, he was asked if he could read the Bible, which was then handed to him; he tried, but could not name even the large capital letters. A verse being read to him, he understood it distinctly. Several paragraphs of the newspapers were also read to him: he listened very attentively, and laughed heartily at any thing sarcastic or jocular. He made several attempts to pronounce the letter T, and the names of the figures, but could not, even though they were

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\* This case affords a curious example of partial lesion of the intellectual faculties; and its phenomena are utterly inexplicable except on phrenological principles. The faculties chiefly affected seem to have been those of Language, the organ of which was evidently diseased on one side; Number giving rise to the difficulty of calculating; Size; Weight; whence arose the apparent perpendicularity of an inclined road. Some of the adjoining organs may have been also diseased, although the derangement of the manifestations was not prominently conspicuous. The organs of Tune, Time, Causality, &c. seem to have retained their vigour.—EDITOR.

repeated to him for a few seconds, recollect them; yet he gave us to understand that he knew them quite well.

His spectacles were held up before him, and he was at the same time asked the name. After several attempts he pronounced *spe*—; continuing his efforts he made *spectamus*! A letter addressed to himself, in a character very familiar to him, was laid before him; he tried to name the writer, but could not. The name was then mentioned to him, when he immediately replied, "Yes, it is." Being asked for whom it was directed, he took it up, looked at it very attentively, and after some difficulty replied, "To me myself." Two days prior to this visit, having the sum of L.10:18 to pay towards district-roads, he then wrote the figures distinctly; he also wrote at the same time A—r, the name of his domicile. To-day he could write neither, nor his initials, though, after repeated attempts, he wrote L.40 rather indistinctly.

Being musical, he was asked to whistle *Lochaber no more*, which he did readily and correctly. He also joined in whistling *Maggy Lauder*, said he knew the tune well, and seemed anxious to give expression to his ideas. On being told it was *Maggy Lauder*, he replied in the affirmative, but could not repeat the words. After the lapse of a little time, he was again asked the name of this tune, when he immediately commenced whistling it to bring it to his recollection, but was unable to express the name. He was asked to pronounce the word candle; he said canvar, and some other unmeaning words with similar sound. Seeing himself foiled, he frequently exclaimed, "It's very extraordinary;" yet he could not repeat the word extraordinary if asked to do it. He was asked the name of Dr Tolmie, his ordinary attendant, when he replied, "I know him well," but was foiled in his attempts to give his name.

It was quite evident, from a great variety of experiments, that the power of expressing substantives was entirely obliterated.

His health and strength continued gradually to improve, and he acquired the power of pronouncing words with less difficulty; he could write his name with facility, and understood the import of any business submitted to him sufficiently to give such directions as were correctly understood. The lameness of his language was very evident, however, and his inability to read continued the same.

Some months after the first attack he had another, by which the impediments just described were much aggravated, but he gradually recovered his former impaired powers. Several minor attacks followed, but they were subdued by the usual remedies.

In June, 1823, I examined him very particularly, and found that he could eat, sleep, and walk well; saw perfectly well, and could move his tongue very freely in every direction; took much exercise, and was in every respect healthy; and his intellectual faculties were in such a state of activity, that he was speculating about the improvement of some waste land.

He wrote his name plainly, and attempted to write L.27 after it, but made it L.23, and rather illegible. In attempting to write 7, it was evident that he had in his several efforts a correct idea of the character, so far as vision was concerned, but he was compelled to give up the attempt foiled. Mrs M. remarked, "that he had better take care that he was not signing a bill," when he laughed immoderately.

The name and place of residence of a particular friend was written in his presence; he pronounced the surname distinctly, but could not the remainder. He at this time pronounced correctly the names of the articles chair, glass, wood, wig, &c., but other words of similar length he could not repeat.

I have seen him repeatedly since, and find he plays every night a rubber of whist, and takes an antimonial at bedtime. His command of words is not improved; on the contrary, I think this difficulty is increased; he now talks but little, but is as cheerful, intelligent, active, and healthy, as he has been

for several years. He has the same thirst for having papers and books read to him, and appears equally interested in the affairs of the country as usual ; but his original privation continues undiminished.

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*Note.*—Many cases of disease affecting the organ and faculty of Language have now been laid before the public, and so many more might easily be produced as to excite surprise at the frequency of their occurrence. We are not sure that the manifestations of this faculty are, in fact, more frequently deranged than those of any other. From its very nature, it is impossible that its imperfections can escape notice, while almost any of the others may be seriously altered in their functions, and still escape the attention of an ordinary observer. In the case of Language, the patient cannot open his mouth to communicate his situation to his medical attendant without revealing the defect ; but suppose the faculty affected to be that of Number, of Time, of Tune, or of Locality, how long may it not be before accident leads to a discovery of such a lesion ? This, therefore, ought to be kept in view in forming a judgment in regard to injuries of particular parts of the brain being observed to be accompanied with loss of particular powers. A late French author, Dr Bouillaud, offers some curious facts in regard to the influence exercised by the part of the brain appropriated to the faculty of Language over the muscular action of the organs of speech ; but the present article is already too long to admit of our now laying them before our readers.—EDITOR.

## ARTICLE XI.

*The Contest of the Twelve Nations ; or, a View of the Different Bases of Human Character and Talent.* 8vo. Oliver & Boyd, Edinburgh ; and Longman, Rees, Orme, Brown, and Green, London. 1826.

THE general design of this book is excellent, and no small talent is displayed in its execution ; but, in forming his views of human character, the author unfortunately has drawn more on his own fancy than on nature. " The purpose of the following work is to show that there is not room, *in rerum natura*, for more than twelve generic characters essentially different from each other ; and that to some one or other of the twelve departments, every nation and every individual must be capable of being referred, in the same manner that, in natural history, each animal can be traced to some known order, in the distinctive qualities of which it participates.

" The work, therefore, consists of twelve parts ; and in each part a different generic character is brought into view, and all the qualities supposed to spring from that root are collected and specified. They are shown to form one stock of consistent qualities ; but each national character may, of course, vary its aspect in individual specimens. Thus each class abounds with diversities and modifications. These are made apparent by a reference to the lives of individuals celebrated in history, or by citing anecdotes of eccentric characters, criminals, and others, in whom a nature energetically displayed itself. The peculiar talent belonging to any one department must also be susceptible of various applications, and these are copiously illustrated by specimens being pointed out in the works of poets, artists, men of science, and others, in whom that particular talent is supposed to have been exemplified.

" In this manner, it is attempted to be shown that all the human species is resolvable into twelve great kinds or departments, and that every individual whom we meet must be a specimen belonging to some one of these. It must not, however, be supposed, that the distinguished men born in a country are uniformly of the nature which is most common in that country. On the contrary, they often appear to have been dropt by chance upon a soil foreign to themselves. Thus we must not infer that Newton was indisputably an English-



“man, or Socrates a Greek, or Julius Caesar an Italian : a more accurate inquiry into the nature of the talents and dispositions of those men may perhaps induce us to refer them to other stocks, or to say that they are more kindred to some other natures.

“In the following discourses the chief object is always to endeavour to fix some notion of what constitutes the essence of each separate stock of character, and to show that it has a peculiar principle of action, which clearly separates it from all other natures. Another object is to show that its cast of intellect, its temper, and its tastes, are consistent among themselves, or that they all proceed from one source. Another object is to enlarge our notions of the kind by comparing many individuals who are supposed to have belonged to it, and who, therefore, may be regarded as all expressing more or less of its properties and powers.”

The author considers each generic character which is found among the human species in three chief points of view :—*First*, In relation to **INTELLECT**. This, when subdivided, has in itself “four chief forms or applications :” *1st*, An intellectual faculty, when operating internally, perceives the necessary dependence of one relation upon another in pure idea, and so gives birth to *inference* ; *2dly*, When conversant with objects existing in the external world, constitutes *observation* ; *3dly*, When employed to refer many different objects to the same standard, or test, or measure, and observe in what proportions they agree with it, produces the spirit of *system* or classification, and also of criticism ; *4thly*, “When employed to compare the kinds either of internal sensation or of impression, which the mind receives from external powers, produces *sensuality*, which is the desire to have some particular kind of sensation apart, and to enjoy it in great quantity, as sweet or bitter, hot or cold.”

*Secondly*, Each generic character may be considered in relation to **WILL OR DISPOSITION**, which, when subdivided, has four chief forms or applications : *1st*, “A disposition or power of the will, when operating internally, is the same as the necessity which the mind has to live and extend its being only according to one pattern, or form, or mode of deduction, rejecting all others, and retaining this throughout. This constitutes inherent nature or disposition, or the kind of life which is going on in the individual at all times. *2dly*, A disposition, when operating relatively to the forces of external

" objects, inspires the mind with a wish to modify or control  
 " them, and to impress upon them the character of its own will.  
 " This is the source of *industry*, and of the taste for manufacture.  
 " 3dly, A power of the will, when operating so as to conform  
 " successive intentions to one standard, produces *courage*, which  
 " is command over our intentions and likings for the time  
 " being, to enable us to encounter what is painful or appalling  
 " as the means through which we must pass to some more de-  
 " sirable end, which is assumed as the standard to which the  
 " acts of our will must be conformed. Courage is analogous to  
 " systematic intellect. 4thly, A power of the will, when op-  
 " erating in relation to quantity, produces the inclination to assist  
 " natural dispositions by the agreement of different individuals  
 " in the same intention, or by rendering the dispositions of men  
 " consistent and capable of mutually favouring each other. This  
 " sentiment gives birth to politeness, and appears in the *morals*  
 " of the individual,—that is to say, in his habit of considering  
 " how far his actions will fit with the claims and wishes of other  
 " persons, and what mutual obligations and restraints as to ac-  
 " tion must be acknowledged for the sake of agreement and  
 " convenience. Such appear to be the four chief forms of will."

Thirdly, Each generic character may be viewed in rela-  
 tion to TASTE OR THE SENSE OF BEAUTY, which, when sub-  
 divided, has four chief forms or applications :—" 1st, Taste,  
 " when applied to consider what is good or perfect in itself,  
 " produces the sense of *religion*, or determines what qualities  
 " men are to venerate and worship. 2d, Taste, when operating  
 " communicatively, lends or imputes the beauty or good quali-  
 " ties of one thing to another which is supposed to be connected  
 " with it, and so produces a sort of transfer of qualities between  
 " them, as in the tastes which are produced by the association  
 " of ideas. This appears in the mixture of various causes of  
 " pleasure and esteem in *social life* and in party-spirit, in which  
 " tastes are generated from the casual dependence of one thing  
 " upon another, and not simply from inherent qualities. The  
 " talent for perceiving the various dependences of ideas upon  
 " each other also produces style in literary composition ; since  
 " style is arbitrary progression, in which some one principle of  
 " connexion is preferred and gives the character to the style.  
 " The same holds in the arbitrary progress of musical composi-  
 " tion. 3d, Taste, when operating systematically, considers all  
 " circumstances as more or less conducive to what the indivi-  
 " dual considers good and desirable in itself. From hence he  
 " obtains a standard for determining in what order or gradation  
 " situations, circumstances, and places, are to be desired, so that  
 " he may be always leaving those which are less conformable to  
 " his notion of good, and passing on to others which are more  
 " so. This systematic kind of taste appears in the *ambition* of

“the individual, and determines its direction. 4th, Taste, when operating in relation to quantity, teaches us to seek for other things fitted to corroborate the kind of beauty which already exists, and so leads to the discovery of analogous traits capable of helping out the same expression. This leads to the contrivance of similes, illustrations, and allegories, and is the source of *poetical genius*, which expands and improves our ideas of all things by characteristic description, and by adding whatever can increase the same effect. Such appear to be four chief forms of taste, or the sense of beauty.

“The use of those inquiries cannot fail to become apparent to the reader. By pursuing this plan of investigation, we enlarge our notions of what each particular character is fitted for, what resources it contains, and what are the situations and circumstances in which it finds most enjoyment. The experience which an individual acquires in the longest life can never reveal to him all his nature is capable of, either in intellect, in action, or in taste. But, by comparing and collating the characteristics of many individuals supposed to belong to one kind, we acquire an enlarged notion of the kind; and, in pursuing it through the various phases and aspects which it may assume, we begin to catch its spiritual nature, and to rise as it were into a noble and poetical conception of its qualities, so as to pass beyond the narrow bounds of individual forms and specimens. No talent has ever been the exclusive property of an individual. The same power must have been shared by all persons whose nature belonged to the same department.”

The author avails himself freely of Phrenology as an instrument of analysis and exposition of character; but, unaccustomed, apparently, to the observation of nature, he takes it up as an hypothesis, models it according to his own fancy, and applies it in utter disregard of its true principles and of the best-established facts. He maintains, that “the system would, if completed, comprehend thirty-six faculties, which would be resolvable into twelve triads, consisting each of, I., an intellectual power, II., a sentiment, III., an instinct; the three faculties in each triad being supposed to spring from one root, and to be connected with each other by the closest analogy or similarity of nature.”—“Thus,” says he, “the Irish character is supposed to have, I., Individuality for the intellectual faculty; II., Philoprogenitiveness for the sentiment; and, III., Wonder for the instinct. In every individual some one of the twelve triads of faculties must predominate decidedly over the rest, and give the tone to the whole character, determining its bias or direction of force. In every head (according to this supposition) there should be found three organs more expanded than the rest. Such appears to

"be the principle according to which the system of Gall and Spurzheim may be made to agree with the supposition of there being twelve separate orders of minds."

Proceeding on these principles, the author treats of the characters of the following nations:—The Irish, Celtic, Egyptian, English, Greek, German, Roman, Arcadian, Etruscan, Spanish, French, and Spartan.

We select the following as a fair specimen of the kind of philosophy with which this work is replete:—In treating "Of the Relation of the Arcadian Character to Industry," the author says, "The will, when operating impressionally as to the forces of external objects, produces a wish to modify and alter them, and to impress upon them the character of its own forces. This is the source of industry, and of the taste for manufacture, which changes the qualities of the raw material, by transferring into it the powers and intentions of the workman. The kinds of industry in which men are fitted to excel are according to their tempers, or the kinds of impulse which they wish to give.

"If we inquire in what department of industry the Arcadian may be most fitted to excel, we shall probably be induced to fix on those kinds of exertion which require the operator to watch and wait upon circumstances which are beyond his control, and to discontinue or resume his work according as the time will suit with it. The Arcadian is naturally inclined to idling, and is rather fitted to assist and accelerate the operations of other powers than to accomplish any change entirely of his own accord. The Scottish Lowlanders excel in gardening, and in performing what is conducive to the rearing of the different kinds of plants, according to their respective seasons and the changes of the weather. The gardener is an assistant servant to the powers and times of nature, and must discontinue or resume his exertions according to the changes of hot and cold, rainy and dry. The same observations may, in some degree, apply to all agriculture; but its operations are not in general so desultory or so dependent upon circumstances.

"The Arcadian may also be fitted for acting as an innkeeper, whose task is to accommodate his exertions to the times and wishes of those who come to his house.

"As the industry of the Arcadian, however, is little, we can say little of him in this department.

"The true Arcadian character was probably that which appeared in the celebrated Richard Nash, commonly called Beau Nash, who long occupied an important place in the city of Bath, famous for its mineral waters, and for its fine company.

"Nash was a sort of adventurer, who, in the infancy of Bath, carried away the palm from some other competitors, by setting up more elegant public ball-rooms, and keeping a band of music to officiate in them. Having, in his character, that mixture of fop, lacquey, and gamester, which so often distinguishes the true Arcadian, he gradually rose in public estimation, and was acknowledged as ruling master of ceremonies in the polite assemblies; from whence, in burlesque, he obtained the name of King of Bath. He was also frequently chosen umpire in such disputes for precedence as occur at dancing assemblies, and sometimes had skill to prevent duels by the satisfactoriness of his decisions, and send away the parties whole in honour, and congratulating themselves on the gentleman-like notions with which Nash was so amply stored. His biographers praise him also for possessing a charitable disposition, and being always ready to join in affording relief to the distressed. His own means of subsistence, however, were derived chiefly from gaming; and whatever he won was speedily dissipated by his extravagance, and by that kind of ostentation which was agreeable to his office and his character. He used to travel in a six-horsed chariot, preceded by outriders, and accompanied by footmen and French horns. This prosperity and importance unfortunately did not continue till the close of his life; nor did his career in Bath terminate till long after his lustre and power of illusion had ceased.

"Of all other characters, the Arcadian seems to be the one which is most ambitious of discharging the functions of a fine gentleman. Being endowed with a talent for clothing himself with whatever external forms are found to be most advantageous or readily current among mankind, he naturally becomes a sort of watcher of, and waiter upon, the fashions of the world, and is enabled to flatter public opinion by, in a manner, wearing livery to society in general. To enable him to discharge this function with success, it is required that he lead a somewhat idle and unoccupied life, and be always on the look-out.

"Whether the Arcadian be successful in this line or not, his nature often draws him strongly into analogous kinds of exertion, such as that of the gamester, whose task is to watch and wait for convenient times, occasions, and appearances. There is reason to believe that the Arcadian may also often be found in that idle and depredatory class who are called men of the town in London, or *roués* in Paris. Every great city, by affording many external appearances which can easily be assumed, and many occasions which can easily be taken advantage of, when individuals are unknown, draws to itself depredators, and by the circulation which human vanity is willing

" to give to empty sounds and plausibilities, encourages their devices.

" Sometimes, however, the Arcadian, neglecting to cultivate the good-will of society in general, takes a narrower path, and devotes himself to watch and observe the ways of individuals, and to find convenient occasions for raising him in their esteem, in hopes of ultimate profit. Such is the task of legacy-hunters. The true Arcadian character was also, undoubtedly, that which appeared in Cardinal Wolsey, who built his greatness on assiduity in observing the temper of Henry VIII. of England."

In our last Number we noticed the case of an individual in whom all intellectual ideas were invariably associated with colours: we have a strong impression that, in the author of the present work, the organs of Form and Size preponderate to excess, and invest his general conceptions with the attributes of magnitude and form. He manifests a tendency to view the phenomena of the whole world, physical, moral, and intellectual, with all their relations, through the medium of, or in connexion with, the two faculties now mentioned; and this circumstance, added to his drawing much on his imagination, has given an artificial character to the work that will prevent its becoming popular. At the same time, there is so much learning, taste, acuteness, ingenuity, with curious and sometimes happy illustration, scattered throughout, that to some minds it will be interesting, and to them it will repay the trouble of a perusal.

## ARTICLE XII.

*Phrenological Illustrations, by George Cruickshank; six Plates.* Price 8s. plain; 12s. coloured. Robins and Company, London.

THIS work is an attempt to ridicule Phrenology, by caricature illustrations of its different faculties. The artist has failed in *this aim*; but in some of his plates he has succeeded in giving real illustrations of the science, the merits of which only a Phrenologist can appreciate. In every instance in which he has not accomplished this object, he has fallen into unfortunate insipidity. Two pages of letter-press are prefixed, containing the usual staple of mistake and misrepresentation. We shall briefly advert to the plates

**AMATIVENESS.**—(Physical Love.) An apothecary kneeling before his mistress, who is retiring in embarrassment. A mortar upset is intended as wit on the word *physical*? The attitude of the head of the lover, however, contains a natural expression, of the import of which, we suspect, the artist himself is not aware.

**PHILOPROGENITIVENESS.**—This is a very clever scene. It represents a multitude of children, and one old man actually enveloped in a cloud of them; they are hanging about him in clusters, so that only his head, arm, and one leg are visible; but into these an admirable expression is infused. His head is drawn with large organs of Philoprogenitiveness and Adhesiveness, and his countenance beams with the very spirit of these feelings. Behind him stands another male figure, scratching his head and yawning, and altogether *ennuyé* at the very sight of such a collection of imps. In a cradle are seen twins, with an elder sister doting over them. This female head and countenance also are very finely expressive of the propensity. There are several very spirited by-scenes,

and altogether we give the artist great credit for this sketch. He has understood the subject and felt it; of course there is a caricature in all the figures; but we have no objection to this; they are true to nature, and the exaggeration only brings out the expression more strongly, and renders it more *piquante*.

**SELF-LOVE.**—This figure is a dandy admiring himself in a looking-glass. It is only indifferently successful. The attitude and expression represent a combination of Love of Approbation and Self-esteem, the former predominating; whereas Mr Cruickshank meant to pourtray the latter faculty chiefly. He has failed through ignorance of what is meant in Phrenology by Self-esteem, and of the natural expression of that faculty.

**NUMBER.**—This is shadowed forth by the figure of the learned pig having a card in its mouth, with 18 inscribed on it.

**INDIVIDUALITY.**—The living skeleton represents this faculty. We confess our inability to see the least wit, ingenuity, or sense in these two figures.

**INHABITIVENESS** consists of a snail journeying with its shell on its back. This is good.

**CONSTRUCTIVENESS.**—A spider in its web: also happy.

**ADHESIVENESS.**—A horse and gig are sinking in a bog, and the husband and wife, who were late its occupiers, are plodding their weary way out of it, but sadly impeded by *sticking in the mud*. This is miserably poor. If the artist had comprehended the feeling, he could have been at no loss to find an infinitely more effectual illustration than this.

**COMBATIVENESS** is admirable. It is a spirited representation of a row at Donnybrook fair. This also is true to nature, and its *effectiveness* must be felt strikingly when contrasted with the insipidity of Adhesiveness. Donnybrook was referred to by Mr Scott, in the Phrenological Transactions, as an illustration of this propensity.



**DESTRUCTIVENESS** finds a representative in a mad bull in a china-shop.

**COLOUR** is a negro smoking under a tree; **FORM**, a dandy admiring a pair of very ill-shaped legs. These are unmeaning absurdities.

**DRAWING**, (a faculty that does not exist), is expressed by an old porter drawing a cart, a drawing-academy, a bar-maid drawing Whitbread's entire, a surgeon-dentist drawing a tooth, and a child drawing a cart. This is a collection of miserable puns.

**SPACE** is portrayed by a Dutchman, whose person is extended enormously behind. This has no meaning.

**ORDER**.—An old schoolmistress keeps a small group of children *in order* by flourishing a birch before their eyes. There is here a misconception of the nature of the faculty of Order. It is physical arrangement, and the artist has again failed through ignorance of the quality which he meant to ridicule.

**COVERTIVENESS**.—Here a young rogue picks a gentleman's pocket, and hands the booty to an old scoundrel who attends to receive it. This is effective: the natural language of the figures is correct and well-expressed.

**SECRETIVENESS**.—A lady hides her lover. In her countenance and attitude *Cautiousness* are expressed, and not *Secretiveness*. Mr Cruickshank never saw a human being whose predominant feeling at the time was slyness, cunning, or secrecy, stand in such an attitude, and assume such a look while practising a trick, or accomplishing a piece of successful deception.

**TIME** is represented by a time-piece; **TUNE** by a Jew playing on a barrel-organ; **WRIGHT**, by a crown; **SIZE**, by Daniel Lambert, the large man; and **FIRMNESS** by a paviour beating down newly-laid pavement opposite the *Rock Life Assurance Office*: all these are lamentable failures, destitute equally of meaning, invention, and wit.

**IDEALITY** is another instance of ignorance. A man in bed

is terrified, till his hair stands on end, at the appearance of a ghost, which is only his own clothes strangely placed upon a chair, and partly hung on the wall, so as to represent the rude outlines of the human figure. The real expression here is that of Cautiousness and Wonder, but of Ideality there is not a particle. Mr Cruickshank has inquired no farther than the name, and been led astray by the word "*idea*:" it is an *ideal* ghost, and hence he thought it an illustration of Ideality. Nothing can be poorer than this.

WIT is a scene in which a woman is frightened in a church-yard by some young rogues behind a tomb-stone; COMPARISON is a very tall and slender gentleman meeting a very short and corpulent lady in "Long Acre;" IMITATION is Mathews lecturing on heads; and APPROBATION is the audience applauding him. These are all weak.

LANGUAGE, however, is admirable. It is a set-to at a sword by the heroines of Billingsgate.

CONSCIENTIOUSNESS also is good. It is a Jew offering a woman a shilling for a whole wardrobe of old clothes. MORE is a starved beggar picking a bone, and his still more famished dog hoping to get the bone itself when he has made the most of it. This is very fair. VENERATION represents John Bull admiring, with profound respect, a huge carcass of beef, "fed by Heavyside," and is clever. CAUTIOUSNESS is a lady showing a handsome foot as she picks her steps on a dirty pavement. BENEVOLENCE is flogging a criminal at the tail of a cart; while CAUSALITY, interpreted "Inquisitiveness," is the figure of Liston in the character of Paul Pry. This last is a sad blunder, and bespeaks, we fear, very little Causality in the head of Mr George Cruickshank. He has seen, in Dr Spurzheim's book, that Causality prompts to the inquiry, "why," and not perceiving the difference between "what" and "why," he has selected Paul Pry as the representative of Causality! Paul, however, rests quite contented with the "what," and never goes so deep as "why." His character is a compound of Individuality, which asks "what,"

and Secretiveness, with the least possible portion of Causality ; and the figure of Liston is an admirable caricature of the natural expression produced by the first two faculties, while it has no relation whatever to the last.

On the whole, we are gratified at the appearance of this publication ; for the successful instances will convey to artists some idea of the effect which they may produce by studying nature, and representing her real features.

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### ARTICLE XIII.

*Travels in Phrenologasto. By Don Jose Balscopo. Translated from the Italian. 8vo, pp. 126. Calcutta, Smith and Company, 1825.*

PHRENOLOGY has made a deep impression on this generation. It is *censé* by the wise and learned to be a nonsensical absurdity, a delusion, and every thing else that is unsubstantial or wicked ; yet they cannot let it calmly await its fate, but are stirred up, by secret fear and ill-suppressed hatred, to give it importance by the magnitude of their exertions to stay its progress, and root it out from the public mind. For twenty years the press has been labouring to accomplish its overthrow by ridicule, argument, and bold assertion ; and the task is still unfinished : Mr Cruickshank caricatures it ; Mr Jeffrey, at this moment, is printing a third anathema against it, from his own pen, to be fulminated in the next Number of the Edinburgh Review ; and even in Asia the press teems with wit and allegory in ridicule of the science. For the credit of Asia, however, the work before us is by much the best that has appeared on its own side of the controversy. It is an imitation of Gulliver's Travels, and is executed with very considerable humour and ability.

Don Jose Balscopo, a native of Padua, having constructed

a balloon on entirely new principles, presents himself before the people of England, and ascends from the gardens of Ranelagh, on the 5th of November, amidst the waving of hats and the acclamations of thousands. He rises to a great height; falls asleep; awakes; and sees land not above six miles over his head. His balloon gently touched the ground, and, after rebounding three times, he alighted among the inhabitants. This nation had the sky below them instead of above; and though he was perfectly secure in walking with his head downwards, he could not but at first indulge some apprehensions on that score. The people are a very wise and intelligent nation; and he "was afterwards taught, that this apparently perverted order of things was only an optical deception, arising from the inverted position of objects on the retina of the eye, to which experience only makes us accustomed."

The inhabitants wore their hair very closely shaven, had their heads painted white, and the surface divided by black lines into "a variety of little fields and enclosures."—"These divisions, among the bulk of the people, amounted altogether to 33; but a few gentlemen, dressed in long black gowns, who appeared to possess some authority among them, had extended them, by fainter lines, to a much greater number."—"The dresses of both sexes were ornamented with skulls; and one lady, whose name I refrain from mentioning, on whose dress was a great profusion of these insignia, afterwards assured me, that they represented the skulls of all her ancestors in a direct line for fifteen generations, and amounted to the enormous number of 32,768."

The Lord Chamberlain hospitably entertains the author, and shows him the country, city, shipping, &c., and then narrates the history of the island. "Signor Balscopo, said he, the flourishing country which you here see, is the famous kingdom of Phrenologasto, the capital of which, in the Italian tongue, is Cranioscoposco. The origin of the nation, as it has been recorded in all our most learned works, and handed down by tradition through twenty-five centuries, is highly curious and instructive. Our forefathers, you must know, from whom the whole colony is descended, were originally twelve inhabitants of that part of the globe to which you belong, which is called Egypt. At the time when that country was renowned for the occult sciences, and had obtained a

"glory for learning and philosophy which has been since  
 "eclipsed by the pre-eminence of other states, there lived a sect  
 "of philosophers who devoted their whole labours to the study  
 "of craniology. Start not, young man, he continued (for I be-  
 "gan to be incredulous), start not at this information which I  
 "observe was unknown to you, and from which I can perceive  
 "that you look upon that noble art as an invention of modern  
 "days. Is it then indeed true, that this profound science,  
 "which was once the glory of Egypt, has been again lost to the  
 "world? Holy fathers! can it be so? No wonder that the  
 "world is in its present state of degradation and darkness!  
 "Alas! alas! too truly did the wise Proco, looking through his  
 "telescope on the world below, allege, that the art there had  
 "again sunk into oblivion!

"But to return to my history:—So great was the progress  
 "which our ancestors made in this science, and such the suc-  
 "cess of their studies, that, by great care and perseverance, they  
 "at length brought the development of all the faculties of the  
 "mind to the very highest perfection; but being, from national  
 "taste, peculiarly addicted to the study of mathematical learn-  
 "ing, they gave the principal part of their attention to the cul-  
 "tivation of those organs which gave birth to this science; so  
 "that, in process of time, by the examination of the different  
 "gases, and certain speculations on the properties of air, one of  
 "the most learned of my countrymen succeeded in forming a  
 "balloon, in which, with the help of a proper stock of provi-  
 "sions, he declared it was quite practicable to make a journey  
 "to the moon. The greater part of the people, who had no  
 "perfect idea of the boundless extent of science, and the per-  
 "fectibility of human skill, treated the proposition as chimeri-  
 "cal; but our astrologers had many years before predicted that  
 "such a journey would be undertaken, and philosophers were  
 "more induced to attempt it from the hope of obtaining some  
 "further insight into their favourite study of astronomy. A  
 "committee was accordingly formed, a joint-stock established,  
 "and twelve of the most adventurous speculators in the king-  
 "dom embarked with their wives and families in this balloon,  
 "which was as large as a good-sized ship. Having laid in a  
 "plentiful stock of provisions, the whole party, after three  
 "months' voyage, landed very comfortably on this island,  
 "which we have since ascertained is only a tenth part of the  
 "distance to the planet they were in quest of.

"The noble science, which thus conducted our ancestors to  
 "this delightful spot, became of course the peculiar study and  
 "delight of their posterity. The elevation to which they had  
 "ascended, gave, it is said, a superior elasticity to their mental  
 "faculties, which, as tradition records, is unknown in the land  
 "from which they came. Be that as it may, they quickly per-  
 "ceived the important truth, which before was very imperfectly

"appreciated, that the basis of all knowledge is virtually situated in the shape of the skull. This sublime discovery, which to us, by reason of a second nature, has now become an intuitive truth, in those days, as historians declare, could only be understood by a train of reasoning,—an extraordinary fact, which of itself shows the degeneracy of the human mind in those dark ages of the world, that a truth so very self-evident should require any demonstrative reason to establish it.  
 "It is by the gradual prosecution of this enlightened philosophy, which our first parents thus introduced into this island, that our present grandeur is founded. It is this that forms the intellectual basis, from which those wonderful discoveries have taken their rise, which have raised our people to a pinnacle of glory far above that of any kingdom on the earth, and to a degree of wisdom before which the highest flights of terrestrial genius dwindle into nothing. It is this which has given as it were a new creation to mind, and, by teaching us the true method of its cultivation, has given that grand and sublime expansion to her energies, which has enabled us to penetrate into all the secrets of nature, to trace the course of the most distant stars, and to examine the internal economy as well as the universal laws of all created matter."

Signor Balscopo makes a rapid survey of the manners and institutions of the people of Phrenologasto; and, in touching upon appointments to public offices, education, philosophy, morals, religion, fatalism, criminals, insanity, &c., the author ridicules, with no little talent, the supposed consequences of Phrenology when practically applied. The work is exceedingly amusing to a Phrenologist, from a mixture of sound inference, which the author mistakes for absurdity, with real nonsense, the invention of his own brain. We select the following as one of the happiest sketches:—The Signor is sailing in a boat with Dr Nichodemus, an old man, and his petulant son. The old man applies to the Doctor to amend his son's dispositions; on hearing which the lad, in a fit of violent passion, threw his father overboard, who is drowned.  
 "An early day was appointed for his trial, which in this country generally takes place within as few days as possible from the apprehension of the prisoner. The judge and the lawyers of the town were assembled in the court, and the philosopher, myself, and the countrymen, were brought in before them. The first part of the proceeding was to take down in writing our several depositions. After this a certain instrument was produced, and our organs of veracity being all exactly met-

"sured, their dimensions were committed to paper, and compared with the statements we had already made. When these preliminary arrangements had been completed, the prisoner himself was introduced. The examiner laid hold of his head, and, measuring the destructive organ, noted down the particulars in a book. The form of the other principal faculties being in the same manner ascertained, the counsel for the crown began the prosecution. They stated, that they had found in the heads of all the witnesses, with the exception of that of Dr Nichodemus, such satisfactory developments of the organ of truth, as left very little doubt of the correctness of their statements. As for the learned Doctor, in whom that organ was less manifest, since his testimony tended rather to exculpate the lad, it was on that account the further proof of the aggravation of his crime. In conclusion, they observed, the truth of the whole charge was still more fully corroborated by a very large development of destructiveness in the young man himself.

"The counsel for the prisoner denied the accuracy of this conclusion. They admitted the fulness of the faculty of truth in Signor Balcopo, the principal witness; but they did not consider his testimony so deserving their credit as that of Dr Nichodemus, so well known in the world as a man of great wisdom and penetration, and of the most honourable and upright character. (The Doctor bowed profoundly to the court.) As for the prisoner, the counsel observed, that, though the destructive propensity had been ascertained to be three-fifths beyond the ordinary dimensions, still the organ of benevolence, being a full half larger than usual, and that of veneration two-tenths, the above-mentioned organs conjointly bearing a preponderance, proved, beyond a doubt, that the destructive power could not have possibly acted in the manner asserted. He referred to the statute-book, to the 34th act of his late Majesty, that two good organs, being conjointly larger than one that was bad, disannulled the evidence of the latter. In confirmation of which, he begged to draw the attention of his Lordship to the case of Cardinivers Cardamum, by which he showed, that the judges in a similar case had entirely thrown aside the evidence of the witnesses, finding that the good qualities of the prisoner exceeded in the aggregate the veracity-bumps of all the witnesses put together.

"The opposite party denied the conclusion, and maintained, that the case quoted by the learned counsel was quite irrelevant to the present one. If the organs of veneration and benevolence exceeded that of destructiveness, still it was only by one-tenth part; but if they would examine the prisoner's head, they would find that this apparent surplus of a good disposition was fully counterbalanced by the organ of anger, of which there was a very great profusion, proving thereby

"beyond a doubt, the commission of the crime. A neighbour of the old man that was drowned deposed, that his organ of philoprogenitiveness was unusually large; and the learned judge argued very profoundly, that this, from which had arisen too much parental fondness and indulgence, was therefore the necessary cause of the boy's misdemeanour. His Lordship, in summing up the evidence; adverted, as usual, to the criminality of those who, in the early youth of their offspring, allow their irascible faculties to acquire so great an ascendancy. At the same time he very feelingly stated the inconvenience which might result to society if the boy was to be allowed any longer to go at liberty. He concluded, therefore, by observing, that he was under the painful necessity of confining him in the town jail till he amended his manners,—a sentence which he had the more regret in pronouncing, as the old man himself, to whom the misfortune had happened, was in fact the efficient cause of his own death, the punishment of which had devolved on the son, who appeared to be, as far as he could observe, a youth of promising genius and very commendable behaviour.

"After the trial, the Judge and Doctor Nichodemus dined together; and talked very learnedly of free-will, physical necessity, and predestination. On the following day my companion introduced me as a friend, he said, of his, of some natural talent, which, however, was sadly obscured by a variety of prejudices and narrow-minded notions, which, it was to be hoped, a longer residence in this country would speedily remove. We left this place the following day, and as we went along, the conversation turning on the result of the trial, I expressed my astonishment at the lenity of the sentence, as I had all along not the least doubt but that the villain would have been hanged. 'You must be in great ignorance,' replied the Doctor, 'not to know, that no crimes among us are capital. The criminal code of this country is remarkable for its simplicity, and its adequacy to answer all the true ends of justice. It specifies merely the several species of crimes, and the particular sum of money which is levied on each of them.'—'How!' replied I, 'are all crimes then atoned for by a pecuniary compensation?'—'They are so,' replied the Doctor; '300 dollars is the established sum for high treason; 200 for a murder, but 150 for manslaughter; 85 is the sum for robbery on the highway; 20 for a pickpocket, and 10 for a sheep-stealer. I will tell you in what manner these fines are levied. It is an invariable maxim among us, as you already know, that the skull, after a certain age, by the induration of the *pia* and *dura mater*, and the conjunction of the *ossa bregmatica et occipitis* with the *os ethmoides* or *cribriforme*, acquires an unchangeable form, in which the faculties of the mind are for ever afterwards fixed. All actions, there-



“ fore, perpetrated after that age, are to be attributed, not so much to ourselves, as to the preceptors of our youth, who, having under their care the disposal of our heads, before the above ossification takes place, are justly answerable for the result. If any person, therefore, commits, for example, a burglary, (for which the fine is 70 dollars,) the government, in their wisdom, extending their views to the primary cause from which the evil has arisen, demand the sum, not from the person by whom the burglary is committed, but from those who had the education of him when a boy. In this manner the greater part of these sums are levied on the University of Boldosbosko.\* At the same time, for the preservation of the safety of society, and to prevent the recurrence of a similar offence, the immediate malefactor is confined in prison; if it be a murder, for life, but if a less serious crime, for a shorter period. In the meanwhile the penalty incurred by the university is payable, half to government, and half to the person who suffers through their neglect the inconvenience of this imprisonment. He, however, (the misfortune not being attributable to himself, and therefore no real stain on his character,) is of course visited as usual by his relatives, and holds the same rank in the estimation of society as before.”

On the whole, we wish all our opponents were able to show as much invention, wit, and real humour, as this author. He is really amusing, and shows great aptitude for this style of writing. We hazard the conjecture, that the organs of Secretiveness, Individuality, Language, Comparison, and Ideality, are all amply developed in his head, with rather a respectable portion of Causality and Wit. If the former organs are deficient in his head, this one fact will give a severer blow to Phrenology than the 126 pages of goodly octavo which we have now noticed.

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\* There is excellent humour in this idea; but it is applicable much more to the patrons of the old philosophy than to the Phrenologists. They hold, that education forms the mind entirely, and ought to pay for not making perfect men. We admit Nature as setting limits to Art, and do not pretend to the power of controlling her entirely.—EDITOR.